

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.
Price of subscription—\$2.00 per annum.

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Publisher and Proprietor, THOMAS COFFEY,
Messrs. LESTER KIM, JOHN NOLAN, P.
J. NEVEN and M. C. O'DONNELL are fully
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Rates of Advertising—Ten cents per line each
insertion, space measurement.

Approval and recommendation by the Arch-
bishops of Toronto, Kingston, Ottawa, and St.
Boniface, and the Bishops of London, Hamilton
and Peterboro, and the clergy throughout the
Dominion.
Correspondence intended for publication, as
well as that having reference to business, should
be directed to the proprietor, and must reach
London not later than Tuesday morning.
Arrears must be paid in full before the paper
can be stopped.

London, Saturday, Nov. 26, 1892.

METHODIST AND SALVATION- IST FAST DAYS.

A zealous upholder of Protestantism is out with a letter in the Toronto Mail, in which he maintains that the Salvation Army is all right for having instituted a practice of self-denial in the way of fasting and abstinence among its adherents for the purpose of raising funds for the propagation of the organization; while the Catholic Church is all wrong for keeping Lent and other fast days and days of abstinence.

The principal from which he draws these conclusions is rather a curious one, and it deserves a few words of comment, not because of its intrinsic value, but because it is the only plausible explanation possible by which certain Protestants can make some people believe that their vagaries are based on the firm foundation of truth, and that their system—if they have a system—is self-consistent.

The explanation given by the correspondent is that the Catholic Church speaks with authority, and by that authority commands fasting and abstinence, while the Salvation Army's ordinances are not obligatory, and may therefore be disobeyed without sin. He infers that the Catholic Church is therefore a tyranny and usurpation.

We venture to say that the Salvationists who refuse to obey the commands of their Generals and Marshals and Colonels and other officers of high-sounding title, would be regarded as very contumacious privates if they made such an excuse for not observing the self-denial which has been ordered from headquarters, and they would be summarily tried by Court Martial for disobedience of orders. They might not be shot, as Courts Martial so often order; for such treatment as this would bring the Court into unpleasant relations with the officers of the law, but they would certainly be drummed out of the Army for contumacy.

We should imagine that the tyranny and usurpation are on the side of those who exercise an authority which was never given by one who had a right to confer it; but it cannot be denied that the Catholic Church has derived authority by direct succession from the Apostles who received it from Christ. The authority of the Salvationists is entirely self-assumed.

But the Mail's correspondent should know that the Church which Christ established had authority to command the observance of works of self-denial. It did actually command such according to Acts xv., 28, 29: "For it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things, that you abstain from things sacrificed to idols and from blood and from things strangled, etc."

The Christian theory is therefore altogether a different one from that of the Mail's correspondent.

The reason why the Church should possess such a power is plain to be seen. Fasting and other good works are commended in Scripture as powerful means of securing the favor of God, and our own salvation. The Ninevites who fasted and prayed at the preaching of Jonas averted the wrath of God; and other good works are stated by our Lord to be the efficient cause for which God will say to the just, "Come ye blessed of my Father possess ye the kingdom prepared for you from the foundation of the world." (St. Matt. xxv., 34.)

The Church, instituted by God to lead us on the path to salvation, very properly has authority to prescribe to us the means of salvation, and for this reason she has instituted the obligation of fasting and other good works to be performed on certain days and under certain conditions.

There is this to be remarked concerning the self-denial prescribed in the Salvation Army, that Protestantism from the very beginning, in all its forms, denied the utility of good works. Luther's teaching is but a sample of what all Protestantism taught on this subject: "Faith alone is neces-

sary that we may be just: all things else are free, being neither commanded nor forbidden;" and again: "The highest Christian art and wisdom is to acknowledge no law or works or active justice." (On Christian Liberty.) In support of this doctrine Luther even corrupted the Holy Scripture.

It is perhaps a sign of returning reasonableness when we find good works commended now-a-days by Protestant sects. We remark that not only the Salvationists have done this, by instituting fasts, but the Methodists of the United States recently appointed the Friday before Thanksgiving Day as a day of "Fasting and Prayer" which all were exhorted "to keep in true humility before God."

Nothing can be imagined more illustrative of the mutability and uncertainty of doctrine which characterizes the sects, than facts like these.

A SERIOUS ECCLESIASTICAL CONFLICT.

The case of Professor Briggs, of the Union Seminary of New York, is again giving much trouble to the Presbyterian body.

The General Assembly refused to permit the appointment of Dr. Briggs to the theological chair of the seminary, under an agreement which gave the Assembly the power to veto all such appointments; but the seminary faculty having resolved to sustain the Professor, almost unanimously refused to accept the decision of the Assembly.

Four directors who adhered to the Assembly have resigned, and now the whole directorate is a unit in sustaining the doctor.

A few weeks ago the directorate declared the agreement dissolved whereby the right of veto was vested in the Assembly, and proclaimed the Seminary independent; and with the proviso that Dr. Briggs should continue to maintain the position he has already taken in reference to the inspiration of Scripture, he is to continue in his professorship. It will be remembered that his position in regard to Holy Scripture is that modern criticism has proved that a considerable portion of it is unauthentic, and that parts of it are not inspired by God except in such a way as it may be said of any fairly honest literary production that it is inspired.

The question dealt with by the General Assembly does not concern the orthodoxy of Dr. Briggs' views, but only his suitability for the position of Theological Professor in an ecclesiastical institution. Hence the doctor and his abettors claim to represent a school of thought in Presbyterianism; and on this line the seminary will now be conducted.

The Chicago Interior, the Presbyterian organ of the West, says, "All possibility of reconciling the positions of the Assembly and the Seminary are at an end. Union wishes it to be understood that it exists for the purpose of communicating to candidates for the ministry the latest results of contemporary research."

Dr. Briggs, however, has not yet passed through the ordeal to which he is to be subjected. His case was already brought before the Presbytery of New York, before which he already appeared to answer the charge of heresy, but the Presbytery is evidently unwilling to bring him to trial, and so far he has the victory over his opponents, for the case was dismissed without consideration of its intrinsic merits. The Presbytery has been ordered by the Assembly to take up the cause again, and probably the doctor will be formally acquitted; but whatever may be the result, there will be two openly rival schools of thought in the Presbyterian body—one rigidly Calvinistic, and the other tending toward Latitudinarianism. The Calvinists have a majority in the ruling Assembly, and it is not at all unlikely that a secession of those of freer views may be the result of the embroilment.

In Cincinnati there is a case very similar to that of Dr. Briggs. Dr. Henry P. Smith, the Hebrew professor of Lane Theological Seminary, is on trial before the Presbytery of that city, also on a charge of heresy, for having taught that there are in the Bible historical and scientific errors. Dr. Smith, like Dr. Briggs, adheres resolutely to his views. It remains to be seen whether the Presbytery will deal as daintily with him as the New Yorkers are doing with their Professor.

Taking all things together, orthodox Presbyterianism seems to be in a deplorably disorganized condition. In fact a recent cartoon of the Chicago Interior, the Western organ of the Church, appears to present a pretty accurate

view of the situation. Two whales with their eyes closed are contending for a lobster, and in the middle of the conflict a dolphin comes between, seizes and devours the prey with intense self-satisfaction.

The whales are respectively "Revision" and "Non-Revision." The triumphant dolphin bears an inscription "Short Creed."

The whales on opening their eyes find no lobster, and each imagines that he has regaled himself with it; whereupon one remarks, and the other agrees that the lobster was a very insipid morsel after all.

The "Short Creed" notion, which appears to be the favorite one for reconciling the differences between the various Presbyterian schools of thought, is best carried out by the advocates of the Briggs-Smith theology, whose preference would be a Confession of Faith without any dogmas at all.

PROVIDENTIAL INTERPO- TION.

"An American paper says: 'The Province of Quebec has some queer people among its population. The church of St. Anne de Beaupre caught fire a few days ago, and the women prayed for its preservation, while the men of the village threw water and tore away a burning wall. Now the event is alluded to as a case of a church preserved by prayer. Here the climax of absurdity in the line of claimed miraculous intervention is probably reached. If the men had not worked while the women prayed there would be nothing left now of the Church of St. Anne de Beaupre.'"

We clip the above extract from the Christian Guardian of the 9th inst. It is very true the Guardian does not positively endorse the sentiment of the "American paper," but practically it endorses it by quoting it for the edification of its readers, who will hold up their hands in horror at the superstition of French Canadians who put so much trust in the efficacy of prayer. Surely they are in great need of Methodist missionaries to teach them that there is no value in prayer! Yes, indeed, we are well aware that the Ingersollian teaching that there is no divine intervention in human affairs is the natural result of the senseless ridicule which the sectarians throw upon all devotional practices of Catholics.

But let us ask here, who has attributed the saving of St. Anne's Church to the miraculous intervention of Divine Providence? The American paper does not assert that any Catholic has done so: "Now the event is alluded to as a case of a church preserved by prayer." It is merely "alluded to" by some person unknown and unnamed, and of course the whole thing is made out to be a case of "Romish superstition."

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Surely we should have at least the name of some one authorized to speak in the name of the Catholic Church, who has thus "alluded to" the preservation, before such a deduction can be called justifiable. This the papers in question have not thought fit to furnish, and their inferences must be the dictate of an insane hatred not only of Catholic doctrine, but of Christian doctrine, for it is undoubtedly that the Christian religion teaches that prayer is efficacious; and this being so, there is certainly nothing wrong in supposing that the fervent and pious prayers of the women had some effect in making efficacious the efforts of the men who brought the water and tore down the burning wall. If it is a superstition to believe that such may have been the case, Christianity itself is a superstition.

But is there not some precedent for attributing to Almighty God the good results of human efforts? We venture to say that our friend of the Guardian, if not he of the quoted "American paper," has read in 1 Cor. iii., 6, 7, "I planted, Apollo watered; but God gave the increase. So then neither he that planteth anything, neither he that watereth; but God that giveth the increase." Nor does the Guardian consider St. Paul to be one of the "queer," meaning superstitious people, because he attributes to God the fruits of the planter's and waterman's labors? Will the Guardian say, "Here the climax of absurdity in the line of claimed miraculous intervention is probably reached? If Paul and Apollo had not planted and watered, there would have been no crop. If Paul had not preached the gospel, and Apollo had not perpetuated his teachings there would have been no Christian Church in Corinth. God had nothing to do with the work."

We might multiply scriptural instances of similar import. We shall here refer only to one more. From Exodus xvii., we learn that Amalec fought against Israel. And Moses stood on the mountain overlooking the battle-field holding up his hands. And when Moses held up his hand, Israel prevailed, and when he let down his hand Amalec prevailed. Moses being fatigued, his hands were held up by Aaron and Hur until "Amalec was discomfited with the edge of the sword."

It is a very usual thing to "allude to" this event as a divine intervention; but what would have happened to the Israelites if they had not used their swords? It is very easy to say with the Guardian's "American paper" that there would have been nothing left of the Israelites; yet the Israelites were well aware that the victory was due to God.

We need not cite more. It is clear that the language of the American paper which the Guardian so gladly quotes is pure Atheism.

Whoever may have been the person who alluded to the preservation of St. Anne's church manifested his strong faith that there is a Providence of God ruling all things, though he may not have meant that there was an actual miracle wrought on the occasion.

Truth is always self-consistent; whereas error contradicts itself at every step. We are therefore not surprised that in the editorial columns of the same issue of the Guardian which contains the above quoted note there is an article which is expressly intended to prove that "if there is a 'God over all' he is not a mere inactive spectator of what is going on in the world," and that there is truly a "direct action of a living personal God in the affairs of men."

If this be so where is the dreadful superstition in attributing to God the safety of St. Anne's Church from the disastrous conflagration which threatened it?

We may further remark that in this very article the Christian Guardian declares, as we have done, that the denial of this divine intervention is "the teaching of a kind of pantheism which is akin to practical atheism."

We have no need of adding another word to this self-condemnation.

EARLY DISCOVERIES OF AMERICA.

The Norwegians in Chicago have had a special celebration of their own in memory of the discovery of America. It appears to be a well authenticated fact that in about the year 1000 Leif Ericson, a bold Norwegian navigator, sailed from Iceland and landed on the eastern shores of America, exploring the coast to a considerable distance.

The documents which have come down giving some particulars of this discovery relate that the Norwegian named a portion of the coast Vinland, from the grapes which grew there in abundance, and the territory which he thus named has been identified with what is now called Martha's vineyard, an island on the South coast of Massachusetts, the population of which is about 5000.

The Norwegian celebration took place in Chicago on Thursday, the 27th ult., and was shared in by many thousands of Leif Ericson's countrymen, who claim that he, and not Columbus, was the real discoverer of the New World.

A procession of Scandinavian societies was one feature of the celebration, after which speeches were delivered in Scandia hall, where Mr. R. B. Anderson, late United States Minister to Denmark, Consul Peter Svane, and Professor Gustav Storen of Christiania delivered speeches highly eulogizing the Scandinavian explorer.

The story of Leif Ericson's discoveries has been carefully examined by the Maine Historical Society, and their opinion has been given to the world that it is substantially correct, though some of the authorities on which it rests are of somewhat legendary character. It is certain, however, that even if the discovery really took place at the date mentioned, it was not generally known, or if known at one time, it was forgotten in Europe when Columbus laid his plans before the Genoese, Portuguese and Spanish Governments toward the close of the fifteenth century. At all events, even if the Ericson discoveries are to be accounted as certain, they detract nothing from the greatness of Columbus, who had only the data which he gathered himself from which to infer that a New World would be found by sailing westward. The discovery of this Continent by Columbus is the one which laid the foundation for its present greatness, and even though it had been discovered by design or accident many times before, the courage and skill of Christopher Columbus entitle him to be regarded by us the real discoverer, and to him the honor of the discovery is justly due.

We do not at all detract from the honor which is due to Leif Ericson by thus vindicating the title of Columbus. In proportion to Ericson's boldness in making his voyages, he also deserves great credit, and the Norwegians who bear him in respectful memory are quite right in so doing, but the credit due to Columbus, whose chief desire was to gain glory to God, and souls to religion, was not a whit the less, even if America had become several times more or less known to navigators, and had been lost sight many times before its last and permanent discovery.

But there is good reason to believe that, long before even Leif Ericson's voyages, America was known to European, or at least to Irish navigators. There is strong evidence that in the sixth century the famous Irish monk, St. Brendan, made the discovery of the continent at a period antedating that of Leif Ericson, as Ericson's discovery antedates that of Columbus. There are several ancient manuscripts in the great National Library of Paris, and the Bodleian Library of Oxford, which give details of St. Brendan's voyages.

These manuscripts, which date back to the eighth century, contain much that is evidently legendary, but the main facts seem to be established beyond the possibility of doubt that the Irish saint sailed to the south westward from Ireland with some of his monks, and with a band of bold sailors at last reached the coast of an unknown land where he established an Irish colony, calling the newly discovered territory by the name of "Great Ireland." He was borne along for many days by a current in the ocean, which is believed to have been the gulf stream, and after landing discovered a large river which is supposed to be the Ohio.

St. Brendan's discovery, no more than that of Leif Ericson, detracts from the later one of Columbus, though it was undertaken in much the same spirit of faith, and with the similar design of spreading the gospel of Christ in the newly discovered and unexplored region.

St. Brendan was born at the close of the fifth century, and his voyages were made early in the sixth century. He became afterwards Bishop of Clonfert.

EDITORIAL NOTES.

His very many friends in London were last Sunday evening delighted to listen once more to Rev. James Walsh, now parish priest of the Church of Our Lady of Lourdes, Toronto. The same fervid eloquence characterized his utterances, but, on this occasion, added sympathy, welling up from the heart, were characteristic of his words while pleading the cause of the afflicted and the lowly of Christ's household. Long may this talented and holy priest live to reflect honor on the Church and on the country that gave him birth!

To Father Murray, of Trenton, the CATHOLIC RECORD sends heartfelt greetings on the attainment of his Silver Jubilee in the priesthood. He has ever been a faithful and holy servant of God—directing, in season and out of season, the souls of Christ's flock heavenward—by word and by example inclining their hearts towards that which is good and true and beautiful in life here below. Heaven grant him length of years; and may we see his golden anniversary ere the crown of the good and faithful servant is placed on his head in the glorious and eternal Kingdom by the hands of our loving Redeemer.

The recent dedicatory ceremonies of the World's Fair buildings cannot but be viewed with pride and pleasure by every Catholic. Not that they were distinctively Catholic, but that two prelates who are admired and revered by all lovers of noble words and deeds took a most prominent part. We were present that evening of the dedication, and as we looked upon the mass of humanity crowding the vast structure, and as we beheld the exultant faces of the learned and ignorant, of the rich and of the poor, and as we heard the ringing cheers that greeted the oration of St. Paul's great Archbishop, we could but thank God that the bigotry that has stained some pages of American history is a thing of the past. True, there are men whose only aim in life is to blacken the fair name of Catholic, but they are isolated individuals condemned by all lovers of justice, and

representing nothing save perhaps a so-called biblical association.

The oration of Archbishop Ireland was a masterpiece of polished diction and of profound thought. He is no vain artificer of words, but one who speaks with a purpose and for a definite object. He loves his country and his Church; he believes in them with all the energy of his heart and soul. He neglects no opportunity of lauding American institutions and of proclaiming the beauty, the perfection, the divine adaptability of His Church. To subterfuge he is a stranger, and strength of character and fearlessness in right are associated with his name.

CATHOLICS, be united! Disunion is the only thing that can retard our progress. We have no fear for the barque of Peter, for she, buoyed up by the promise of her Divine Founder, will ride safely over the foaming billows of hatred and bigotry. But to her and to her rulers let us be loyal. Let obedience be the watchword; so that when an order comes to take decisive action on a religious question we will be found ready and united. Organization is the secret of success, and the sooner we understand it the better. Why should a Catholic young man become a member of an association antagonistic to the interests of his Church?

Why should he seek exclusively the society of non-Catholics? Why should he give utterance to opinions lax, and not held by those to whom God has imparted the sacred trust of guarding the deposit of faith? Not that we wish to deprive any human being of the privilege of frank and fearless speech, but there are times when silence is a duty. Again, we often hear the remark that Protestant societies do more for young men in the way of earthly advancement than Catholic organizations. Perhaps they do. They, as we know from experience, have certainly an ingenious method of placing this and that person into advantageous positions; and if Catholic societies possess not a like facility and influence, to whom must the fault be ascribed? We wait an answer. Is it not the fault of our young men who will not stand by their priests, or second their efforts?

Grip, of Toronto, deals a very telling blow at one of the preachers of that city. Rev. Wm. Galbraith recently delivered a sermon on Immoral Literature, but, it is claimed, was altogether too sweeping in his remarks. The editor says that "the reverend gentleman might find food for reflection in the fact that none of the books or newspapers he referred to can rival for downright filth and obscenity the publications of Rev. Dr. Fulton purporting to reveal the secrets of the confessional and the misdoings of the Catholic clergy, on which many of his fellow ministers have set the seal of their pious approval."

The Catholics of New York have not adopted an apathetic policy because their schools have already for several years in succession taken the lead of the city's Public schools. They are steadily improving, and according to the annual report there are in the city and on Staten Island now 89 schools, with 29,360 pupils on the register. The daily average attendance is 26,157, being over 88 per cent. This shows an efficiency in the whole parochial system which is truly wonderful. The New York Sun recently remarked concerning it that the Parochial School Inspector performs the work of supervision with admirable fidelity, and that his injunctions having in view the remedying of short-comings are attended to carefully. This is one of the causes operating to make the schools the best in the city.

It does not appear that the Lambeth judgment permitting Ritualistic practices in the Church of England is going to cause many Low Church ministers to give up their livings in the Establishment; but the Vicar of New Malden, Surrey, has done so, declaring, "I respond to the call of duty and quit the pale of the Romanized and Romanizing Establishment in the hope of being, with God's blessing, a pioneer, however humble, in the work of forming a Protestant Church of England, with a Prayer Book purged of every vestige of sacerdotalism and sacramental error, and which may rally to itself all that is good and holy in the land, and be a beacon light in those dark and dangerous days to England, her colonies and the world." It thus appears that the Evangelicals now recognize that the Reformed Church of England has all along been badly in need of Reformation itself, since the Prayer Book is so badly in

need of revision.
Protestant direct

AS MANY of the clergy who are a union between Anglicanism and the Church of England objection to receive and generally no tion as valid, it to know how the pret the words of vice given in the we find the follow

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AD MU- FATHER MURRAY

HONOR-
Trenton
The Silver Jubilee of the Rev. C. B. was celebrated in Chains on Wednes the anniversary the feast of the time when many be unable, by the high esteem in w him. So, under as much as the pri their congratulat Murray conceals chose for the cele his baptism.
Therefore, yeste bishop of Kingston large congregation is unite with Fat giving Mass, and their love and ad present confided back. Many mem of the town, by wh were also presen members of the b bers of the Board during the solemn At 10 o'clock the try in procession edifice by the m Most Rev. Archb Right Rev. Mar I Jean Gardier. A men pre ent were Masterdon, J. Colm M. C. O'Brien O'Connor, McDo O'Gorman, Carey, McCarthy, I. S Kingston Dioces Wm. MacDonall R. MacDonald, Fathers Murray, McLesky, M. G Peterborough; R N. Y.; Rev. Fath Rev. Father E. M. Solemn High Murray of Cobc cousin, The ch voices, rendered celebrated Mass. Deum was sung, by the choir and immediately af bishop addressed our terms, exp was to him to me his presence to work good priest to his Father Murray in the most eu signified his in fruitful career in the delight of announced that dignity of Dea make him a m announcement sense of the wor nevertheless ha by His Grace Father Murray fession of faith necessary form Grace as the Ve
This interesti gregation of St. purse of \$600, a

To the Rev. G. Joy which fills the congregation of may be well in sees that is not rounded by our brother priests, and in a solemn the twenty day name for all tim tor, yet to-day may well be par you so deserv would do we a honors extend Long before I to us, you were kept before his young Levites