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TOO ONE-SIDED.

The Opposition are deserving of credit for the industry, energy and perseverance which they have displayed, during the present session of Parliament, in unearthing and exposing abuses, frauds, etc., as well in connection with the Government contract system as in relation to the public service. We appreciate and approve of the good work that has been done. While doing this, however, we cannot refrain from noticing the very singular and significant fact that, with very few exceptions, it is only Catholic contractors and civil servants who have been pitched upon to serve as examples to evil-doers and to be sacrificed by the Liberals to damage the Conservatives, and by the Government to placate public opinion and their opponents in Parliament. It is right to punish fraud or the abuse of public trust, no matter whether the guilty party be Catholic or Protestant; but we contend that this system of purgation and punishment should be carried out in a fair and even-handed manner, without favor or prejudice. That this has not been hitherto done is manifest and is causing surprise and widespread dissatisfaction. That there are offenders among the Protestant employees of the Government, and among Protestant contractors, goes without saying. We therefore suggest, and in a friendly spirit, that those who are engaged and interested in the ferreting out of "boodlers" and "boodling," in connection with the Committee on Public Accounts, would carry on their good work with due regard to distributive justice and fair play. The Catholic contractors and office-holder are not ambitious of having a monopoly of the disgrace and punishment which others equally deserve and from which they appear to be designedly and effectually shielded. This jug-handled plan of reform may, like the boomerang, recoil upon those who pursue it with damaging, aye, disastrous results.

DOCTRINES AND SPECIAL DEVOTIONS.

Writers on any topic usually try to know something of their subject before they pretend to write anything on it, but this pre-requisite seems to be quite unnecessary when the Protestant religious journals write about the Catholic Church and her doctrine. Thus the *Christian Guardian* of the 9th inst. says:

"We do not see how any obedient Catholic can refuse to believe in the genuineness of the 'holy coat' of Treves. Yet some who would doubtless resent the imputation of disobedience—the editor of the *Chicago Catholic Home*, for example—have declared that such belief in the relic is not obligatory, though they know that the exhibition of it was authorized by the Pope. It is safe to say that wherever Catholic thought has made progress in recent times, the Treves exhibition will produce criticism, apology and regret."

Will the *Guardian* say that every obedient Methodist must believe in the razors of the Methodist Bishop Asbury, and the locks of hair of the Bishop and his mother, which are to be on exhibition for the veneration of the reverend and lay delegates who will attend the Methodist so-called Ecumenical Council at Washington in October?

The exhibition of relics which is to made at the Methodist council, and for which earnest preparations are now going on, is a sufficient acknowledgment, officially made, by the Methodist Churches of the world that they have hitherto been wrong, and that Calvin, Luther, Knox, and other coryphoei of Protestantism have been wrong in condemning as superstitious the respectful preservation of relics of those whom we love and venerate as saints of God; and much more should we look with respect upon that sacred relic of our Lord of which there is special mention in Holy

Scripture, a relic, too, through which at least one miracle was wrought which is recorded in Scripture:

"And behold a woman, who was troubled with an issue of blood twelve years came behind Him and touched the hem of His garment. For she said within herself: If I shall touch only His garment, I shall be healed."

Her faith, and her reverence for that holy relic were rewarded by our Lord, who, "turning and seeing her, said: 'Be of good heart, daughter, thy faith hath made thee whole.' And she was made whole from that hour." (St. Matt. ix, 20, 21.)

The Methodists herein differ from the Catholics: that the former are but a young religion which has no relics which date back further than a century, because it had no existence before; but the Catholic Church has preserved carefully sacred relics which pertained to her Founder, Jesus Christ, and His saints who lived more than eighteen hundred years ago. Catholics venerate the relics of saints. But as the Methodists have none of those great heroes of Christianity to venerate in this way, we leave to them the veneration of the relics of their founder who, in 1780, instigated a howling mob of sixty thousand Londoners to pillage and burn the churches and houses of Catholics, and to murder the inmates, and who afterwards defended them with his pen.

We are among those Catholic journals which have made a statement identical with that which is referred to by the *Guardian* as having been made by the *Chicago Catholic Home*. The Holy Father, in approving of the devotion of the Catholics who will visit the Cathedral of Treves, knows that their piety and love for Jesus will be increased by seeing this relic of our Lord, and devoutly reverencing it, but his approval amounts to this only, that he testifies thereby that he is convinced that the evidence that this holy relic has been preserved carefully, and that it is authentic, is satisfactory, and as the Church holds that it is proper to venerate sacred relics, he encourages the faithful to venerate this one. He by no means defines the authenticity as an article of doctrine.

The Bishop of Treves himself in his pastoral on the Holy Coat also declares that belief in it is not obligatory, as we showed in our last issue. It will be seen, therefore, that the writer of the note in the *Guardian* does not know the difference between Catholic doctrine and a special devotion—or he misrepresents it. We are convinced that this note, published, we believe, in the absence of the regular editor, whom we usually find courteous and as fair as might be expected, was not written by him.

We have said that the new devotion of Methodists to relics is an acknowledgment that they have hitherto been wrong. It is an admission, in acts if not in words, that the Catholic Church has been always right on this subject. But, of course, we are aware that the Methodist Church uses the privilege of changing its creed according to the times. It is the privilege of error to change in this way; but the Catholic Church does not claim it, because she is the "pillar and ground of truth" spoken of by the Apostle.

But, it may be asked, "If we are not bound to believe this relic authentic, are not those who venerate it guilty of superstition, should it prove to be unauthentic?"

We answer, decidedly not. On excellent grounds, it is believed to be authentic. It has been carefully preserved since it was brought by St. Helena from the Holy Land, and it had been preserved there with equal care by pious custodians from the time of our Lord's death. But if there were any error there would be no more superstition in the matter than there would be among the Methodist delegates next October if it were discovered that Bishop Asbury's razor, instead of belonging to the Bishop, had been used to shave the hangman Dennis, who, according to Dickens, was one of the poor dupes executed for the deeds which, as we have said above, were instigated by John Wesley. It would be a mistake of the fact, but as there is no adoration intended, except the adoration of our Lord by the pilgrims, when they are thus brought near to Him, there would be no harm done. Nevertheless the authenticity of this relic has an additional testimony which we may safely regard as that of God Himself, as only He could operate the miracles which have been wrought in favor of pilgrims who have venerated it.

Twenty-one Sisters of Charity received teachers' certificates in Austin, Tex., from the City Board of Education, and several of them have been employed to teach in the Public schools.

MR. BALFOUR'S OFFERS AT CONCILIATION.

Many of the Irish Conservatives who have sustained Lord Salisbury's Government through all its measures for coercing the Irish people are much disappointed with the promises set forth by Mr. Balfour in his recent Plymouth speech concerning the nature of the Local Government which the Ministry propose to give to Ireland. The *Daily Express*, of Dublin, is one of the chief organs of the party, and is recognized as the principal organ of those who are dissatisfied, and it has stated that the result of the Bill which Mr. Balfour intends to introduce will be to alienate the Irish Unionists from the Government. It declares that the Bill would hand the Unionists over, bound hand and foot, to a populace hostile to them, and that no one of them would take the trouble to go to the polls to support a Government which is willing to have such a measure passed. It adds that the result of the establishment of County Councils will be slow strangulation to which, in the opinion of many Unionists, Home Rule would be preferable.

On the other hand, the Nationalists feel that this measure is but a poor dole of that justice which the Irish people demand, and now that they are more confident than ever of final victory they will certainly not accept Mr. Balfour's offer as a final settlement of the all-important question. They will accept as a partial measure any Bill which may better the condition of the people, and to this extent will make a truce with the Government while the latter are making concessions; but their hope for full justice is in Mr. Gladstone, whom they will not desert for the sake of the scent of a red herring drawn across the track.

The Unionists need not fear any such injustice as they pretend to expect when Ireland shall obtain self-government under either form. They mean, of course, that the Catholic majority will oppress Protestants when this will occur, but the Catholics of Ireland have not the least intention to do anything of the kind. Their liberality has been shown in the past by their readiness to elect any Protestant on whom they relied as willing to join with them in their demand for justice; but the Protestants of the country will gain equally with the Catholics on their demand being acceded to. Nevertheless the trouble which the Unionists appear to be ready to give the Government will put the latter into the awkward position that they will entirely please neither friends nor foes.

If when Lord Salisbury assumed the reins of authority his Government had shown a willingness to conciliate by granting a moiety of the Irish demands, he might perhaps have disarmed the Nationalists, and have made friends among them. With their large majority over the Irish Unionists in Parliament, such action on the part of the Government might have resulted in strengthening Lord Salisbury's administration. But they displayed their hostility to the Irish people from the first by scourging them with scorpions when they should have offered them solid nourishment. It is no wonder, then, that the Irish people and their representatives regard them with suspicion now, even when they are offering pretended conciliatory measures.

There is no doubt that Lord Salisbury miscalculated greatly by supposing that he could rely upon it that the English people would delight in seeing that the misrule of centuries should be continued in Ireland; or at least that they would remain indifferent to the sufferings of their sister island. But he overreached himself. The cruelties enacted in Ireland under the pretence of sustaining law and order there called more attention to the wants of Ireland than the English and Scotch had ever accorded to them before, and His Lordship saw with dismay by the gradual diminution of his Parliamentary majority, that the British public will not tolerate any longer that Ireland should be treated with such heartlessness.

This is the secret of Mr. Balfour's announcement in Plymouth; but it comes too late to save the Government. Ireland will receive justice when Mr. Gladstone will return to power, and she is not likely to accept less, at the cost of throwing obstacles into his way, and of besides losing her chances at the very moment when victory is within her reach. There is, besides, strong reason for the suspicion that Mr. Balfour's proposed Bill will resemble his other measures of relief by increasing the power of the absentee landlords,

instead of relieving the tenants, in which case it would be a mere sham. This, however, will be better known when its details are announced.

THE CONSTITUTION OF THE TRUE CHURCH.

There has been recently much said in the non-Catholic religious and secular press on the subject of Christian union, yet there is perhaps no subject on which Protestantism is more astray than on the nature of the unity which should exist in the Church of Christ on earth.

A recent paper in the *Presbyterian Review* by Rev. Professor W. Henry Green, of Princeton College, New Jersey, is strikingly illustrative of this. The professor begins with the acknowledgment that "the efficiency and power of the Church of Christ is greatly obstructed by the divided state of Christendom," and this is undoubtedly true; for though the Catholic Church presents a picture of perfect unity, the diversity of Protestant beliefs has been found to be a great obstacle to the progress of religion in heathen lands.

When the gospel is brought to an uncivilized nation by Catholic priests, if Protestant missionaries are there also, it is natural to suppose that the heathens will be unable to easily see the difference between the true and false forms of worship, and they are very liable to draw the inference that Christianity itself is a tissue of inconsistencies, and a very serious obstacle is thus placed in the way of their conversion.

The Professor maintains the strange doctrine that "the Church of Christ is not in its essence an external organization," and that denominational differences are "entirely consistent with unity in all that is essential to Christian life and character," and that they are "not only compatible with, but even conducive to, increased effectiveness and larger results."

Hence he proclaims that the true way to bring about the Christian unity which is desirable is not to adopt one creed, but "to bring true Christians of every name to recognize each other as such, to love one another as disciples of the same Lord, to regard all as forming together one body in Christ, whatever may be the external organization to which they are attached."

It is scarcely necessary to say that these notions concerning the nature of the Church are entirely alien from the doctrine held by Catholics.

That the Church is an external organization is most clearly indicated in Holy Scripture, and the same is confirmed by all the ancient Fathers who have written concerning her constitution.

From the commission given by Christ to His Apostles we learn that they were teachers of His truth. Christ Himself was sent by His Heavenly Father to preach His gospel, for we are told in St. Luke iv. 18, that when He went into the synagogue according to His custom, He declared that the words of the prophet Isaiah were fulfilled in Him: "The spirit of the Lord is upon me. Wherefore He hath anointed me to preach the gospel to the poor." For the same purpose for which God the Father sent Him, He sent His Apostles: "As my Father hath sent Me, I also send you."

To His Apostles He revealed all Divine truth, for He said: "All things whatsoever I have heard from my Father, I have made known unto you." (St. John xx. 21.) His commission, then, was to "preach his gospel to every creature," and "to teach all things whatsoever He had commanded." (St. Mark xvi. 15; St. Matt. xxviii. 19.)

The Apostles were therefore appointed a teaching body, and their work was to be continued by their successors; for it was impossible that they could personally carry out the command to teach all nations, and, in fact, they did not. Hence we find that St. Paul declares that Christ sent him to preach the gospel also, and, besides, charging Timothy to do the same, he also told the latter to appoint other faithful men to do likewise. (1 Tim. ii. 7; 2 Tim. iv. 1; ii. 2.)

That the Church was made an external organization for the purpose of carrying on the work of Christ is clear from the whole history of its establishment. St. Peter was chosen as the rock upon which Christ built the Church, and thus its unity was ensured. (St. Matt. xvi. 18.) We find St. Peter exercising his authority visiting the Church in all the cities of Judea, Galilee, and Samaria, and when Saul and Barnabas were chosen by God for the work of the ministry, they were

ordained for that purpose by the imposition of the Apostles' hands, and were so appointed to their office. (Acts xiii. 3.)

If the Church had not an exterior organization, these missionaries would have been able to take their office on their own responsibility, and they would not have been under the necessity of receiving their mission from the Apostles. But St. Paul says in Hebrews, v. 4, "Neither doth any man take the honor to himself but he that is called by God as Aaron was." There is therefore an organization in the Christian Church, just as there was in the Church of the Old Law, and the Apostles in accordance with the laws which God had appointed for their observance. All this implies an organization.

Another evidence of this is to be found in the meeting of the Apostles and ancients, as mentioned in Acts xv. to consider the question whether or not circumcision were obligatory on Christians. If the apostles were not an organized body, they would not have had such a meeting and for such a purpose; nor could they in issuing their decree, on the subject under consideration, have prefaced it with those words of authority, "for it hath seemed good to the Holy Ghost and to us to lay no further burden upon you than these necessary things."

The texts of Scripture which prove that the Church has from Christ authority to preserve complete unity of doctrine in submission to one head are to be found in all parts of the New Testament. St. Paul says to the chief pastors of the Church at Ephesus, "Take heed to yourselves and to the whole flock wherein the Holy Ghost hath placed you Bishops to rule the Church of God, which He hath purchased with His own blood." (Acts xx., 28.) This ruling of the Church implies the whole pastoral authority, which, according to Eph. iv., consists in "perfecting the saints," which means constituting rules for their guidance in Christian perfection; 2, "for the work of the ministry, which consists in preaching Christ's gospel, and administering the sacraments; 3, "for the edifying of the body of Christ," which is the establishment of such ordinances as are needed for the public worship of the Church, for preventing all breaches of her discipline, and preserving that unity of faith which is strongly insisted on by the Apostle St. John: "We are of God, he that knoweth God heareth us, he that is not of God heareth not us; in this we know the spirit of truth and the spirit of error." (1 John. iv., 6.)

We infer from all this that the aspirations for Christian union which are indulged in by our Protestant brethren are fallacious if they be not founded upon the basis of obedience to that body of pastors which began with the Apostles, and is continued in their successors in an uninterrupted line from them to Pope Leo XIII. and the Bishops and priests of the Catholic Church of the present day.

The true Church must preserve a unity of faith which is not to be found elsewhere. This implies that the Church shall be inerrant and infallible in her teachings, and it excludes the theory which Dr. Green indeed does not favor, but which many other Protestant divines advocate, that a creed be patched up which shall be acceptable to the various denominations, and that on this basis missionary work be carried on. Such an agreement, if it were possible to reach it, might, indeed, produce an apparent harmony, such as existed in P. T. Barnum's happy family, in which animals of incompatible dispositions were taught to lay aside their natural animosities for awhile so as to appear harmonious in public, but it would not be the harmony of the one faith which the Apostles were sent to preach to all nations.

Dr. Green's suggestion is equally opposed to the true character of Christian unity. He proposes that the sects shall retain their diversities of views, and shall work together for the conversion of the heathen. It is almost needless to say that such a compromise as this would not present to the nations to be converted a religion of truth, but a conglomeration of errors which they would not be slow in rejecting for its evident absurdity.

It is worthy of remark that though Dr. Green's article apparently proposes a general union of denominations for the spread of the gospel, he must be supposed not to have the intention that Presbyterians, Methodists, Baptists, etc., shall work in harmony with Catholics. This hypothesis would be too alien from the character and history of Pres-

byterianism, which even in its creeds accuses Catholics of gross superstition and idolatry. But as Catholics have by far the greatest number of missions in heathen lands, and the greatest success as missionaries, his plans would go but a small way in solving the difficulties which he proposes to remove. And here we might ask the doctor why Catholics are stigmatized so strongly, if what he says be true, that "every man must be allowed freedom to worship God according to his own conscientious convictions, being responsible for the right use of his freedom to God alone?" The fact is the reverend Professor is ready to cover with his mantle of charity even the Rationalistic teachings of the New York Theological Seminary and of Unitarianism. Catholics only are to be left in the cold.

SWITZERLAND'S SIXTH CENTENARY.

It was on the 1st of August, 1291, that representatives of three Cantons met and formed the alliance which was the nucleus of the present Swiss Republic, the oldest Republic now existing; and the sixth centenary of the event was recently celebrated.

At Schwytz the celebration was eminently of a religious character, and the festival was opened with a solemn High Mass celebrated by Mgr. Denez, Bishop of Lausanne and Geneva, the See lately vacated by Mgr. Mermillod, who had suffered a long imprisonment for resisting the interference of the Federal Council in ecclesiastical matters.

Mgr. Denez congratulated the clergy on their belonging to a country where God is remembered and not laid aside in the celebration of their national holiday.

The chaplain of the Pope's Swiss guards was also present, and made a brilliant speech replete with patriotism, and inciting his countrymen to fidelity to their flag, and unity, which, under their constitution guaranteeing to each Canton liberty of conscience, is a duty which it is pleasant to fulfill. Towards the close of his speech he quoted from the national poet, Gottfried Keller, an invocation that the brightest of stars might always illumine their native land.

Schwytz is one of the three original Cantons which formed the Swiss Republic, the other two being Uri and Unterwalden.

Since its establishment this little Republic has extended its boundaries by the adhesion of other small communities, until now there are twenty-two Cantons. Of these, some are preponderantly Catholic, others preponderantly Protestant, and others are almost equally divided between the two religions. When Bismarck commenced his policy of persecution against the Church he instigated the Federal Council of Switzerland to do the same, and as the Protestants have a considerable majority in the whole Republic, Bismarck's imitators were able to secure the ascendancy, and the Bishops of Basle and Geneva felt the weight of their interference in ecclesiastical matters; thus the former was driven from his See, and the latter imprisoned. He was an exile for many years even after his release. Many priests were also expelled from their parishes for disobeying the command of the Federal Council to cease their relations with their Bishops who had been disposed by Federal authority.

The Catholics in the Cantons had always respected the liberty of conscience of Protestants, but there have been frequent violations by Protestants against the Catholics, and this was one of the most glaring, based as it was on the fact that the Bishop of Basle had promulgated in his diocese the decrees of the Vatican Council.

The time of persecution, however, has passed over, and when Bishop Mermillod returned to his diocese in 1890 special honors were paid to him by the Governor of his Canton and by the representative of the Federal Council, as an act of reparation for the violence to which he had been subjected.

The Swiss have maintained their independence with great determination, against both France and Austria. Their success was, indeed, varied, but they have well succeeded in maintaining their autonomy, and in all the Cantons there were great rejoicings on the occasion of the celebration of the national sixcentenary.

The Canton of Schwytz, which is one of the three original Cantons which combined, is almost entirely Catholic.

The Greek Catholics (styled Uniates) are about to establish a congregation in Cleveland, O.

The Toronto Canada though no before exist employee in conversion, gospel "was more fruitful trains." T. Mr. McNeill more lucid reading; reason for th of the flock London, Eng make a nam self in the where Sam s to listen to s city by som "Vestibule that Rev. J. run two chu the church v salary insis roning; i the congreg paid him a bargained ing and ev not willing! being limit salary; so curred. O transferring pulpit mini Montreal, w refuse, and will depend thousands th able and w services.

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