The Catgolic Accord. Published Weekly at 481 and 486 Richmond street, London, Ontario. Price of subscription—\$2.00 per annum.

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LUKE KING, JOHN NIGH, P K and M. C. O'DONNELL are fully it to receive subscriptions and transac justness for the Catholic Record. Rates of Advertising—Ten cents per line eacinsertion, agate measurement. Approved and recommended 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, a cell as that having reference to business, shoule e directed to the proprietor, and must reac condon not later than Tuesday morning. Arrears must be paid in full before the pape can be stopped.

London, Saturday, April 30, 1892.

A MIRACLE AT LOURDES, AND ITS LESSON.

The holy shrine of Our, Lady of Lourdes has been remarkable ever since its establishment for the number of miraculous cures which are constantly effected there by prayer and contact with the water of the miraculous piscina. A new event of this kind which took place on Sunday, the 13th of March, is attested by such evidences as cannot be questioned amonest which may be mentioned the written declaration of an English Protestant doctor who was present when the cure took place. He states that the girl who was cured was "blind and a helpless cripple," and that her cure was "utterly beyond medical power. but that immediately after contac with the water "her legs and arms dropped into their natural positions, while her eyes became bright and clear."

Full particulars of the event are published in the London Tablet of 9th April, over the signature of another witness, Mr. Edward Wesley. He saw the girl at the grotto on the 13th of March, carried on a bed by four men. She was white like a corpse. Her limbs were twisted, and she was blind. She had been attended by the best doctors of Paris, and had used also the baths of Geneva without benefit, after which she came to Lourdes by the advice of friends and relatives who ac companied her and joined her in mak ing a novena.

On the day the novena was concluded. March 13th, the cure was not effected. and her friends telegraphed to her from Bordeaux to return home next day. Before her departure she made a final visit to the shrine, and as soon as she entered the piscine and bathed in the water, the witness says: "she suddenly and instantly became well. Her contorted limbs were restored to their right position, and her evesight was completely restored."

Mr. Wesley was not actually preent when the cure took place, but he saw the girl as described, when she was afflicted, and afterwards when she s cured, before her departure from Lourdes. In his presence she gave expression to her gratitude, saying : 'Thanks to our Blessed Lady of Lourdes, I am completely cured.'

The doctor who had attended the patient in Geneva also attested all the facts as here mentioned, though he was not present when the cure took place The particulars were related to Mr Wesley by the girl's mother and others of the family who had come to Lourdes with her.

Such miracles as this are of frequen occurrence at several sacred shrines in Europe, as well as at St. Anne de Beaupre in Canada. They are sometimes referred to by the non Catholic press and often in a sneering manner, as if they were a proof of Catholic "superstition." We deem it proper to remark here that the terms "superstition" and " superstitious practices " imply either the rendering of an unbecoming form of worship to the true God, or the giving to demons or creatures some degree of homage which is not due to them. The consulting of witches or fortunetellers, the use of charms and spells, observations of omens, are all superstitious practices, and Catholics who are instructed in their religion know that these follies are sinful and strictly forbidden by the first commandment of God, inasmuch as this is clearly laid down in the children's catechism from which they have been taught from their childhood. We know point, and we do not hesitate to say that superstitions are much more prevalent among Protestants than among Michael," whose evil deeds have rewho persuaded his dupes that he is the Christ, come again to earth, found his recruits for his harem among the members of different Protestant sects.

dict that the Holy Father has solved derive less glory from Chiniquy's confoundation by taking stringent measurement of the productions, the version than she has already merited ures on this critical occasion. It says:

on account of these many millions of the present her children whom she has guided to shall have before it five years of strife.

Very different personage from the piece.

On occount of these many millions of the members of every her children whom she has guided to shall have before it five years of strife.

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On occount of these many millions of the members of every her children whom she has guided to shall have before it five years of strife.

Schweinfurth, of Illinois, had the same experience, and it is well known that the Spiritualists and Mormons, with their disgusting superstitions, found among Protestants. We therefore fling back the charge of superstition which some Protestants are so fond of naking against Catholics.

It is no superstition to believe a well ttested historic fact which is miracuous. If it were so, we should not believe the miracles recorded in Holy Writ. Yet we must state in reference o such miracles as the one of which we have given the details in this article, Catholics are under no obligation to believe them, unless they have been formally pronounced by the Supreme Head of the Church to be genuine, which very rarely happens. We have only to judge of them by the ordinary modes of judging the truth of historical statements. If they are credibly attested, however, it would be as absurd to reject them as to reject other statements which are similarly attested. We may add that many miracles occurring at the shrines we have referred to are confirmed by irrefragable evidence, o that even the journals which speak most glibly of Catholic superstition have been compelled to acknowledge with astonishment that the testimony to their truth is adequate and undeni-

Genuine miracles come from God, and are God's sanction to truth. We infer, therefore, that the frequent miracles wrought at shrines of the Blessed Virgin in our own days are a constant divine testimony that the honor paid by Catholics to the mother of Jesus is pleasing to God.

M. RENAN AND THE PRIEST-HOOD OF FRANCE

Monsieur Renan, the author of the blasphemous work which he calls the 'Life of Jesus," has been interviewed by a correspondent of the London Morning Post on the present situation of ecclesiastical matters in France.

We are told that in the interview M Renan "blamed the clergy for making the pulpit a political platform, thus inciting the recent Church riots." He adds:

"The clergy ought to set an example of respect for and obedience to the laws. The Church is an indispensable necessity to satisfy the religous ideal. Preachers should confin themselves to the sufficiently vast subects of faith, hope and charity. Pos sibly the Pope's encyclical is the source of the excited zeal of the clergy, especially as the Pope is an overrated man. He is not a great Pope or diplomatist, merely an Italian vet he is the busy-body of the Catholic nierarchy, compelling the clergy to interfere in what does not concern He produces upon me the effect of an old beau, in a rose-colored cravat, promonading with Dejazet in one of her youthful roles.

his great work on the Divinity of Christ that Mons. Renan is incapable of giving utterance to an original thought of any worth, inasmuch as his entire book, which was lauded to the skies by the infidel world, is simply borrowed from the really original work of Strauss. o that the celebrated Jesuit did not deem it necessary to answer the arguments of Renan at all. Renan was fully answered when Strauss was refuted, and therefore Father Perrone considered it necessary only to refute the latter with but a few passing refer-

ences to Renan. When to this fact we add that Pere Didon's work on the Life of Jesus leaves none of Renan's blasphemies unrefuted, we can readily understand that the latter is very angry at these Catholic priests who have shown the fallacy of the pompous infidel's plagiarized productions which were sent out with such a flourish of trumpets. Father Didon's antidote to Renan's poisons gained popularity so rapidly on its publication, that it has left Mons. Renan in the obscurity he deserves Hence he is all the more embittered against the priesthood of every degree, from Pope Leo XIII. to the humblest

among the clergy of France. His vindictive description of Pope Leo XIII. will be estimated as the cackling of the jackdaw strutting in peacock's plumage that comparatively few Protestants have deserves. We are surprised only at been so definitely instructed on this the fact that the Morning Post should give so much prominence to M. Renan's opinions, as if they possessed any actual value. The world has already Catholics. It is for this reason that pronounced its opinion on the great such impostors as the so-called "Prince encyclicals of Leo XIII. on Liberty and the Labor Question, and nothing which cently come to light in Detroit, and M. Renan may say will change the ver-

signed to oblivion.

M. Renan attributes to the wrongful intermeddling of priests in politics believers and adherents only from the riots which took place in Paris on the occasion of Father Lemoigne's sermon in the Church of St. Merri, Paris, and that of the Abbe Bresson at St. Etienne, Rouen. These riots are acknowledged to have been the work of the Socialists who have been indoctrinated with M. Renan's teach-

ings, and those of others of the same school of thought. These are the men who are now engaged in disturbing Germany, France, Spain, England God and making a mockery of Him. and the United States with dynamite outrages, either threatened or actually perpetrated. The blame of these deeds should be placed on the proper shoulders, namely, those of M. Renan and his coworkers in propagating infidelity. But, of course, in making the charge against the priesthood of France, M. Renan is simply borrowing the opinions of M. Loubet, the French Strauss when he issued his "Life of

We explained in our columns before now that M. Loubet was without justification in his attack upon Father Lemoigne. This venerable Jesuit did no more than criticise and condemn the unjust legislation of the French Government against the Church. In festo; and as he has lost his own faith thus doing he did what every Frenchman had a perfect right to do, and M. Loubet cannot prevent the French priesthood from calling a glaring injustice by its proper name.

Of course the Government would be glad to gag the priesthood, as they fear that the Catholic people of France will rise in their power to overthrow the present regime. In view of the inexplicable apathy they have hitherto displayed, it is difficult to prognosticate what they will really do, but we can at least express the hope that they will rise up with energy and sweep away the infidel rulers who have brought disgrace upon the country by their un-Christian legislation. We are convinced that neither the protests of M Loubet nor those of M. Renan will prevent this consummation.

THE APOSTATE CHINIQUY.

C. Chiniquy, the notorious apostate priest, recently underwent a dangerous surgical operation, from the effects of which he is said to be recovering. Before the operation was performed, foreseeing that it might possibly prove fatal instead of resulting in the restoration of his health, he thought proper to publish an address to the Protestant public, repudiating any supposed wish on his part to be reconciled with the 'superstitions and idolatry of the Church of Rome." He says he takes this step because he believes that the priests will invent a story that before It was shown by Father Perrone in death he made his peace with the Church. This assertion he declares to be a calumny, and he appeals to his French countrymen especially, and to all Catholics, "to break the heavy and shameful yoke" which they endure as "miserable slaves at the feet of the Church's idols."

He also expresses his thanks to God that his eyes were opened to the errors and idolatry of the Catholic Church, and expresses gratitude to the Church (the Presbyterian) which received him into its bosom in 1858.

Allthisis pure vindictiveness Chiniquy did not leave the Catholic Church because he was convinced of its errors, but because he was found to be unfit to fulfil his duties as a priest. For this reason he was suspended from the priesthood on September 28th, 1851. and was afterwards excommunicated.

While he was in the priesthood, he was at first very zealous, and did good work in making his people temperate : but the praises given bim and the honors lavished on him made him foolishly proud, and he neglected his sacred duties. The sentence of suspension was again inflicted on him on Nov. 20, 1856, by the Bishop of Chi-

cago, on account of new delinquencies.

The apostate has no need of fearing least he will be claimed as a great prize recovered by the Church before his death. It is true that the Church is a benign mother, and like the parent of the erring son mentioned in the gospel, she receives kindly the penitent prodigal who comes to her saying "I have sinned against heaven and against thee, I am not worthy to be called thy son ;" but she by no means regards such a one as a more worthy child than her millions of children who have been faithful, and she would

when M. Renan's book will be con- heaven. Should Chiniquy ever be and litigation, or as many of patient reconverted, the gain will be for him-self and not for the Church. But we self and not for the Church. But we know how difficult it is for an apostate to return to penance. This difficulty is so great the Apostle St. Paul says : 'It is impossible for those who were once enlightened, have tasted also the heavenly gift, and were made partakers of the Holy Ghost, have moreover tasted the good word of God, and the powers of the world to come, and are fallen away, to be renewed again unto penance, crucify ing again to themselves the Son of Heb. vi., 4, 6.

Judas was an Apostle : nevertheless he did not return to penance, even on the benign appeal made to him by his Lord and Master. We cannot be much surprised should the more modern Judas also die impenitent for his many blasphemies.

We notice that even the Montreal Witness disapproves of his use of such Premier, just as he pirated those of opprobrious terms as he applies to Catholics: "Idolaters and slaves." The Witness says such words are "ill calculated to reach the hearts and consciences of those whom it is his dearest wish to enfranchise." We must say we have no faith in Chiniquy's wish to enfranchise us. He exhibits rather his diabolical spleen in his precious mani in the doctrines of salvation, he wishes to draw others into the same pit into which he himself has fallen

A QUANDARY.

The Presbyterian press exhibit considerable anxiety as regards the result of the Briggs controversy, which is to be brought up again in a new phase at the next meeting of the United States General Assembly. The Chicago Interior, one of the ablest of the Presbyterian organs, expresses its alarm at the prospect before the Church on account of the knotty

problem. It will be remembered by our eaders that the last Assembly, as a mark of disapproval of the Rationalistic views openly advocated by Dr. Briggs, vetoed his appointment to the chair of Biblical Theology in the Union Theological Seminary of New York, in which students for the Presbyterian ministry are trained : and it is reasonably argued that if the Professors hold Rationalistic views, the coming generation of ministers will hold views even more decidedly objectionable in the same direction.

Dr. Briggs is sustained almost unanimously by the faculty of the institution, notwithstanding the very mild rebuke administered by the last Assembly, which deemed it prudent not to condemn positively his doctrine, but only to prohibit his appointment to a position in which he would wield so great an influence in moulding the future creed of the Presbyterian clergy, and consequently of the Church. The ecclesiastical Court which tried him on the positive charge of heresy, dismissed the charge; but probably this was rather for the sake of not stirring up strife than from any sympathy with his heretical teaching. W believe, indeed, that the Court is so staunchly Calvinistic that the members do not really approve of the Professor's rationalism; but the results will be the same, practically, as if they had fully approved of it. The Professor will continue to teach that portions of the Scripture are not the work of the authors through whom their author ity as inspired books is established, and thus at first some books, and fin ally others, will be rejected, until the whole Bible may be regarded as a spurious work. The rising generation of ministers will be thus indoctrinated, and Presbyterianism will be transmitted into Rationalism, unless the next General Assembly step in to restore 'purity of doctrine."

This is evidently the fear of the Interior also, for it says: "Cherishing as we do the historic faith of the Church, convinced as we are that any of the assertions of modern criticism which contravene the Confessional doc trine of Holy Scripture must be modi fied, what we believe, we believe so profoundly that we can afford not to make haste."

It does sound strangely that after thus asserting the absolute necessity of orthodox faith in the authenticity and inspiration of scripture, the Interior should nevertheless counsel a compromise with Dr. Briggs as to his overt attacks upon these doctrines. It does so avowedly because it fears that Presbyterianism will be shaken to its

pends, under God, upon the personal character of the men sent to the coming Assembly.

From this language it is clear that the Interior is aware that loose views on the subject of inspiration of the Bible are widely prevalent among the Presbyterian body. We were quite aware before that this is the case, but Presbyterians are generally anxious the doctrine, he hath both the Father to conceal the fact, and last summer and the Son. If any man come to you we were very harshly brought to task by a Canadian organ of that body for having stated that a large proportion of both clergy and laity do not now believe in the Confession of Faith, which is still their standard creed. We have now the admission of the Interior that what we stated is quite correct. Where would be the fear of continued demnation of Dr. Briggs, if the Presbyterian body were faithful to the Confession?

The Interior, seeing the danger which will arise from energetic action, much against its real will, advises Presbyteries to elect men of nondescript views, or at least of compromising disposition as delegates to the next assembly. No other meaning can be attached to the following words of ad-

"He who brings to this assembly the spirit which ruled the first Council at Jerusalem, when, without sacrificing truth, Jew and Gentile mutually con ceded custom and practice, will man blessed of God and honored of the Church. Difficult as it will be to retire the champions of opinion, and to put forward the men of irenic disposition, this is just what must be done unless we are about to enter upon a new era of internecine strife. John, the beloved disciple, to be found in every Presbytery, is the man upon whom the choice of each Presbytery should today fall.

This is perfectly intelligible, notwithstanding the very cautious words amid which the sentiment is clouded. The Rationalism of Dr. Briggs is so widespread that it must be tolerated if Presbyterianism is to survive the shock without receiving a mortal blow. Hence even so resolute a defender of the Confession in its integrity, as the Chicago Interior professes to be, advises toleration of the lax views of the Briggs school.

So well received is this counsel, even by the most ultra Calvinists, that it is not at all unlikely that it will prevail, and that the coming assembly will not be so ready to suppress Briggsism as the last one declared itself to be

It is not for us to advise the Presby eries as to the course they ought to follow, and we shall not proffer any advice, but we cannot refrain from pointing out the fact that the Church is in a quandary. If Dr. Briggs be leniently treated, and he be allowed to go on in the course he is determined it in some passage of Serieture, not pursue, the Presbyterians may as well put away the Confession of Faith altogether as a useless relic of bygone superstitions, instead of bothering themselves about revising it as they are now doing. But if he be con demned, it is acknowledged that there will be a strife which may end in disruption.

Surely the disciples of John Knox are in the sad condition described by St. Paul in his Epistle to the Ephes ians, iv. 14: they are "children, tossed to and fro by every wind of doctrine."

But the Apostle tells us that the Church of Christ was instituted with a ministry of Apostles, prophets, Evangelists, pastors and teachers, precisely to prevent this from being the case that is to say, "for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ: till we all meet in the unity of faith, and of the knowledge of the Son of God. . . . That we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive."

Being in this woebegone condition by what reasoning can Presbyterian ism claim to be the true Church of Christ, the pillar and ground of truth?

Its present position is very different from that which it maintained in 1638 and 1639, when the General Assembly of Scotland issued its command to all true believers to believe in their hearts and to subscribe and affirm that "this (Confession of Faith) only is the true Christian faith and religion, pleasing God, and bringing salvation to man."

We must here remark that John. the beloved disciple of our Lord, was a

next Assembly to be composed of Johns who will treat lightly the denial of the most fundamental truths of Christian. ity : but the Apostle John declares that he that knoweth God heareth us. He that is not of God heareth us not: by this we know the Spirit of truth and the Spirit of error. (1 Jno. iv., 6.

Again, the same Apostle tells us: "Whosoever recedeth and continueth not in the doctrine of Christ hath not God: he that continueth in and bring not this doctrine, receive him not into the house, nor say to him, God save you.'" (2 Jno. 1; 9, 10

BY ACT OF PARLIAMENT ESTABLISHED.

The late Lord Lytton's fertile imagintion did not carry him to the length of attributing to his highwayman Paul strife arising out of the prompt con- Clifford the right to wear a mitre and lawn sleeves because he had robbed a Bishop. But the Right Reverend Bishop Hamilton, of Hamilton, considers it a satisfactory proof of the identity of the Anglican Church with the Catholic Church of England of pre-Reformation times, that the former has robbed the latter of her ancient proprietary rights, the robbery being authorized by Act of Parliament. We read in the Hamilton Times of

the 11th inst. that the Bishop, while

giving confirmation at St. George's Church, proved that the modern Church established by Henry VIII. and Queen Elizabeth is identical with the ancient Catholic Church because an English Court has recently rendered "a decision where a nine hundred and ninety-nine years' lease had lately expired, and the condition in the lease that the property should revert to the Catholic Church of England had been interpreted to mean the present Church of England." No such recent judicial decision was needed to make the public aware that the Anglican Church robbed the Catholic Church of all her temporal possessions by Act of Parliament. There is not a single grand old church in England or Ireland which was not thus stolen, unless we except St. Paul's, London, in which case the ancient cathedral was destroyed by fire and the present one erected, but even in this instance the land was stolen. If the decision to which His Lordship refers is a fact, it is only another example of the wholesale highway robbery which took place, especially in Elizabeth's reign, whereby the proprietary rights of the Catholic Church were stolen. But it is simply preposterous to maintain that such a robbery is the one characteristic by which the true Church of Christ is to be known. This is not given in either the Apostles' or the Nicene Creed as a mark of the Church. it in some passage of Scripture, not yet explored by the rest of the world. It is a matter of doctrine, such as the Book of Common Prayer declares should not be accepted unless proved by certain warrant of Scripture. It is a pity the Bishop did not disclose where he made the discovery of a text confirming his new and rather startling doctrine. As we so recently as two weeks ago

exploded in our columns this theory of identity, it is not necessary we should now treat the question at length. We shall only remark that the statement of the Bishop in regard to the legal decision may or may not be true. It is scarcely worth enquiring into; but at all events his Lordship does not seem to have great confidence in the truth of his statement, since he gives no details as to when or in what Court the decision was rendered. For our own part we believe it to be a fiction. One thing is sure: this story, which is not now related for the first time, is getting new additions as it is being retold. It was first pretended that the property in question belonged to "the Church of England." Bishop Hamilton now tells us that it belongs to "the Catholic Church of England." As a merely local Church cannot be Catholic or Universal, Bishop Hamilton's version of the story sufficiently refutes itself. It is evident that the local Church of England is not the Catholic Church to which the property would have reverted if there had been only honest people at hand to deal with the matter.

NEW BOOKS.

We have received from the publishing house of Messrs. Benziger Bres., 36 and 38 Barclay street, New York, the following volumes of Our Young Folk's Library:
"Gertrude's Experience." From the French by Mrs. Mary C. Monroe. 12mo. cloth, inked side and back, with a frontispiece.

THE MUDDLE The Rev. J. H. Hunter,

tor of Parkhill, in a kindly manly manner calls our certain remarks which appear RECORD of 9th April in r the call made upon Rev. D Presbyterian clergyman of be pastor of the congrega late Mr. Spurgeon, of Lond

Mr. Hunter thinks we ha injustice to Baptists by that they are in a "mudd present situation. It should be understood t

nothing offensive to Baptis tants of other denomination ually, when we take notice ities which will from time from the erroneous system every one free to shape his ing to his own fanciful in of Scripture. We must m there is "one faith" which delivered to the saints," a show the intrinsic inconsis doctrine contrary to this faith of the Catholic Chur the best wishes for our Pr low-citizens, whom we see coming to the know Rev. Mr. Hunter says v

the Baptists ever insist sion in order to salvation. Mr. Editor, you have mis teaching. To prove that we ha

erroneous statement, he " Baptists hold tenacion mental principle of the Ne that immersion is meanin less to a man who does Lord Jesus." With all respect for

courtesy, we must poin does not show an error ment he attributes to might be necessary to yet not be sufficient to doer "who does not l Jesus." Surely there wrong in Rev. Mr. Hun But we did not say t

insist upon immersion vation." We said: " been very tenacious of (that a man is not a until he has been 'di mersed." That we were correc

ment of the case is Hunter's letter. He sa "Baptists ever hold s the answer of a g toward God.

What does this mean obey God, and there good conscience, we

mersed? We may add the tes McArthur, the well clergyman of New Y Pierson "has so long

plain duty" (immersi The only other poir which Rev. Mr. Hun is our use of the The muddle consists Pierson is invited. baptized and an unbe sion, to become a B He will probably be showing his readiness an increased salary, duty the practice of i he has hitherto certain a duty, and which held to be an unser

terians. That we have truly nation is evident ev ter's letter, for this g "Should the memb Dr. Pierson to beco mersed, such organiz congregation) wou Scriptural and Bap clined to think if the that the organization remain true to New pastorate of this orga conform to New Testa

for this is the common

Exactly. But is r There is, of course the Baptist congrega Dr. Pierson without be rebaptized after this case, Mr. Hui will cease to b Baptistic." Or it m contracting parties the mode of compror the whole bargain r In this case, where intercommunion

individual liberty are always proclain It is a muddle, he may be fixed. Glasgow Univers

honorary degree of Grace the Archbish Eyre. The grad take place on April