

THE CATHOLIC RECORD

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, J. D. FALGONIO, Arch. of Larissa, Apost. Delegate.

London, Saturday, July 21, 1900.

A GOOD LAW.

In Belgium the laws prescribe a rigid reparation to be made by any one guilty of a calumny which aims at injuring the reputation of another. A few months ago the People, the principal Socialist organ of Brussels, imputed to one of the curates of the parish of Riches Claires in the city conduct of a very scandalous character. The priest was not named, though the charge against him was very specific.

THE CREED OF CATHOLICS

The New York Literary Digest of July 7th, examines the question "What is the Roman Catholic Creed Now?" and in answer to this gives from the New York Sun a fairly accurate exposition of the creed of the Catholic Church in the following terms:

THE PASSION PLAY.

The Passion Play at Oberammergau is attracting this year more attention from foreigners than ever before. Americans especially are visiting the little village in great numbers to witness it. One tourist company has booked eleven thousand American visitors and three thousand English.

"BOXERS" IN THE UNITED STATES.

That the members of the defunct A. P. A. of the United States have not all learned wisdom from experience is evident from the fact announced by our American exchanges, that a new Association has been organized under the name of the "American Union" which in spirit is identical with Apalism, notwithstanding that an entirely fresh name has been adopted for it.

From the ignominious way in which Apalism made its exit, the Grand Lodge having been sold out for a petty debt which it could not pay, we might suppose that the lesson would be taken to heart that the American people cannot be wheedled or bulldozed into a secret persecuting organization. But it appears that the fools did not all die with the society.

It is claimed that the new society has twenty-two thousand members, and its President, one Mr. H. C. Seymour of New York, asserts that it will have a great influence on the result of the coming elections. The influence of so small a society cannot amount to much,

as no doubt most of the members will vote just as they would have done if the society had not been organized. But whatever party may be supported by it, we may reasonably expect that as the election of 1896 killed Apalism, the coming election will kill, or at least wound mortally, the American Union. History often repeats itself.

CHANGE WANTED IN FRANCE.

The Ouest Elclair, a French journal, declares that the time has arrived when the French people should rise to insist upon a change from the persecuting policy pursued by the present irreligious Government of the country, which violates without scruple the principles of justice, equality and tolerance which should be observed by a Government which professes to administer the affairs of a republic.

THE BIBLE IN SCHOOLS AND COLLEGES.

The Canadian Presbyterian General Assembly which met recently at Halifax considered the question of religious instruction in the Public Schools, and by a resolution unanimously passed instructed the committee on education to aim at securing the introduction of the Bible as a regular subject of study in all high schools, colleges and universities.

DOES HELL STILL EXIST?

An article by the Rev. G. W. Shinn appears in the June number of the North American Review under the title, "What Has Become of Hell?" Dr. Shinn does not give any new arguments against the reality of everlasting punishment, but he asserts that "Hell has been practically obliterated from the preaching and teaching of the Church."

THE REMEDY FOR IRREVERENCE.

The boisterous scenes which took place at the recent General Methodist Episcopal Conference, and especially the wire pulling of the candidates for the Episcopacy, which evoked more of the proceedings of Tammany or some other political club, have given occasion to considerable indignation which has found expression in the religious papers.

THE ORANGEMEN'S D.

The 12th of July, or Orange day, passed off very quietly at the Province, and though the speeches of the blood and character so characteristic of these appear not to have been numerous as on former occasions.

THE REMEDY FOR IRREVERENCE.

C. B., writing to us on the above subject, in connection with our remarks two weeks ago on an article which appeared in the Toronto World under the title, "Self-Righteous Mr. Milligan," and in which we took occasion to speak briefly of the heads of proof of the Real Presence of Christ in the Blessed Eucharist, asks us to answer an objection made against this doctrine by a Protestant friend to the effect that "it is cannibalism to eat the flesh and drink the blood of Christ, and therefore the doctrine is not to be entertained."

ought to be taught, indeed, in some form not as God's revelation, but as a mere book of history, poetry, and heathenish ethics, somewhat after the fashion in which the works of Confucius might find a place in a school curriculum in this Christian land, and as the mythologies of Greece and Rome do actually find a place where the works of Virgil and Homer are among the text books.

One error into which the writer of the article in the Sun appears to have fallen is the supposition that the Council of Trent changed in some degree the doctrines of the Church while it fixed them. This is not the case.

We admit that the Sun does not positively make this statement, but it is so clearly implied in his comments on the matter that his readers would be almost sure to be of the opinion that such change had taken place if they relied on his statements.

The doctrines of the Catholic Church have always been as unchangeable as they are to day for the simple reason that they are truths revealed by Christ to His Apostles, or sure deductions from those truths made by the infallible authority of the Church of God.

The Council of Trent simply set in order truths which had been in the first place revealed, and which were taught and believed in the universal Church, whether or not they were clearly laid down in the writings of the Fathers.

For the most part they were so laid down, as is evident from the study of these doctrinal teachers of every age; but the authority of the Church speaking in the Council of Trent, made clear some matters which may have been previously obscure.

Even in regard to the two doctrines defined during the Pontificate of Pope Pius IX it is certain that they were taught by Doctors of the Church generally in every age, though there were a few who appear to have doubted them before they were specifically defined at the dates above mentioned.

Truth is unchangeable, and it follows that once a doctrine is defined to be of Catholic faith, it must remain so forever. It is a different matter with the teachings of humanly made Churches. Most of them have either already changed their teachings several times, or are meditating to change them at an early date to suit the prevailing whims of men.

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The boisterous scenes which took place at the recent General Methodist Episcopal Conference, and especially the wire pulling of the candidates for the Episcopacy, which evoked more of the proceedings of Tammany or some other political club, have given occasion to considerable indignation which has found expression in the religious papers.

Amongst others, a correspondent of the Christian Advocate, an organ of the same denomination, complains bitterly of the demoralizing scenes as a disgrace to Christianity, and purposes that hereafter the general Conference should be held in a religious edifice, and not, as of late years, "in music halls and semi-theatres."

THE REMEDY FOR IRREVERENCE.

The practice is, according to this writer, to find a building which will accommodate the largest possible audience. This begets the practice of "playing to the galleries," a thing which, he remarks, is not done by other religious legislative bodies, "which hold their councils in edifices consecrated to worship and the service of God."

THE REMEDY FOR IRREVERENCE.

Does anybody believe that such scenes of boisterous excitement and violent vociferation would have occurred within the walls of a church—a real house of God?

THE REMEDY FOR IRREVERENCE.

Certainly we can scarcely conceive of such scenes being enacted at a meeting of the primitive Church under the Apostles, such a meeting, for example as is described in Acts xv. when the Apostolic College assembled in Jerusalem to settle points of discipline and which issued its decrees as "It hath

accordance with the law of succession which God established. Under the New Law Christ was the High Priest, and the Apostles were selected and ordained by Him. Their successors in the priesthood were ordained by the imposition of hands, as we learn from the Acts of the Apostles (xiv. 23): "And when they had ordained for them priests in every Church."

From 1 Tim. iv. 14; v. 22, 2 Tim. 1, 6; Titus 1, 5, 7, we learn that similarly Timothy and Titus received their ordination and consecration as priests and bishops with authority to ordain priests in the same way.

It is therefore clear from Holy Scripture, as well as from the constant tradition of the Church of God, that the priesthood is to be continued by an unbroken succession from the Apostles, and as that succession is found complete only in the Catholic Church, it follows that Mr. Shinn in speaking of Protestantism as "the Church," misapplies the language of Scripture which speaks of only one Church, "the Church of the living God, the pillar and ground of the truth," that same Church with which He promised always to abide.

From these considerations it is clear that the Catholic Church alone can be spoken of as "the Church," and this being so, it is not true that "the Church" has obliterated the doctrine of Hell from its preaching and teaching. "The Church" teaches this doctrine as it was taught from the beginning, and only modern and local heretical organizations, which have no right to be called the Church, have obliterated hell from their teaching; but the Church which has preserved unchanged "the faith once delivered to the Saints" continues to teach it as she has always done: in accordance with the doctrine of Christ, (St. Matt. xxv., 34-46) "And these (the wicked) shall go into everlasting punishment; but the just into life everlasting."

Dr. Shinn's question, which he does not presume to answer positively himself, but only evasively, and in reference to the present teaching of Protestantism, as we have seen above, can be answered unhesitatingly by the Catholic, who belongs to the Christian communion which comprises within its fold the great bulk of the Christian world. "What Has Become of Hell?" It exists still where it has always existed. We shall not attempt here to locate it definitely, but we know from Revelation that it still exists, and that is sufficient; and its continued existence is believed not only by Catholics, but by the whole Greek Church, and by many Protestants also, notwithstanding that Protestants as a whole may possibly have ceased to believe in it. It requires no little brazenfacedness to assert in the face of these facts that "the Church has practically obliterated hell from her teaching."

THE REMEDY FOR IRREVERENCE.

C. B., writing to us on the above subject, in connection with our remarks two weeks ago on an article which appeared in the Toronto World under the title, "Self-Righteous Mr. Milligan," and in which we took occasion to speak briefly of the heads of proof of the Real Presence of Christ in the Blessed Eucharist, asks us to answer an objection made against this doctrine by a Protestant friend to the effect that "it is cannibalism to eat the flesh and drink the blood of Christ, and therefore the doctrine is not to be entertained."

THE REMEDY FOR IRREVERENCE.

Very objection which the unbelieving Jews raised against the same doctrine when our Lord Jesus Christ first revealed it saying: (St. John. vi., 51) "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever: and the bread which I will give is my flesh for the life of the world. The Jews therefore debated among themselves saying: How can man give us his flesh to eat?" Their meaning is: "There is something shocking in the notion that Christ should give us His flesh to eat and His blood to drink. That is cannibalism, against which nature revolts."

THE REMEDY FOR IRREVERENCE.

How does Christ answer this? Does He endeavor to explain away the doctrine He has taught? No. He affirms it more positively than ever: "Amen, amen, I say unto you: that is 'Amen, amen,' 'most truly I assert,' which is on His part equivalent to an oath, 'you must believe in My word, as by the great miracle which you have just witnessed I have proved the divinity of My mission, and by all My miracles I have shown that I am truly God come to earth to redeem you, and therefore, My word is to be implicitly believed without questioning how it is to be done. With God all things are possible, and I can give the fulfilment of my promise without shocking or violating the natural law of meekness and charity towards your fellow man or to me. You should believe, therefore, on my word simply in the confidence that,

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difficult though it may seem to you, I will find a way to fulfil my promise without doing violence to humane feelings." In reality, by concealing His flesh and blood in the holy Eucharist under the form of our food Christ finds an admirable way to give us the benefit He has promised without shocking human feeling and without any cannibalism.

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An illustration of this is found in the case of Abraham who was commanded to sacrifice Isaac. That was something to shock humanity, and yet Abraham obeyed God's word to the point of binding Isaac on the altar and raising the sword to kill him. (Gen. xxii., 9-10) Then God saved Isaac miraculously and supplied a victim to be sacrificed in his stead. Abraham's faith is highly praised in God's word (Rom. 1: 218: ix, 17-19) because he believed firmly that God would keep His word in some way which He did not know of, and God did so, without allowing him to do a crime. We should have the same confidence in Christ's promise that He will give His flesh to eat and His blood to drink. He does fulfil His promise of St. John's gospel vi., 52, 54, 55, 56, 57, 58, 59, when He institutes the Blessed Eucharist as described in St. Matthew xxvi., 26 to 28; St. Mark, xvi., 22 to 24; St. Luke xxii., 17 to 20; 1 Cor. x., 16; xi., 24, 29.

THE REMEDY FOR IRREVERENCE.

The very frequency and the strong terms in which He declares that will give His flesh and Blood, and similar words which He uses when instituting the Blessed Eucharist, show that He means exactly what He says in the passages above quoted. And is to be seen from the above passage of the Apostle St. Paul to the Corinthians that the Apostles accepted Christ's words just as they were spoken that is in their literal sense.

THE REMEDY FOR IRREVERENCE.

What is cannibalism? It is crime of killing or murdering a man thus violating God's commandment and then adding insult to injury eating the flesh as it lies before us in fleshy form. There is nothing of this in the Blessed Eucharist. There is no killing or murdering, for Christ died on Mount Calvary, but died once more. Thus: (Romans vi., 9, 10): "Christ rising from the dead dieth no more. Death shall no more have dominion over Him. For in that He died for sin, He died once" (the once only and He did die no more). The Blessed Eucharist is therefore memorial of Christ's death according to 1 Cor. xi., 26, but we do not slay Him and there cannot be cannibalism. In fact the who objected against "this giving His flesh to eat" founded objection on the supposed cannibalism of such a thing—but Christ knew to keep His word without instituting cannibalism, and He did it by giving His flesh and blood not as it is the butcher's shambles, but under forms of bread and wine, our food and nourishment.

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3. A third answer is that it does us no harm to criticize God's but to accept and believe them Abraham did when he was told to sacrifice Isaac. The responsibility our obedience will then be God's not ours. But we may be sure will not order anything sinful, we may be sure there is no cannibalism or sin of any kind when He says: "Unless you eat the flesh of the Man and drink His blood you shall not live in you."