## THE CATHOLIG RECORD.

## Othe Catholic Record. Published weekly at 484 and 486 Richmond street, Londoa, Ontario.

Price of Eubscription-\$2 00 per annum. REV. GEORGE R. NORTHGRAVES.

4

(Anthor of " Mistakes of Modern Infiden REV. WILLIAM FLANNERY,

THUN'AS COFFEY.

THUX AS COFFEY. Publisher and Proprietor — THOS. COPPEY. Mersrs, Luke King, John Nigh, P. J. Neven and M. C. O'Douneil are fully authorized too receive subscriptions and transact all other business for THE CATHOLIC RECORD. Rates of Accertising—Fen cents per line each insertion.

Rates of Advertising-fen cents per line each insertion. A porced by the Archbishop of Toronto and the Bishop of London, and recommend. ed by the Archbishop of St. Boniface Otawa, Ringston, and the Bishops of Ham-lion and P-terborough and leading Catholle Clergymen through at the Dominion. Correspondence interactore to business, shoud 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 atopped. Persons writing for a change of address should herarishy send us the name of their former post office.

# Catholic Record.

## London, Sat., Feb. 28th, 1891.

LENTEN REGULATIONS.

[OFFICIAL ]

The following are the Lenten regula-tions for the Diocese of London :

tions for the Diocess of London : 1st. All days of Lent, Sundays ex-cepted, are fast days 2nd. By a special indult from the Holy See, A. D. 1884, meat is allowed on Sun-days at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday. Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday. 3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz : Caildren under seven yeare; and from fasting : persons under transformer, and from gather under twenty-one; and from either or both, these who, on account of ill health, advanced sge, hard labor, or some other legitimate cause, cannot observe the law. Lard may be used in preparing fasting food during the season of Lent, except on Good Eddar, as also on all days of bits Good Friday, as also on all days of abatinence thoughout the year by those who can no easily procure butter.

### GALVANIZING THE DEAD.

It is somewhat amusing to notice the course of the Mail in regard to the part it has taken during the present political contest for the House of Commons. For some time previous to the announcement of the dissolution, that journal was as mild-mannered towards both political parties as any one whose profession it is to cut throats when the pay is sufficient. There was an occasional allusion to the desirability of having in the country an honest and independent press to watch the evil dolpgs of both partles, and show them up before the public, but nothing more, except an occasional humorous ridiculing of Mr. Mercler because he was considered a worthy recipient of the decorations of the Order of St. Gregory, decorations which the noblest statesmen of Europe are proud to wear.

We have not heard, however, that either Mr. Mercler or the Pope has slept uneasily, or been hurt by the Mail's wittleisme at their expense; but they pleased the Mail, and probably the Equal Righters, to whom that journal furnishes pabalum to suit their taste. Anything to excite hatred against the people of Quebec and Catholics generally is quite the thing for their palate ; so why should they not get it ? Even after the dissolution of Parliament

was announced, the Mail was remarkably gentle towards both parties. Perhaps t on its part that one there was no thous

candidates for the Parliament of the mised to write a full confession, where-Dominion on their platform, and of these, upon she was given liberty to write, and three are endeavoring to steal a victory she took the opportunity thus afforded under the patronage of one or other of her to swallow a phial of prussic acid the political parties which erstwhile they which she had concealed about her perso loudly denounced. Mr. Dalton Mc-Carthy has been nominated by the Con- story he blew out his brains with a servative Convention of North Simcoe, pistol. and Col. W. E. O'Brien by that of Muskoka, while Mr. Mayor Taylor of London is looking for glory in East Middlesex. Esst Durham is the only

constituency in which an Equal Righter has ventured to come for ward as a candidate solely on the Equal Rights platform. It is scarcely necessary for us to add

that it is a very different thing to be a candidate for Parliamentary honors, and to be elected. How sadly collapsed must be the hopes of the fanatics since the time the Mail was teeming with letters from Bishop or General Superintendent Carman and others denouncing all the politicians, and frantically calling upon the people of Canada to "sweep the board" of them, because they would not brand as scoundrels an illustrious society of Canadian priests.

It is instructive to see the straits to which the Equal Righters are driven to hide their miserable failure to raise the demon of discord throughout the Dominion. Limbton was thought by them to be a strorghold, but already three of their candidates have been ignominiously beaten in that county. On the present occasion they asked the candidates of both partles to adopt their platform in return for their support, but the organ of the Equal Righters, that is to say, the Mail, admits that "two or three gentlemen " of the party met a few days ago in Wyom ing to consider the report of their delega tion, which was to the effect that both candidates refused to accept their conditions, whereupon the "two or three resolved not to " place candidates in the field." It is true that these two or three persons, who seem to have the manipula tion of the whole party in their hands, call themselves " the New Party " instead

of "Equal Righters," but the two names are substantially synonymous.

In East Peterborough Mr. Douglas Armor, of Toronto, was asked to accept the nomination of the party - but he discreetly declined, as he had not the necessary time ; whereupon a similar decision was arrived at.

It is on such paltry reasons as these that the Mail is now maintaining that the Protestants of Canada should make a solemn league against the Catholic Church, deprive the Catholics of Ontario of their natural right to give a religious education to their children, and rob the Jesuits, especially, of what belongs to them in the Province of Quebec. It is this that the Mail calls " Equality and Right" in the following precious extract from its editorial on "Equal Rights" in its issue of the 18th inst. :

"The Separate schools and the Jesuit Estates Act are merely the particular points at which modern society in Canada happens to have come into collision with the advancing forces of priestly reaction. Those forces are moving forward to their last battle over the whole field, and it is probable that everywhere the straggle will be stern before they finally succumb. As to Confederation, it will be safe enough so far as this question is concerned if can secure to us Equality and Right: if it cannot secure to us Equality and Right, it ought not to be safe."

son. When her husband heard the

INFALLIBILITY OF THE CHURCH AND THE POPE. THE

The Christian Guardian of Toronto has been very much exercised for some time past concerning the Catholic doctrine of the infallibility of the Catholic Church and of the Pope, and accord ingly three articles have appeared in its columns during the last three weeks. professedly with the purpose of proving that the Church of Christ is not and cannot be infallible.

It is a prudent principle for the writer of a learned dissertation to understand fully the subject on which he writes before attempting to make it plain to others. Tae Guardian does not seem to feel the necessity of this, for the writer of the articles in question

up the instances on which he relies to disprove the infallibility of the Catholic Church and its head that he has no conception of the meaning of infallibility as it exists in the Church.

Towards the beginning of the las erticle on the subject he quotes Dr. Salmon as saying, "Papal infallibility reminds one of what Goldsmith says about the Vicar of Wakefield's daughters. They were allowed a guinea apiece for pocket money, but they were never to change or use this guines. It was just kept for the honor of the family."

Concerning Dr. Godsmith's wit there is no question. His Vicar of Wakefield is an excellent piece of fiction, and it will always keep its rank as one of the masterpieces of the English language ; but such a misapplication of his words to throw ridicule on the stability of Chris tian doctrine we are sure would fill the Dector with horror and indignation.

Do Doctor Salmon and the editor o the Guardian mean to assort that the proper use of Christian doctrine is to charge it at the whim of every Jack or Joan? The reasoning of these theologians would justify all the vagaries of

George Fox and Johanna Southcote. The guines of pocket money may be changed by its possessor, indeed, but it cannot be changed into any but coin of meaner value. But the Christian doctrine, as Christ revealed it, is the pure gold, and the infallibility of the Church is the guarantee that it will not be changed, and that it has not been changed during the lapse of centuries. It is a gross inconsistency for any Protestant to maintain, as the Guardian does, that the infallibility of the Church, or of the Pope, is "at variance with history, logic, Scripture, and common

sense.' We presume it will be acknowledged that logic is simply the art whereby our inferences are confined to those which common sense dictates. If, therefore, the doctrine of infallibility be not op. posed to common sense, it is not op posed to logic. Let us, therefore, enquire whether it be in accordance with com

THE TRUTH OF THE NEW It is not a frequent occurrence that

TESTAMENT.

be disposed to do so even if he were the

only witness, unless we had strong and

solid proofs that he were a deceiver.

It is a curious circumstance that in the very same issue of the Guardian in which it is maintained that an infailible author-

ity in the Courch is contrary to common sease, there is another article expressing regret at the Latitudinarianism into which Protestantiam is drifting. The occasion for this regret arises out of the appointment of Professor C. A Briggs to the Chair of Biblical Theology in the New York Union Theological Seminary.

Dr. Briggs is so Latitudinarian as t teach that the Bible is inspired only in the sense in which we may say that human reason is inspired. This means that it is not the inspired word of God at all. The Guardian regrets that this is only the beginning of the Latitudinarianism which is sure to spread among the Protestant clergy. It says: "Others who embrace these wrong views and live them out will go much further from the faith."

There is no doubt that the prognosticashows by the way in which he mixes tions of the Guardian on this subject are correct. The Latitudinarianism of Dr. Briggs is sure to spread, just as " a little leaven corrupteth the whole lump." But how is this to be prevented if there be not an infailible authority in the Christian Church to repress such teachings ? Protestantism is absolutely powerless in the matter, for it disclaims infailibility in its teaching, and preclaims the right of each individual to interpret the Bible as he pleases. Protestantism stultifies Itself by condemning Dr. Briggs, for thereby it nullifies its primary principle of private judgment ; and it stultifies itself equally

Seripture.

Scripture and the unvarying traditions of sense.

and Scripture. We will, therefore, say a few words on these two points before clos-

figures.

The infallibility of the Catholic Church has reference only to what she actually teaches in regard to faith and morals. Hence the Guardian has no right to call upon us to defend what she never taught. Hence, though a Catholic theologian may be a very respectable authority, we do not pretend that his propositions are infallible, unless they have been positively propounded or adopted by the Church.

Pope is a doctrine of the Church only as regards matters of faith and morals, and even then, only when he teaches the Church as its supreme head. He is not infallible, therefore, when he propounds a merely scientific or historical opinion, nor even when as a private doctor he gives his opinion on a theological question.

These considerations show the abaurd ities into which the Guardian falls when mon sense that God, having given a It cites such an example as that of Gallieo revelation to man, should have appointed to prove the Catholic doctrine of infallility to be on error against

There was never a pronouncement of the

FEBRUARY 28, 1891.

If these writers related their speculat. ive opinions only, it would be possible to assert that they might have been deceived. But it is on the facts, the the writers of even contemporary history miraculous facts of the New Testament, have seen the events which they narrate, that we rest the testimony of God to yet if such history be written by authors the truth of Christianity. These were who are thoroughly trustworthy, and public facts which were performed who have taken pains to ascertain the openly and witnessed by hundreds, even truth, their testimony is very properly thousands, so that every one could most highly esteemed, because they have readily find out their truth. opportunities which others have not, of

The writers could not have been deaccertaining the truth of what they received concerning such facts, neither late. It is true that contemporary hiscould they have deceived others even if torians are frequently led into errors of they had wished to do so. If we receive detail owing to erroneous information so readily the truths of history which are received, and that sometimes even related by but few witnesses, we cannot through prejudice or design they give refuse to acknowledge these facts related distorted accounts of events which have by so many competent witnesses, whose occurred. But even in such cases the sincerity is proved in a manner in which truth may be arrived at by comparing only seldom has the veracity of witnesses the narratives of different writers, and been tested, namely, by their readiness to accepting the salient points on which iffer the most cruel tortures, and death there is agreement. However, when the itself, in testimony to the truth of taeir historian has been also an eye-witness to statements; and their truth establishes the facts, when he has been the com. that Christianity is divine, since the power panion and confidant of the person whose of God would not be exerted to attest an acts he records, if he has had a share in mposture those acts, it would be a strong reason why we should credit him, and we would

A NEW CRUSADE THREAT-ENED.

The Mail is again at its filthy work of endeavoring to excite the Protestant We place great reliance on the hisprejudices of Ontario against the Catholic tory which Josephus has given us of the Church and the Jesuits. This religious Jews, because we are convinced of his honesty, and we know that he had access order is represented as "a brotherhood ex. pressly founded for the extirpation of to monuments and records which are not now in existence, to many of which the" Protestant religion, "and with a record of intrigue, conspiracy and perse. he refers by name as his means of information. But when he relates the cution such as "-well, it does not say exactly such as what, but only such as it events of his own time, credit is still more readily accorded to him, and most is known to be."

readily when the events are such that The Jesuit society was certainly instituted for the purpose of maintaining he must have known of them personelly, Catholicism against the aggressive spirit as his account of the seige and capture exhibited by the Protestanism of the six Xenophon's remarkable history of the teenth century, and it aided very much in preventing Protestantism from gaining etreat of the ten thousand Greeks and the ground which was debated when the Jallus Cæsar's Commentaries on the Wars latter had attained the fiftleth year of its with the Gauls and Britons are also existence ; but this it did, not by intrigue, credited without hesitation, because these writers relate their own actions with such conspiracy and persecution, as the Mail appearance of eincerity that we cannot pretends, but by convincing the minds of the people by fair argument, and by suspect them of a design to deceive, while on the other hand they could not be dereanimating their piety through the giving ceived in regard to evente in which they of solid instruction, by preaching, instiwere themselves the most prominent tuting schools and colleges, and devoting themselves to the care of the sick in pest-Applying these principles to the achouses and hospitals into which the Pro-

counts given by the four Evangelists and testant ministers of the day took care not the Apostles who wrote the histories of to obtrude themselves. Christ and of the establishment of the Such zeal and self-sacrificing devoted. Christian religion, we have much more ness could not but bear fruit, and the fruit was, as Lord Mecaulay and Ranke We have in the New Testament acknowledged, that the debatable ground

was in every case retained in ite allegiance twenty-seven books which were written to the Church. by eight authors, of whom five were But do not Protestant ministers ereye-witnesses of Christ's life and miracles. concerning which, for the most part, deavor also to "extirpate" the Catholic their writings treat. Sts. Mark and religion ? Why, at this day, there is ecarcely a single meeting of the Ministerial Luke, who treat on the same subject. Associations, the Synods, Presbyteries and though not eve witnesses, were contem. Conferences of the various Protestant poraneous to the events which they describe, and there is every evidence Churches of our own Canada, which does that they tell with fidelity what they not, without the remotest justification. declare war egainst all our Catholic instihave learned of these events alter tutions; and we have not forgotten the having taken great pains to learn the attempt of the Oatario parsons, who, under the pretence of demanding "Equal Rights," St. Paul was not an eye-witness to the had the impudence to ask from the Govlife of Christ, but in his fourteen epistles vernor-General of Canada that he should he makes frequent references to the events trest some of the most respected Catholic which are recorded by the other seven priests of the Dominion as outlaws, who, if Apostles or Evangelists, and his references they had their deserts, should be ex-

#### FEBRUARY 28, 1891.

" We shall also with all faith cordign punishment, as the deg their offences shall require or de

Of course it will be understoo by "malignants" Catholics are It is moreover decreed by anoth similarly ratified,

"That Papistry and superstitio he utterly suppressed, according intention of the Acts of Parl enumerated, and to that end they all Papists and priests to be pu with manifold civil and ecclesi pains, as adversaries to God's truion, preached and by law estat within this realm."

Surely, with such facts as the fore our eyes, it ill behoves a tant journalist or a Protestar semblage of parsons to protest the enjoyment by Jesuits of a rights of citizenship, on the fala absurd pretence that in some country, hundreds of years ago, a had a hand in killing some king plotting treason.

In Stanstead, one of the Pro countles of Quebec, notwithstand urgent appeals of the Montreal Wit party is just in the same position a ridings of Lambton and Peterb

In North Grey the most the Rights Convention could do was to to ask the Reform candidate, Mr. to accept their platform. It is more that he too will refuse. The sove dred self-constituted delegatis, ministers, who pretended in 1 represent the public opinion of ( in slandering Catholics, and on th terce inaugurated the Equal movement, have lost their ter aspect, and no rational politici submit to their dictation.

In Hamilton the Equal Righters a candidate, but it is believed he allow himself to be put up for the -and so the matter stands at pres the whole of Ontario, cutside of Province there has been no attemp a candidate into the field at all, ex fruitless effort at Stanstead, to wi refer above.

In spite of the Mail's lugubriou we think we have good reason f bering the Equal Rights party am dead. The dry bones are being gal but they have not been raised i The people of Ontario, Protestant as Catholic, deserve all credit for contempt with which they have a the efforts of fanaticism to excite : and sectional disturbances.

#### THE CRISIS IN IRELA

From the very outset of the scs proceedings of the divorce co maintained that Mr. Parnell sgreeable surprise in waiting friends and admirers, and that, the Pigot Forgery Commiss emerged triumphant, so in this s he would also choose his own the rebabilitation of his nan character. We had reason to that he entertained so much re the delicate position and the dignity of the Archbishop of who was always his friend. would go to him privately and e his innocence of the crime imp him, and on account of which he in reputation before the world Mr. Parnell has not seen his way attempt at a justification of before a personage of such mi fluence as Archbisbop Walsh e over the clergy and people of Nor has he sought to bring reconciliation with the Archb Cashel, who, with the Archb Dublin, has earned, by his pa the confidence, the respect loyal attachment of all Irishme at home and abroad. Far from undertaking what w admiration of Mr. Parnell's ante supposed he would do, he has, the columns of his organ, the Freeman, insulted the Archbishop lin and stirred up the anger and tion of the whole Irish episcop reply to a remonstrance of Ar Waish, the Freeman's Journal that it was not the business or c Bishop to interfere in politics. the Archbishop should not fo able articles that appeared in th advocating his appointment to t ieniscopol See of Dublin : hi fact, that Archbishop Walsh was deep debt of gratitude to the Journal for his nomination by See to the position he held in and that he should be carefu acted towards that paper and i Mr. Parnell, Archbishop I Armagh, who is Primate of all in a pastoral letter, denounces guage of the Freeman's Journal ing on paganism, and says that blessing for the Church and fo that the editorials of the Freeman never reached the Holy Sa idea of a newspaper articl encing the court of the Sa paganda, or the Pope, in the ment of Bishops or Are is altogether too preposterous. pression of such an absurd i

by condoning his error, for thereby it acknowledges that it has not even the assurance on which it always prided itself, of Jerusalem. that it is based upon the solid foundation of faith in the infallible authority of Holy The Catholic rule of faith, which teaches us to believe in the authority of Holy the Church, and to interpret them in accordance with her constant teaching, is alone based upon logic and common But the Guardian maintains that the Catholic rule of faith is contrary to history

ing this article.

In like manner the infallibility of the

or other side would bid for the support of the "incorrupt and independent" press, which but a few years ago made so lavish | Confederation, and thus securing the a use of crisp hundred dollar bille in order to turn a Lagislative minority into a not believe that the honest Protestants of majority. Yet the circumstance looks a the Dominion will lend themselves to little suspicious that within the last few this treasonable purpose. days it has begun to pour the vials of its wrath upon the " machines," and especially upon certain members of the Domin. ion Cabinet. Has it made advances which | ticed towards each other by both Catholic have been rejected ?

Once more the Mail is fighting for the resuscitation of the bogus Equal Rights party-but it is meeting with woefully ill success. In its issue of the 18th inst. It tells us that " those who fancied that the Equal Rights movement was dead, or. what is synonymous with death in the Government. These plots are said to minds of the machinist, that it would have no influence in the election, have found refugees in Bulgaris, and the police have themselves mistaken,"

Equal Righters which was issued a few plotters. The Government has arrested days ago has fallen flat upon the ears of a large number of female relatives of the public, or, to give its own words, " has those who are suspected to be concerned as that which greeted the appeals of the information by torturing them. Young Committee when Equal Rights was the girls have been tortured in the presence only issue before the country."

practical adoption of the Equal Rights husbands, to discover the workers in this platform brought ruin on the party of new movement. Pioktrow, a fashion. Mr. Meredith! Cold comfort is this for able seminary for young ladies, was the Equal Righters ' But the Mail is entered by the police and several of the quite a Mark Tapley. It finds reason pupils were arrested and flogged till for jollity in the situation. It adds to pieces of their flash flew about the room. the above lugubrious admission that the They were then chained together and reception of the manifesto is "yet sufficiently satisfactory."

and after threatening dire destruction | sgainst the Government when such cruel. against the machines of both parties, ties are enacted. One lady of 22 years where do the Equal Righters and Third ofage, who was recently married to an offi

.

was written for the express purpose of exciting strife as a means of diesolving political destruction of Canada. We do

Can we Canadians of the nineteenth cen tury not agree to live together in peace and let the cruel deeds which were pracand Protestants in the sixteenth and seven teenth centuries be buried in the grave of oblivion ?

IT IS reported from Poland that there are fresh plots against the life of the Czar and others in high position in the Russian have been concocted by Nibiliat Russian been instructed to be more than ever It acknowledges that the address of the vigilant to counteract the designs of the

met with a response not of course so warm in the plots, and is endeavoring to acquire of their fathers and brothers, and young

Not so warm a reception as when the married women in the presence of their carried off to prison, since which time their fate cannot be ascertained. It is

Well, after two years of agitation, no wonder that there should be plots

ining infallible guide to troversies in regard to His revelation. All Protestants maintain that God knowledge of His law. That guide, they say, is Holy Scripture. How is it more consistent with common sense and logic that there should be an infallible book than that there should be a living in. fallible guide able to direct us under all circumstances? We may misinterpret the book, and it will be conveniently silent as regards correcting the miscon structions we put upon it ; but common sanse teaches us that a living guide will not be so accommodationg as to let us go

on the path of error. If we need an in. fallible guideat all, it follows that we need a living guide who will preserve us in the right way : and from the very fact that God has furnished us with a revelation at all it follows that we should have a supreme living authority to teach us the

true meaning of His word. If it were impossible for us to misin terpret the Bible, we would not need a living interpreter, but there are facts enough to prove that either through human perversity or weakness God's infallible word is frequently perverted. We have therefore as much need for an infallible interpreter as for the infallible word itself. Atheists and infidels use the very same arguments against Protes. tants for believing in the Bible which the latter use against Catholics for believing

in the authority of the Church, and with more force. Protestants are accustomed to say that Oatholics submit blindly and slavishly to the authority of the Church. Infidels will tell you in turn that Protes. tants submit blindly to the authority of the dead. Thus Bob Ingersoll says, in his " Mistakes of Mozes :"

"Investigation is regarded as a danger.

Church on Galileo's scientific opinions, has given an infallible guide to the Galileo maintained the Oopernican theory, when it was only a theory, and he might have maintained it freely if he had not insisted on making it a theological dogma. This he was properly prohibited from doing ; but as he persisted in his course. and besides wrote abusively concerning the Pope, who was practically his sover eign, he was made nominally a prisoner in most comfortable quarters, under the Pope's civil jurisdiction. This is the whole foundation for the exaggerated storles which have been related of Galileo's hareh treatment. The Pope's infall bility has not the remotest connection with Galileo's case. The approval of the edition of the

Latin Vulgate lesued under Pope Sixtus VI. is another question on which the Guardian maintains that the Pope erred. Tais is one of the Popes who has had the good or ill fortune to be grossly belied by so called historians. The Valgate has been used in the Catholic Church since the first century, but in the time of St. Jerome. in the fourth century, the translation was somewhat improved by that great doctor. This edition of Holy Scripture was formally approved as authentic by the Council of Trent, and was issued by Sixtus VI., but he did not define that the printers would publish it without mistakes. The Vulgate in use by the Church to this day is the same version, and it bears the approval of Pope Sixtus VI. Its excellance has been recognized even by the recent Protestant revisers, who have returned to the Vulgate reading in many places which were corrupted pur-posely by King James I. of England and his translaters; but, unfortunately, the revisers left many of these errors un-changed, and to this day the Protestants

have only a corrupt version of the Bible. This has been proved in detail, but it is where do the Equal Registers and Third orage, who was recently marries to an one na three constructions of the Blots. The base of the Blots of the Blots of the Blots of the Blots of the Blots. The base of the Blots of the Blot

e as to facts which are otherwise already well known to those to whom his epistles are addressed. He frequently speaks also of the efforts made by himself and other apostles ;and disciples of our Lord to propagate the Gospel. From the pen of St. Luke we have not only his But we propose to " carry the war into Gaspel, which is the history of Christ's actions, but in the Acts of the A postles we have a history of the establishment of the Church in various cities and countries by

S's. Peter, Paul, and other Apostles and disciples. In St. John's Apocalypse and three Epistles there are many direct and incidental references to the same events. We have in all this the united testimony of many historians, most of whom were present at the events which they describe, the rest being contemporaneous

truth regarding them.

with them, and evidently well informed on the subjects of which they treat. What St. John says in his first epistle might he equally said by most of the others : "That which was from the beginning, which we have heard, which we have seen we have seen and have heard, we declare unto you." (1, St. John 1.)

The other witnesses could say with St. Lake :

"According as they have delivered them unto us, who from the beginning were eye-witnesses, and ministers of the word, it eye-witnesses, and ministers of the word, it seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophius, that thou mayst know the verity of those words in which thou hast been instructed."

Between these writers there is a most complete harmony, proving that all are competent to speak of and describe the events : yet there is just that diversity which would be expected from independent witnesses to the same facts, showing that no one has copied from the other, but that all have received their knowledge either from personal observation, or from

from the country. They were very properly snubbed by His Excellency for their impertinence, and we all know how the McVicars, the Wildes, the Hunters and the Carmans fumed and raged because their request was not granted.

Africa." Sappose it were true that the Jesuits of the sixteenth century were persecutors : was not John Calvis, who burned Michael Servetus, a persecutor ? Was not John Knox, who urged the people of Elinburgh to imitate the prophet who hewed in pieces a captive king, and the general who gave to the dogs the blood of queen, and who is known to have been a participator in the murder of Rezzio, a man of blood ? Was not John Wesley, who proclaimed that "no government-Protestant, Mahometan or Pagan-should tolerate Popery," an intriguer and a teacher of evil doctrine ? Then why not arive the followers of these men out of the country, rather than those of the great Ignatius Loyola, whose book of Spiritual Exercises alone proves the plety with which he was animated-a book which has made more saints than it contains letters ? Turn to the solemn League and Covenant of the Presbyterian Kirks of England and Scotland, which is usually published along with the Westminster Confession. This Act was approved by the General Assemblies of both kingdoms in 1643 and 1648, and by the Parliament of Scotland in 1644 and 1649; and it was subscribed to by King Charles II., for Scotland, in 1650 and 1651, This Act says :

"We shall in like manner, without re-"We shall in like manner, without to spect of persons, endeavor the extirpa-tion of Popery, Prelacy, that is Church Government by Archbishops, Bishops, etc., superstition, heresy, schism, etc., etc., superstition, heresy, schism, etc., and whatsoever shall be found to be contrary to sound doctrine and the power of godiness; lest we partake in other men's sin . . . and that the Lord may be one, and His name one in the three kingdoms.