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THE MONTH OF MARY.

This beautiful month of May, during which the earth puts on its robes of verdure, is appropriately dedicated by the Church to the Holy and Immaculate Mother of God because it is a month of joy and hope: joy because the gloom of winter has passed away, and hope, because the spring gives promise that the earth, hitherto fruitless and barren, after its rest from labor, will bring forth its crops in plenty to cheer the souls of all who labor to that end.

The Virgin Mother of God is entitled to honor, because it is the will of God that His saints should be honored: for the Apostle St. Paul says, "Glory and honor and peace to every one that worketh good (Rom. ii, 10);" and we are told further: "Render, therefore to all men their dues: tribute to whom tribute is due, fear to whom fear, honor to whom honor. (xiii, 7.)"

The honor which is due to the Blessed Virgin Mary is greater than that due to other saints, because in dignity and sanctity she is above all others. The kingly dignity is the highest of merely earthly positions, and the world requires that the highest honors of earth should on this account be paid to kings, and to the members of the royal family, because of their close connection with the king. But there is an equally close connection between the Blessed Virgin and the King of kings. From this consideration alone, the Blessed Virgin merits a religious honor different in kind from and by far exceeding in degree, not only the honor which is paid on earth to royalty, but which is above any honor with which we can regard even the saints and angels.

God Himself has honored the saints, even on earth. But in heaven they are specially honored, and Holy Scripture tells us that the martyrs and they "who take part in the first resurrection" shall "reign with Christ a thousand years." (Apoc. xx, 4, 6.)

More exalted is the dignity of Mary than that of even the angels and the saints, and as God has so much honored her, she must be honored also by mortals beyond any other creature. The angels and saints are the servants of God, it is true, but this dignity can never equal that of Mary, the Mother of God, to whom God Himself, while on earth, rendered obedience, as we learn from the Gospel of St. Luke (ii, 51): for when at the age of twelve years, after being lost by his parents for the space of three days, He was at last found in the temple "sitting in the midst of the doctors, hearing them and asking them questions." He "went down with them and came to Nazareth, and was subject to them."

The sanctity and purity of the Blessed Virgin also place her above all other saints of God. She is privileged above them all, inasmuch as her pure soul was never tarnished by any stain of sin. She alone was conceived without sin to fit her for the office she was to fulfill on earth; and the graces she received were therefore greater than those granted to any other; but she also corresponded with and benefited by those graces. Thus we are told that she "pondered in her heart" all those things which were said by the angels and the shepherds concerning her divine child (St. Luke, ii, 19): and the archangel who was sent to announce to her the birth of her Son, who was also the Son of the Most High, called her "full of grace," and said to her, "The Lord is with thee." St. Elizabeth, also, under the inspiration of the Holy Ghost, addressed her as "blessed among women," a form of speech signifying superlative blessedness. The archangel also used this same form of salutation.

When Jesus was brought to the temple to be circumcised, according to the law, the holy man Simeon foretold to Mary that "thy own soul a sword shall pierce." This was to signify that her intense love for her Son should be

a source whereby Christ's sufferings would be hers also, and she should thus share in the work of suffering for the redemption of mankind. St. Augustine had good reason to say, therefore, that "because she suffered more keenly by the sword of Christ's passion, she was more than a martyr. She loved more than others, and so she suffered more also."

These considerations place her above all the saints in dignity, in holiness, in love for God, and in love for man, for she did more for mankind in making the sacrifice of her divine Son for the sake of our redemption.

The Blessed Virgin Mary is therefore for many reasons placed above all the saints, and is addressed in the Litany authorized by the Church, "Queen of angels, Queen of martyrs, Queen of all saints."

Powerful is her intercessory prayer offered for us to her divine Son, and devoutly should we, particularly during the holy month dedicated to her, ask her assistance: "Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen."

A PITIABLE COMMUNITY.

Ethical culture has not apparently been a remarkable feature of the education of the people of London. We do not wish to be misunderstood. London contains very large number of citizens who are intelligent, kindly, liberal and sensible. We speak of a certain class—the thoughtless, ignorant and bigoted,—whose education has been largely evolved from vulgar story papers and vulgar books written by impure criminals who have been cast out from the Catholic Church.

It may be said that Margaret L. Shepherd now owns the town. Her beginnings were small. The first night only about a baker's dozen braved the storm to listen to her, and being a week night, this also was not favorable to her performance. She engaged the Opera House for Sunday afternoon and evening lectures—admission, 15 cents. This brought out the *canaille*, the same crowd who dearly love to look at an execution or a prize fight. None of your cultured entertainments for them: they want something that will satisfy the cravings of what is most gross in human nature, and Margaret L. Shepherd's lectures fill the bill most completely.

An extraordinary condition of affairs, indeed, is to be found in the impunity with which she can do what others would not be permitted to do. Were Dr. Talmage or any other minister to advertise a lecture in the Opera House on Sunday evening, charging a price for admission, their action would be severely criticised, and it is quite likely the law would be invoked to prevent what would probably be claimed as a desecration of the Lord's day: yet we find not one word uttered in protest against the business carried on by this woman, nor any thought of making her amenable to the law for her actions. Shall we consider that the abominable slanders she utters against the Catholic Church and its institutions is deemed so praiseworthy an occupation that even Sunday may be desecrated? It would seem so, and it would appear, too, that the better class of our citizens are powerless. The rabble rules.

THE ST. LOUIS BAPTISTS ALARMED.

The Baptists of St. Louis are still in a dreadful ferment about the honors which were accorded to Mgr. Satolli by the United States Government on the occasion of his landing at New York. Some months ago they addressed a protest to President Harrison on the subject, and received for answer a statement from the Treasury department that the courtesies extended were simply those which are customarily accorded to distinguished visitors having a mission to fulfil towards the Government, independently of their religion. The reply was not deemed satisfactory, and an investigation was undertaken in order to ascertain from official records whether any Baptist, Methodist or Presbyterian had ever received similar honors. Not finding that such had been the case a second remonstrance was sent to President Cleveland, to which a similar reply was given, as follows, by Mr. Spaulding, Assistant Secretary of the Treasury: "The records of this office show that from time to time, as application has been made to the department, such courtesies have been extended to official representatives of foreign Governments, dignitaries of the Church, State, diplomatic or consular representatives returning from abroad, and other dis-

tinguished persons, the question of religious or other belief never forming an element for consideration in these cases. I enclose for your further information a copy of the order issued by the department in the case referred to by you, by which you will see that the expression used was 'usual courtesies,' not official courtesies, as you stated."

With this the Baptists were still dissatisfied, notwithstanding that it was shown that they had grossly exaggerated the nature of the order given, and much empty vamping has been indulged in to the effect that the Pope has some nefarious designs towards controlling the United States Government. The fact is that no Protestant minister was ever sent by a recognized Government on any such a mission as that with which Monseigneur Satolli was entrusted by the Pope as his representative, viz., to deliver to the custody of the United States precious documents and memorials of Columbus for exhibition at the great Columbian Exposition: and this accounts for the fact that they never received the honors due to an envoy. The Baptists must have a very shaky religion if its existence is endangered by the way the matter stands.

Another grievance has also been fished up because still more recently Catholic funeral services were recited in the Senate House on the occasion of the death of Senator Barbour of Virginia, and still later at the funeral of Senator Kenna.

The Baptist committee of investigation complain in their report that the "full ceremony of the Catholic Church—sprinkling of water, offering of incense, and burning of candles, was conducted in our National Capitol! These are alarming incidents, and profoundly impress your committee that vigilance is the price of liberty."

Funeral services are usually conducted in the Senate House by the Senate chaplain, a Protestant minister, but as Senator Kenna was a Catholic, and Senator Barbour was under a course of preparation to become a Catholic, it was eminently proper that the Catholic funeral services should be performed by a priest, and arrangements to this effect were made by the Senate. But though the Baptists have sounded the note of alarm because this was done, it does not appear that the general sentiment of the United States has been roused to forbid the Catholic ritual from being used again should a similar occasion for it arise in the future. Before the law of the United States all religions have equal rights. It would be a mockery of equal justice if a Protestant service were to be read at the funeral of a Catholic; so we imagine the Baptists will have to endure what they cannot prevent. The Constitution of the United States was not framed to enable the Baptists of St. Louis to impose their religious views on their fellow-citizens of other creeds.

A BEGGARLY AND BIGOTED CORPORATION.

With a few honorable exceptions, the corporation of the city of London, Ont., is composed of men who reflect scant honor upon its citizens. The city hall is a building erected by the money of the tax-payers, and Catholics, like all others, contributed their share. Margaret L. Shepherd, the woman of many ex's, applied to the Board for permission to lecture in that building on Monday afternoon, offering to pay for the same if necessary. According to the report in the *Advertiser*, two of the aldermen—Taylor and Co—were such ardent and enthusiastic Shepherdites that both simultaneously moved that the hall be granted free. Margaret wanted to pay her way, being a business woman, but the two aldermen have named would not think of accepting money from her, on the ground, it would be fair to assume, that she was engaged in a praiseworthy undertaking, and that she should be encouraged. A few of the aldermen may have been actuated by motives of prudence, choosing the lesser evil. It will be remembered that Widdows, another ex, who is now wearing the convict's garb in England, applied for the use of the same city hall some years ago, but was refused its use. "The wily actor thereupon set up a cry of persecution, and thousands of men and women took up their place under his standard; and although the odor of the Central Prison still hung about him, his abuse of the Catholic Church proved a perfect disinfectant. He was the idol of the hour in the bosom of many a Protestant family in the city. It may be that certain aldermen—but we now speak of a small minority—voted in favor of granting the hall, under the fear that the woman-ex was looking for a boon, and that her stay

with us might be prolonged if any opposition to her lectures were evinced by the corporation. We are willing to admit that there is a large grain of truth in the contention that active opposition toward Mrs. Shepherd is precisely what she is looking for; and quite likely she made application for the hall with an ardent hope that it might be refused her. We feel certain that the majority of the aldermen, however, together with the mayor, voted as they did for two reasons—first, to gratify an ignorant and stupid bigotry against the Catholic Church and Catholic people; and, secondly, to gain notoriety and applause from a certain class of our citizens. They care not for the esteem of the cultured and the noble-minded amongst us, irrespective of nationality and creed. In the matter of courting esteem they seek not for quality, but for quantity. They care not for the smile and the kindly word of approval of those whose esteem is golden, but they thirst for the ringing shout and the coarse hurrah of that class which patronizes such entertainments as that of Mrs. Shepherd. Those who voted to give Mrs. Shepherd the use of the City Hall free were: Mayor Essery, Aldermen Taylor, Heamen, Co, Moule, Stevely, Jas. Fitzgerald, Garrett, Dreaney, Shaw and Pritchett.

REV. DR. LANGTRY ON PRESBYTERIANISM.

The Rev. Dr. Langtry's recent lecture on Presbyterianism, as published in the *Toronto Globe*, has created considerable sensation among Presbyterians, as it is one of the most scathing arraignment of the whole Calvinistic system which have appeared for a long time. It is the more remarkable as the doctor has been one of the most forward among the Anglican clergy in promoting a movement towards the corporate union of the three principal Protestant sects of Canada—Anglicans, Presbyterians and Methodists.

The lecture was delivered in St. George's Hall, Toronto, on the 25th ult., its main purpose being to give the doctor's reasons for opposing a proposition made at a meeting of the Anglican Provincial synod held in Montreal last September, to congratulate the Pan-Presbyterian Council on the success of its system. He declared that for Presbyterians individually he had the highest regard and affection, yet he could not honestly join in congratulating them on any success which their system had achieved; and in the present lecture he declares that his reason for this is that "in my conviction Presbyterianism has separated from the Apostolic Church, and has forfeited the Apostolic ministry, and that as a system I was not glad of its success and could not say so. I therefore moved that the prolocutor be instructed to assure the President of the Pan-Presbyterian Council of our hearty good-will and of our continued earnest desire for the corporate union of all who profess and call themselves Christians."

The doctor's resolution thus worded was passed unanimously by the synod; and he complains that for his objection to the proposition first offered he has been described as "an appalling illustration of monstrous bigotry and mediæval narrow-mindedness . . . who had come upon the stage five hundred years too late," being "evidently an inborn inquisitor who would rejoice in the racking and roasting of Presbyterians and Methodists."

For our own part we think the doctor too kind-hearted a man to entertain these barbarous designs, and we give him due credit for having the courage of his convictions in maintaining what he believes to be the divine truth.

He points out that the term Presbyterianism is used to signify that system of religion which maintains that there is only one order of ministers in the Christian Church, the order of presbyters. He says there are over three hundred denominations, independent of each other, and holding divergent and conflicting doctrines, but agreeing on this one point of Church government. Seventy-nine of these denominations were represented by delegates at the Pan-Presbyterian council, but they did not meet as one body, or for the purpose of uniting in one, out "as a confederation of denominations," to confer on "various practical questions of common interest." We imagine that the doctor wished to be courteous in making this statement, for within the few days that the council spent in making speeches laudatory of the Presbyterian system, very little could be done in favor of serious conference, even had they desired to do so. It was an assembly without any authority, even

human, to make decrees of any kind; and the assembly, being perfectly aware of this, did not undertake to make any. It was a very different assemblage from that of the Apostles mentioned in Acts xv, which could preface its decrees with the words, "It hath seemed good to the Holy Ghost and to us." The Pan-Presbyterian delegates were not even authorized by the seventy-nine Churches they represented to issue a single decree. Still less could they issue them by authority of the Holy Ghost, and they did wisely not to claim any such authority.

Dr. Langtry says next what is very much to the point: "None of these denominations trace their origin and present organization farther back than the early years of the sixteenth century. They do, indeed, claim to find precedent and authority for their theory and action in the Church of the first days. But they do not claim to have any organic connection with the Presbyterian churches or congregations which they assume to have existed in the Apostolic days. As organized societies or denominations they began to be within the last three hundred and sixty years; so that there is an undisputed space of twelve hundred years at least, during which there was no Presbyterian Church in the world—so far as any positive evidence goes. There is a space of over fifteen hundred years after the resurrection of Christ during which there was no Presbyterian Church: Hooker's challenge to the Presbyterians of his day, 'to find out one Church on the face of the earth that hath been ordered by your discipline or hath not been ordered by ours, that is to say, by episcopal regimen since the time that the blessed Apostles were here conversant' remains unanswered to this hour, and will so remain. No instance of a Presbyterian Church existing in the world before the year 1541 has been adduced, or, after the diligent and painful search extending over three hundred and fifty years, can be found."

The doctor then draws a dark and exaggerated picture of abuses existing among members, and especially among the clergy of the Church Catholic just before the Reformation, arguing that it needed Reformation but not Revolution. He then continues: "It (the Presbyterian Church) was not, you will observe, produced by reforming the errors and correcting the abuses of the old historic Church, but by setting the old aside and substituting a wholly new organization for it. . . . It completely changed the constituted order of the Church. It introduced a new doctrinal basis, a new mode of worship and new tests of membership. . . . Scottish Presbyterianism is of Erastian origin, THE CREATION OF AN ACT OF PARLIAMENT."

All this he proves at length and infers that it is "the first instance of a man-made Church."

So far as the inference that Presbyterianism is a man-made Church is concerned, the doctor is right, but it is neither the only nor the first instance of the kind. From the Churches established by Luther and Calvin, down to the Salvation Army, all the Churches of Protestantism are alike man-made, and Dr. Langtry's own Anglican establishment was not only man-made equally with the Presbyterian, but was also equally "the creation of an Act of Parliament." It made new creeds, introduced a new worship, a new and unheard-of supreme authority, the uxorious Henry VIII., and later his free and easy virtuous daughter, Elizabeth. The Anglican Church, therefore, equally with the Presbyterian, is open to the condemnation uttered by the doctor against all man-made Churches:

"Our Blessed Lord came into the world not merely to preach a gospel, or set an example, or offer an atonement, but to establish a kingdom, to found a Church. That Church He declared He would build upon a rock."

We shall still have something to say upon Dr. Langtry's interpretation of the rock on which the Church is built, and some other points of his arraignment of Presbyterianism. We shall for the present conclude by expressing our gratification that the doctor, and we hope other Anglicans, are coming to understand somewhat better than heretofore, the character of indefeasibility which Christ gave His Church. She must last to the end of time, and to the end of time the words of our Lord must be true, "If he will not hear the Church, let him be to thee as the heathen and the publican." If we proclaim this truth it is not through any desire to "rack and roast" unbelievers; but because God has so revealed, and we have not the power, even if we had the will, to change His laws.

The Church of M. Loysen, who was formerly Father Hyacinth of the Carmelite Order, has at length gone the way of other sectaries by becoming identified with the Jansenists of Utrecht, who have agreed to accept the gift of his congregation. This is the end of the reformation which M. Loysen promised to effect in the Catholic Church!

THE FREE PRESS AND THE P. P. A.

In last week's issue we took occasion to remark that our neighbor, the *Free Press*, was adding fuel to the flame of bigotry which now prevails in this city, because of its publication of ridiculous sensational articles written for P. P. A. purposes; and we then went on to show that the article it published was uncalled-for. This, however, our contemporary carefully suppresses, and builds up a reply on the introduction to our remarks. This is unfair, neighbor. You took from our article a couple of sentences, and therefrom made a point which would appear to be much in your favor. But let us see how the matter stands. You say: "The CATHOLIC RECORD is astonished that the *Free Press* should give the current news of the day; but this is what the *Free Press* will continue to do in the future, as in the past, without fear, favor or affection, for public information. As to that, no dictation will be tolerated from without."

The mobbing of Rudolph took place on the 25th Jan., according to the report you published. Your two column article giving an account of the affair decked in the millinery of the A. P. A., appeared on the 2nd of this month. Is this what you call giving the current news of the day? You did not publish it as a matter of news, because it was not news. It did not come to you over the wires, in the usual way; nor was it clipped from an exchange. Was it not brought to your office by a Yankee A. P. A. man who is in the employ of the American Government? As you are so very anxious to give the current views of the day, why did you not give a two-column account of the murderous assault made on Catholics by the Orangemen of Belfast a few weeks ago? You pretend to give the news "without fear, favor or affection," yet we find you taking a holiday and devoting your whole editorial page to a ranting Orange speech of Salisbury, carefully suppressing the speeches of the Grand Old Man, and we find you publishing at length the speeches of the cynical and cruel Balfour, while you have no place for the utterances of the brilliant Edward Blake. You claim, too, that no dictation will be tolerated from without. This is dishonest. Did not a deputation of P. P. A. men wait upon you on Saturday night and demand that a full report of Margaret L. Shepherd's lectures should be given? This report has appeared—you consented in a moment of weakness, we will charitably say—but we suppose you will call it "the current news of the day."

Knowing well, as you do, the character of the lecturer, how can you justify yourself? In every church in the city on last Sunday a sermon was preached. You did not find the utterances of any one minister in the city worth reporting, but devoted all your energies to the reproduction of the tirade of that unlovely creature who is now preaching the gospel of hell in our midst. It is hard to understand you, friend. It may be that you are between the devil and the deep sea. It would be much more manly were you to become an out-and-out P. P. A. organ at once. Your inclinations are evidently in that direction. You would fain fly to the breeze of the old Conservative standard of the late Sir John Macdonald, and you would like to have it known that you are loyal to your present political chief, but you are all the while hob-nobbing with those who are on the alert to knife him because he is a Catholic. You are inclined to go with the current. It is now very muddy, indeed. You are struggling, but it is gradually lifting you off your base.

THE NESTORIANS OF CHALDEA.

It was announced last year that the Chaldean Nestorians had become Catholics, having renounced their old heresy. There remain now but few of this sect, chiefly in Persia. From the particulars of the event which have recently come to light, it appears that the conversion was due in great measure to Mgr. Issa, the Superior of the missionary fathers of Chaldaea. While making a visit of charity to their province he found them in great distress, which he and his missionaries relieved, and as they were also disposed to become Catholics, they were duly instructed in the faith and received into the Church. The Nestorian heresy is a very ancient one, dating back to the year 428, when its distinctive doctrines were first promulgated by Nestorius, Bishop of Constantinople.

The chief doctrine which distinguishes this sect is their belief that there are in Christ two distinct persons, God and man. As a consequence of this they maintain that Christ, born of

the Blessed Virgin, is the who also preached and suffered. The Blessed Virgin fore not the mother of Christ, but the mother of the man-Christ; that this Nestorian doctrine deprecate the office of Virgin and the share she took in our redemption, and cause why some Nestorians visited this continent a few years ago, with open arms by military ministers, whose only knowledge of Christian doctrine consisted in the teaching of the Catholic and exhibiting their intolerance towards the Mother of God.

It is clear that the Nestorian doctrine, dividing Christ, destroys the efficacy of our redemption by the blood of Christ, she who, which ceases to be of value, and a sufficient atonement, if Christ suffering on no more than man.

The unity of person has been constantly the teaching of the Church, and is clearly the Athanasian Creed, on creeds used in the service of England, and declared upon most certain warlike Scripture.

The Athanasian Creed teaches that the Father, born before all time; perfect man, subsisting of rational human flesh; equal to the Father according to His divinity; the Father according to His humanity; but one Christ; the conversion of the flesh, but by unity of person; the rational soul and flesh so God and man are not suffered for our salvation into hell, the third day dead, etc."

Nothing can be more the unvarying tradition on this subject, and it was the Council of Ephesus, the Council of Chalcedon, the Council of the Blessed Virgin, the Mother of God as a the unity of person in Christ.

The practical disapprobation after an ex- thousand four hundred years may go far towards about the submission of Church and its entry into union. In all things points which we have Nestorians believed just do.

JOAN OF ARC.

The process of investigation of the Sacred Congregation of documents bearing upon Jeanne d'Arc, or, as she is called in English, Joan of Arc, has progressed that it positively stated that beatification will soon be made public.

Before this step is taken investigation is always it is necessary that evidence to have been vouched for by the intercession of the proof is not admitted evidence by which the substantiated has been tested, and every apparent fact or proving force minutely.

It is frequently talked by those outside the C. I. fication or canonization measure, but aware of the actual process the examination is made learned jurists and the there cannot be the least thoroughness of the there is even an official whose real title is "Faith," whose special cover any flaw which against the promulgation. Never until these disposed of is the decree issued.

It is true that only required to be absolute, but these are selected hundreds, which are as well attested as made the basis of the infer, therefore, that made in the case of her divine sanction to have been fully authorized means which we have Joan of Arc was a child born at Domremy, the English power se