

## The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, May 14, 1898

NFWSPAPER ENTERPRISE.

The London Times, New York Herald and the Toronto Mail and Empire comprise a syndicate organized for the purpose of giving the latest and most reliable war news. This is a powerful combination. A glance at the Toronto Mail and Empire each day shows that events connected with the Spanish-American war are given in an unprejudiced manner.

We also notice that its clever writer of the Ladies' department—"Kit" (Kathleen Blake Hopkins)—has been sent to the front to write up the war news. May every good luck attend you "Kit," and if there happen to be any bullets flying about wherever you may be, may they give you the go-by.

## A GOOD MAN RETIRING.

It is reported that his Excellency Lord Aberdeen, Governor-General of the Dominion, will go to England in June, and that his term as representative of her Majesty in Canada being now completed, he will not return in that capacity. It is of course, well understood that the incumbent of this high office is always expected to fill it only for a few years, nevertheless if the report be true, the regret will be general that Lord Aberdeen does not remain with us for a longer period. While in Canada he has won golden opinions from all classes and creeds, not only because of the ability with which he fulfilled the duties of his office, but also on account of his affability and kindness towards all who have had intercourse with him.

Lady Aberdeen will also be much regretted for similar reasons, and especially on account of her unbounded charity and her practical desire for the general welfare of the people. Her successful efforts to establish the Victorian Order of nurses will not be forgotten as one of the methods adopted by her to alleviate the condition of those who are suffering from sickness and diseases of every kind.

## THE P. P. A. PLAGUE IN NEW BRUNSWICK.

From Moncton (N. B.) papers we learn that efforts are being made to galvanize branches of the P. P. A. into existence in that Province, though in this Province it has proved to be a most baneful organization which the good-sense of the people has frowned down and crushed practically out of existence.

The Moncton Times publishes the oaths of the members taken when they are initiated. These oaths are directed, of course, against Catholics, who are to be excluded from all employment and from office, if the P. P. A. can effect this. The Ritual also imposes on members an obligation to commit perjury, as the following words addressed by the President to the newly admitted members demonstrate:

"You have been brought here under a delusion. You expected that you would join the order of the A. P. A. I will now disabuse your minds—that you have not joined the order of the A. P. A., but that you have joined the order of Amoreus, which is the name of an old and ancient order of similar objects, the word signifying friendship. Should anyone accuse you of being an A. P. A. you make an affidavit that you are not a member of any such order."

The Moncton Times is deserving of great credit for the manner in which it has brought to light the pernicious operations of this association.

## A BRIGHTER OUTLOOK.

When the census of 1891 was taken, the disappointment was very general when it was known that the increase of population in the Dominion during the decade between that date and the time of the previous census was much smaller than we had reason to expect, being only 507,869, out of which Manitoba and British Columbia had an increase of 134,705, leaving 373,164 for the increase of the rest of the Dominion. The total population of Canada by the last census was 4,832,079. There are indications, however, that during the present decade

the increase will prove to be much greater than heretofore, as there has been a considerable immigration during the last few years, and the tide for the present year has already set in. A large number of English and German immigrants have already arrived, and within a few days there have been over one thousand Galicians. The Galicians generally are noticed to be poor, but their compatriots who preceded them in 1897 have made arrangements to give them temporary relief till they gain a good foothold in the country, and as they are a vigorous, healthy, and industrious class, they are expected to thrive well in the North-West, where they intend to settle. The English and German immigrants, especially the English, who have come in this year, appear to be fairly well provided with means to make a good start in life. On the whole, it is believed that this year's immigrants will be a very desirable addition to our population. The Galicians are mostly Catholics, the English are Protestants for the most part, while the Germans are divided mostly between Catholics and Lutherans.

## SILLY ACT OF NEW YORK SENATORS.

A curious instance of the influence which may be exerted by the pleadings of sweet speech was seen at the recent session of the New York State Legislature at Albany. A bill was before the House to prohibit any but licensed physicians from practicing medicine in the State, and, if passed, it would have prevented the so-called "Christian Scientists" from practicing their avocation. As it was almost certain that the bill would become law, a large number of ladies who put their trust in the Christian science quacks invaded the Senate, and were allowed to plead for the exemption of Christian science practitioners from the operation of the proposed law. We could scarcely imagine that these silly, even though they may have been charming women, should have prevailed in persuading the senators to adopt their views, yet this was actually what occurred, and a clause was inserted meeting the views of the ladies. We have several times had occasion to record deaths which were the direct result of Christian Science malpractice. But the evil is not merely a physical one. Deaths have occurred because the Christian Scientists refuse to call in medical men in cases of dangerous sickness. But, besides, this so-called Christian Science is blasphemous, as the ignoramus who pretend to cure diseases in this way, profess to possess divine power and inspiration. This claim makes a blasphemy of what would otherwise be only a folly.

## WAS IT INTENDED AS A JOKE?

Some one in this city played a cruel hoax on the Orange Sentinel of Toronto. He sent that journal the astounding information that the Catholics of this neighborhood were capturing everything in sight in the way of office, thus doing an injustice to the members of the Loyal Orange Association! Our contemporary will, doubtless, be astonished when we tell him that not one Catholic is employed in our city hall! There were two some years ago, but the brethren of the Orange order—who claim to be the champions of civil and religious liberty—brought about their dismissal, the only reason for such dismissal being the fact that they were Catholics. It is quite true that in the service of the railroads a Catholic occasionally climbs to the top, as the power of the Orange lodges counts for little in corporations of this kind. Wherever there is a fair field and no favor, brain work, friend Sentinel, will be rewarded as it deserves; and mediocrity, even when wrapped in a scarlet cloak, will be forced to remain in its proper place.

Orangemen have small reason for complaint in regard to public appointments, for in this province they have had the fat of the land for the past twenty-five years. If they do not receive everything now it is quite in accord with the fitness of things that they should stand aside for a term and allow those of our citizens who are not of their order to have positions in the public service.

## "EVERY WIND OF DOCTRINE."

A curious episode in the history of the Reformed Episcopal Church took place last week in Toronto. The Rev. Bishop Campbell, who for some years presided over the Reformed Episcopal Church in Canada, and for the last three years has officiated as pastor of a church of the same denomination in

Brooklyn, N. Y., made application to the Toronto Presbytery for admission into the Presbyterian ministry, of which he now desires to become a member.

The Reformed Episcopal Church is an offshoot of Anglicanism, having been instituted by a number of Low Churchmen who were discontented on account of the progress made by High Churchism in that body. It was their opinion that the Church should put down Ritualism or High Churchism with a strong hand, but as this was not done, and was not likely to be done, the incensed Low Churchmen, or rather a section of them, seceded and formed a new Church under the name of the Reformed Episcopal, which exists in many cities of the United States, and in some parts of Canada.

This new Church resembles Presbyterianism in many respects. In fact these two bodies are almost identical in doctrine, except that the Reformed Episcopal preserved the feature of Prelacy in its form of Church government. It is not very surprising, therefore, that it should be easy for its clergy and membership to go into actual Presbyterianism.

The rejection of Prelacy by Presbyterians has been the chief obstacle to a union between Anglicanism and Presbyterianism during the negotiations which have taken place within the last few years to effect a union of some kind. The Anglicans demanded as a necessary condition of this that their "historic Episcopate should be recognized as the source from which springs valid ministerial ordination. If the Presbyterians had accepted this principle the Anglicans would probably have agreed to confer ordination by the hands of their Episcopate on the Presbyterian ministry, but the latter body rejected such a proposition with derision as well as contempt. They could not be induced to believe either that the Anglican Episcopate had itself preserved Apostolic succession, or that such succession is necessary to the ministry at all.

Now that the Presbyterians have captured a Bishop, they will be able to obtain from among themselves all the Apostolic succession to which the Anglicans lay claim, if they come to desire it; but it is not likely they will take measures to this end, as they lay it down as a principle from which they will not readily depart that Apostolic succession is not needed. They will not be likely to admit that they have been in error on this point, by subjecting themselves to re-ordination at the hands of their new convert, who, we presume, had his Episcopal ordination in the usual form of Anglicanism, though coming to him through Bishops of the Reformed Episcopal Church.

This incident affords another instance of the ease with which people nowadays can change their faith, or lay aside one creed and adopt a new one. It will be interesting to observe whether or not Bishop Campbell's action will have the effect of causing any general drift from Reformed Episcopalianism to the religion of Knox or Calvin.

## THE FORGIVENESS OF SIN AND PURGATORY.

A respected correspondent calls our attention to an interpretation of the passage St. Matthew xii, 31, 32, by a prominent Rev. Professor of a Methodist Theological school in New York. The passage in question is:

"Therefore I say to you: Every sin and blasphemy shall be forgiven men, but the blasphemy of the spirit shall not be forgiven. And whosoever shall speak a word against the Son of Man it shall be forgiven him; but he that shall speak against the Holy Ghost, it shall not be forgiven him neither in this world nor in the world to come."

The preceding part of this chapter informs us under what circumstances these words were spoken by our Blessed Lord. He had wrought one of His many miracles, first by healing on the Sabbath day a man who had a withered hand, and he had declared that "it is lawful to do a good deed on the Sabbath day." "Then was offered to Him one possessed with a devil, blind and lame, and He healed him so that he spoke and saw."

These works of Jesus excited the anger of the Pharisees, who could not endure that the people should believe Christ to be the promised Messiah, and they attributed His power to Beelzebub, saying: "This man casteth out devils but by Beelzebub the prince of devils."

It was in answer to this malice of the Pharisees that Jesus spoke. He declared that a kingdom, a house, or a city divided against itself shall not stand, so Satan is too wily to be divided against himself. But in attributing His works, which were

wrought by the power of God, to Beelzebub, the Pharisees blasphemed against the Spirit. This was an impugning of the known truth of God, a sin which is so grievous, and which betokens such malice that it "shall not be forgiven, neither in this world nor in the world to come."

Here the inquiry naturally suggests itself: "Are there any sins which are absolutely irremissible?" This passage would seem at first sight to imply that there are such; but the power of absolution which Christ granted to His Apostles, and which continues in their successors, covers all sins which are truly repented of: "Whosoever you shall bind upon earth shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven." (St. Matt. xviii, 18) And "Whosoever you shall forgive they are forgiven them; and whose sins you shall retain they are retained." (St. John xx, 23.) So also even under the Old Law it was decreed: "But if the wicked do penance for all his sins . . . living he shall live and shall not die." (Ezech. xviii, 21.)

How, then, are we to reconcile these promises with the previously cited words of Christ? There are some who hold that the sin which Christ declares shall not be forgiven is final impenitence. If this interpretation be taken the meaning would be clear that it is not signified that the sin is irremissible in itself, but that being not repented of, it "shall not be forgiven." But from our explanation of the matter as given above, it appears to be the sense that the sin of which our Lord speaks, and especially such blasphemy as the Pharisees were guilty of, is so full of malice that it is rarely if ever forgiven, because though in itself remissible, as a matter of fact it is rarely if ever repented of. This is confirmed by the words themselves, which do not state absolutely the irremissibility of the sin, but in the future tense, that it "shall not be forgiven," and in the case of these Pharisees who are specially referred to, it may be presumed that it was not forgiven, any more than the sin of Judas, which was also unrepented of to the moment when in his despair he committed suicide.

Another point in the given text requires explanation. Why did Jesus use the words "nor in the world to come?" Are some sins forgiven in the world to come?

There is no doubt of what the belief of the Jews was on this subject. We are positively assured in 2 Maccabees xii, 43, 45, that Judas Maccabees ordered "sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection;" and the sacred writer adds: "It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from their sins." No doubt Protestants were influenced by the fact that this passage teaches the existence of a place of purgation, or purgatory, to reject the books of the Maccabees from their canon of the Bible; but even independently of their authority as part of Holy Scripture, they are an indubitable historical testimony to the belief of the people of God before and at the time of Christ's coming, that our prayers offered for the dead aid in releasing them for sufferings in the next life, inflicted on account of sin. This is the Catholic doctrine of Purgatory. Josephus also, who being a high priest of the Jews, was authorized to state their doctrine, teaches that angels "distribute temporary punishments (on some souls in Hades) agreeable to everyone's behavior and manners."

To this day the same belief prevails among the Jews, and inscriptions are to be seen on the tombstones in their cemeteries, with prayers for the dead very similar to those which Catholics use.

The fasting and mourning which David proclaimed for Abner after his death was also a prayer for the dead, for it was for the purpose of prayer that fasts were always observed. (2 Kings, or 2 Samuel iii, 31, 35.)

It now becomes clear why our Blessed Lord proclaimed that the sin He referred to would not be forgiven either in this or the next life. He confirms the belief of the Jews that some sins are really forgiven in the next world, and thus establishes the doctrine of Purgatory.

The Methodist theological professor whom our correspondent quotes says:

"Some of the Jews thought that no descendant of Abraham through Isaac and Jacob would ever be punished in hell. Hence they taught that in the world or age to come Abraham will sit in his great arm-chair just outside the gate of hell to turn back every wicked Hebrew, and through his influence

open the gate of Heaven to Him. Hence Jesus says respecting the blasphemy against the Holy Ghost that such would not have forgiveness in this world nor (as you vainly imagine) in the world to come. Eternal punishment is here most certainly taught."

As regards the assertion that our Saviour here teaches the doctrine of eternal punishment, we agree with the professor, but his explanation of the non-forgiveness of some sins in the world to come is fanciful and inconsistent with itself. Who are the blasphemers whose sins shall not be forgiven? Are they Jews or Gentiles? If they are Jews, the explanation is unsatisfactory, for in the hypothesis laid down such sins are supposed to be not punished at all; whereas, if they are Gentiles, other sins will be punished besides the blasphemy against the Holy Spirit.

The Jewish belief was not that all the children of Abraham and Jacob would escape the punishment of hell, for both Josephus and the Holy Scriptures show that their belief was that all the wicked would be so punished, unless they were converted to God.

It is to be noted that the reproach inserted in the rev. professor's explanation is not found in the words of our Lord: "as you vainly imagine." Our Lord, on the contrary, makes approbatory reference to the belief of the Jews that some sins are forgiven in the next life; for if He had disapproved of it, He would have said so expressly, just as He reproved their wrong traditions on so many occasions.

## SAVING FAITH.

In a sermon preached by the popular revivalist who is known as "Sam Jones," in Massey Hall, Toronto, the preacher is reported to have said: "Let us have more of Christ and less of creed," and the sentiment was applauded from all parts of the building.

The text from which the speaker drew his conclusions was St. John iii, 16, which is: "For God so loved the world as to give His only begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting."

It is a very common theory now-a-days among Protestants, that for the Christian no creed is necessary, and the applause which greeted Mr. Jones' assertion is an evidence how widely spread is this erroneous belief. It is seldom, however, that the preachers of stable denominations give utterance to such a sentiment from their pulpits. All these denominations have creeds or standards of faith which they expect their adherents to accept, and it is when ministers preach or teach anything contradictory to these creeds that we hear of the heresy trials which have given such an amount of trouble to the various sects during the last few years. It is for the most part irresponsible preachers of no sect in particular or it may be Congregationalists, who are not "tied down" by any special creed, who give utterance occasionally to such loose opinions; yet it is evident that among all the denominations there are very many who consider it quite unnecessary to believe in any particular doctrines as part of Christianity. It is, therefore, advisable that we should point out the danger of such an opinion.

It is evident to the most cursory reader of Mr. Jones' text, that it does not bear out his interpretation. It promises life everlasting only to those who believe in God the Son. Does this belief consist merely in a confidence that we are to be saved, or that we are actually "saved" in the sense in which many individual Protestants, and even a few of the well-defined sects, interpret this and other texts of Scripture, or does it imply that we are to believe all the doctrines which Christ has revealed and taught?

A little reflection will show that the latter, and not the former, is the real meaning of the text, and this is proved by reason, scripture, and the constant tradition of the Church.

Reason teaches us indeed to put our trust in God, and we must therefore rely upon His promises of eternal life, not to every one, but to those who do His will, and who believe in Him. This is implied in the text of Mr. Jones himself: that "whosoever believeth in me may not perish, but may have life everlasting." We have, besides, the reproach of our Blessed Lord against those who professed respect for Him but accepted not His doctrine: "And why call you me Lord, Lord, and do not the things which I say? Every one that cometh to me and heareth my words and doth them, I will show you to whom he is like." Such a one hears, that is to say, listens to and believes Christ's teaching, and doth accordingly, that is, puts it into prac-

tice. We have here the twofold duty, to believe Christ's doctrine and to practice it in our daily conduct. Elsewhere, as well as in Mr. Jones' text we find inculcated the duty of loving God. There are, therefore, the four duties incumbent on us, to believe in God and all that He has taught, to put our trust in Him, to love Him, and to adore Him by outward acts of worship. These are the duties of Faith, Hope, Charity and Religion.

It cannot be doubted that God knows much which man cannot know, unless it be revealed to him by God. Truths thus revealed may have an intimate connection with our obligations to God, and our own salvation, and it would certainly be an injury to God to refuse to believe in them. It would be a denial of God's infinite truthfulness, and would simply mean that God has deceived us or has been Himself deceived. This would be against God's essential character, for "His truth endureth from generation to generation." His truth is immutable.

Holy Scripture everywhere confirms this, for in its teachings there are many dogmas revealed to us. He teaches the existence of God the Father and God the Holy Ghost, and His own divinity, for He declares Himself to be the Messiah promised to the patriarchs, and the Son of God. He inculcates many moral precepts, which all imply dogmatic teaching. He declares the indissolubility of marriage, institutes the sacraments of baptism and the Holy Eucharist, and teaches us the nature and the symbolism of these rites. The Holy Eucharist is truly His Flesh and Blood, and as often as it is celebrated as He celebrated it, it sets forth to our view the mystery of our Redemption through His death upon the cross.

The Apostles of Christ also propose as objects of our faith many dogmas which we are bound to receive, and all the epistles of the New Testament were written for our instruction that we may have rules of conduct and may believe in the doctrines which are needed to bring us to salvation. Concerning these Apostolic teachings Christ Himself said to His Apostles, long before He actually sent them on their mission to all mankind: "He that heareth you, heareth me, he that despiseth you, despiseth me, and he that despiseth me, despiseth Him that sent me."

From this we can understand what the Apostle St. Paul means when he defines faith: "Now faith is the substance of things to be hoped for, the evidence of things that appear not. For by this the ancients obtained a testimony. By faith we understand that the world was framed by the word of God: that from invisible things, visible things might be made. . . . But without faith it is impossible to please God. For he that cometh to God must believe that He is and is a rewarder to them that seek Him." (Heb. xi.)

Here the necessity of faith is clearly declared, and that faith is not the mere internal conviction or the delusion that we are saved. The same Apostle tells us elsewhere: "For I am not conscious to myself of anything: yet am I not hereby justified." (1 Cor. iv. 4) He also tells that by works of penance he kept his flesh in subjection lest while preaching to others he should become himself a castaway. It is therefore clear that diffidence in one's self is more pleasing to God than a Pharisaical over-confidence which is really the sin of presumption and not faith. The faith which holy Scripture declares to be necessary to salvation is evidently a faith in revealed dogmas, as explained by St. Paul, a faith which, as we know from other passages, must be enlivened by charity and good works. The platitudes we so often hear about the love of Christ being more important than creeds are therefore illusory. We must love Christ, but we must also believe in His teachings, which are embodied in the creeds of His Church.

## THE PUBLIC SCHOOLS, AND CATHOLIC RIGHTS.

The difficulty of conducting Catholic schools in connection with the Public school system is again exemplified in the case of the schools of the city of Corning, N. Y. For many years the City Board of Education employed duly certificated teachers belonging to a Catholic religious order, to teach in one of the city schools, and complete satisfaction was given by the teachers, the Catholic children being in practice allowed to attend the school. A building belonging to the Church was also leased by the Board at a nominal rent for the school, and the teachers wore their usual garb, which is that of the order to which they belong.

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