

THE CATHOLIC RECORD

Published weekly at 25 and 27 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

Editor—REV. GEO. B. HORTON, D.D., Editor.

Business Manager—REV. J. J. O'NEILL, Editor.

Agents for Advertising—Messrs. J. J. O'NEILL and J. J. O'NEILL.

Approved by the Bishop of London, and the Bishops of Ontario, Hamilton, Kingston, and Toronto.

All correspondence on business should be addressed to the Proprietor.

Advertisements must be paid for in full before the paper can be stopped.

Persons wishing a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Ont., March 3rd, 1888.

DR. KELLOGG ON THE POPE'S SUPREMACY.

The forms under which Protestantism presents itself to our consideration are no less various than the tasks which Ariel was ready to fulfil at his master's bidding:

"No it is not, but it is a very definite and invariable usage to direct our interpretation. In Scripture language, as in common speech, the keys are the symbol of authority. In Isaiah xlii, 22, we read of Eliakim, the key of the house of David will I lay upon his shoulder, etc. The meaning is plain that the authority of David's house should be given to him. So also Christ is said in Revelation iii, 7, to have 'the keys of David,' where one can fall to see the same sense. As the context clearly shows in both these passages, the special thought of the phrase is the authority of admitting or excluding. So here Christ confers on Peter the authority to admit or exclude from the earthly kingdom of the Kingdom of God." Surely, then, the authority given to Peter is real, and not the mere illusion which Dr. Kellogg would have it. The authority here accorded to St. Peter extends to the whole Church, and must therefore include all its members, the Apostles as well as the lay faithful. There is no one who can restrict to a single province, him whom Christ appoints over the whole Church. Dr. Kellogg ignores entirely the teaching of the early Church in this matter; yet the early Church, with which, as a teaching body, Christ promised to dwell continuously, is an indubitable witness to the sense in which these words are to be taken. St. Chrysostom over and over again declares that the supreme authority of the Church is in Peter. Thus: "Why then did James receive the throne of Jerusalem? This is my answer: that He (Christ) appointed this man, (Peter), not teacher of that throne, but of the habitable globe." (Homily 88). He gives as the reason for "Peter rising up in the midst of the disciples" to speak for the appointment of one to take the place of Judas: "Justly: he has the first authority, as having had all entrusted to him. For to him Christ said, 'and thou being converted confirm thy brethren.'" St. Chrysostom, a Greek speaking in this language, makes it manifest that the whole Church, the East equally with the West, acknowledged a reality in Peter's authority over all: Apostles as well as disciples. St. Gregory the Great says: "It is evident to all who know the Gospel, that by the word of the Lord, the care of the whole Church was committed to the holy Peter, the chief of the Apostles." Such was the interpretation given to the words of our Lord by the whole Church of Christ, until the "exigencies of theological controversy" required that a new construction should be put upon them; and though this one text alone would suffice to prove Peter's supreme authority, Dr. Kellogg should not ignore the fact that there are many other passages in which the authority of Peter is quite as explicitly asserted as in this one. The doctor is, therefore, egregiously in error when he says: "Of this fiction of a Petrine supremacy, there is not a trace in the New Testament."

Much more might be said to prove that the Catholic interpretation of this passage is the only correct one, but to do so would require a treatise. We pass, therefore, to a brief consideration of the doctor's next point, that Peter had no successor:

"Yet I may say that you will not be able to find any passage in the New Testament which so much as hints that Christ ever commanded Peter, or any of his apostles, to appoint successors, or that they ever did so of their own instance, except in the solitary case of Judas Iscariot! He, perhaps, had an authorized successor. But that does not touch the question of the Petrine-Papal succession."

Assuming that there is no record of Christ's command that successors of the Apostles be appointed, by what authority did the appointment of Matthias to succeed Judas Iscariot take place? St. Peter declares, Acts i, 20, that it is by divine authority that this was done, and he applies to the case the words of the Psalmist, "his bishopric let another take." Moreover we find that it was the practice of the apostles to ordain priests and Bishops for the continuation of the Christian ministry, and to supply pastors, according to the needs of the Church. Thus were Saul and Barnabas ordained to the work of the ministry by imposition of the hands of the Apostles. Acts xiii, 4. Thereby were Paul and Barnabas numbered among the Apostles, and they are so called, Acts xiv, 13. And being so constituted, they "ordained to them

in every Church," etc. Timothy received by "imposition of the hands of the priesthood" the grace to fulfil his Episcopal office. 1 Tim. iv, 14, 16, 23. Titus, 1, 5. And thus he also obtains the power to perpetuate the sacred ministry by ordaining priests.

It is therefore evident that in the power given by Christ to his Apostles, and especially in the Supreme Authority given St. Peter, is included the power of perpetuating all the orders of the sacred ministry, so that the Church may continue to be governed after the manner in which Christ himself appointed. And as He appointed a Supreme Head it is necessary that the Supreme Headship of the Church should continue after the death of St. Peter. And here Dr. Kellogg makes a difficulty that the Sacred Scriptures do not tell us of any Apostle having a successor, except Judas. It was not to be expected that the Apostles should personally have successors till they died, and as their deaths are not found recorded in Holy Scripture, we are not to look therein to find their personal successors named. For this, we must look to Church History: and if we look there we shall find that the Apostles had successors, and among those whose succession is recorded, we shall find that the successors of St. Peter always held the supreme rank. St. Peter's successors are the line of Popes, down to Leo XIII., now gloriously occupying St. Peter's Chair.

Not to carry this article to excessive length, we shall give here a few of the testimonies of the early teachers of the Church that this is the case.

St. Irenaeus says: "To this (Roman) Church, on account of a more powerful principality, it is necessary that every Church, that is the faithful everywhere resort, in which (Church) has always been preserved by those who are on every side, the tradition which is from the Apostles."

This illustrious saint, teacher and Bishop, then states that Linus, Anacletus, Clement, Evaristus, Alexander, etc. succeeded the Apostles (Peter and Paul) in Rome, and "by this order and succession both that tradition which is in the Church, from the Apostles, and the preaching of the truth, have come down to us."

St. Irenaeus, whose date is close to the Apostles themselves, speaks, therefore, of a succession from the Apostles, and especially St. Peter, as a matter notorious to the whole Church of Christ on earth. St. Irenaeus was the well-instructed disciple of Polycarp, who received his knowledge of Christian truth from the lips of Christ's own beloved Apostle, St. John.

St. Cyprian, a little later, declares in his epistle to Antoninus that: "Cornelius was made Bishop (of Rome) by the judgment of God . . . when the place of Fabian, that is the place of Peter, and the rank of the sacerdotal chair was vacant . . . Nor can he have the ordination of the Church, who holds not the unity of the Church."

And when certain schismatics brought their case against St. Cyprian, before Cornelius, Bishop of Rome, [the saint thus wrote to Cornelius,

"They dare to sail and to carry letters from schismatics and profane persons to the chair of Peter, and to the principal Church, whence the unity of the priesthood took its rise, nor do they consider that they are the same Romans whose faith is praised in the preaching of the Apostle, and to whom faithfulness cannot have access."

We will quote here but one authority more, Eusebius, the father of Church history.

"Ireneus was the first, after Peter, to obtain the Episcopate of Rome . . . in the progress of this work, in its proper place, according to the order of time, the succession from the apostles to us will be noticed."

In the face of such testimonies Dr. Kellogg has the temerity to assert that St. Peter had no successors!

We shall in a future article discuss some of the objections which the Doctor raises to this plainly demonstrated succession of the Popes to St. Peter.

A SPECIMEN CASE.

A case which came up for hearing at Fermoyle Quarter Sessions on 4th Feb., is an apt illustration of how the land laws of Ireland work. A tenant named Richard Morrison was evicted by Elizabeth Ryder on a claim of £35, while the crops on his land were valued for £171. Shortly after the eviction the crops disappeared, the tenant maintaining that the landlord allowed them to go to ruin to prevent him from redeeming. He now enters suit for the recovery of the value of the crop.

His Honor J. P. Hamilton, Recorder of Cork, as presiding judge, said: "This was a most important case. He did not believe there was another county on the earth, where the tenant only owed £35 and allowed himself to be evicted with crops valued at £171 on the farm. The landlord took possession of the crops and they disappeared entirely. Such an instance could not be produced from any civilized country under heaven. He would consider the case till Monday

THE VICTORIOUS PLAN OF CAMPAIGN.

The now celebrated Plan of Campaign, which, as most of our readers are aware, consists in depositing in a fund the rents due to those landlords who refuse to make reasonable reductions, and in supporting therefrom evicted tenants, is doing far more for Ireland than any legislation which the nation has hitherto been able to secure towards redress of grievances. Under ordinary circumstances, certainly, this method of treating landlords could not be justified, but the land tenure of Ireland is quite a different matter from that of any other country in the world, and principles are to be taken into account which are not applicable to any other land. The Coronerists are anxious that in discussing the relative rights of landlord and tenant in Ireland, no account should be taken of the manner in which the present landlordism was established, but this is a most important element in the question, and it should never be lost sight of that the landlords' claims are founded upon the most iniquitous acts of usurpation, spoliation, and injustice, such that continuity of possession can never make good, until at least, there be such legislation as will restore to the tenant that right to live on the soil which is the inherent natural right of every human being whom our Creator has brought into the world. Independently of the manner in which the landlords obtained their titles, just legislation would ungrudgingly grant to the people not merely the right to live, but the right to the fruits of their own labor. It has all along been the aim of the rulers of Ireland to "make laws on the contrary principle, that the fruits of the laborer's toil belong to his landlord. Such legislation is eminently unjust and oppressive, and ought to be repealed; and this is why the Plan was called into existence at all.

When to these considerations we add the arbitrary and unjust title by which Irish landlordism was instituted, we have undoubtedly the strongest grounds of justification for resistance against its shackles. This is what justifies the Plan of Campaign, or any other Plan which might bring the landlords to their knees.

The Plan of Campaign is the only mode which has succeeded in bringing relief; and its success, since its adoption, has been remarkable.

Within the last few days it has been announced that the tenants of West Clare have by means of the Plan secured from the landlords a reduction of from 20 to 50 per cent. in their rents. Sir Henry Burke has granted 25 per cent. reduction, pays the legal costs, reinstates evicted tenants, and pays the cost of their maintenance since they were evicted. Mr. McCartan, member of Parliament, has granted his tenants a reduction of 55 per cent. Within the past few weeks a satisfactory settlement was arrived at in Bodgey, where the sufferings of the evicted tenantry already evoked the compassion of the civilized world, and attract all eyes to the contemplation of the heartlessness with which laws are administered in Ireland. By the exertions of Rev. Peter Murphy, P. P., of Tongraney, a final arrangement was made between Col. John O'Callaghan and his tenantry. On behalf of the tenantry £1000 were paid down, and clear receipts to March, 1887, were given to 73 tenants who had adopted the Plan of Campaign, and 31 tenants evicted last June are reinstated, the landlord foregoing all costs. Those whose lands were sold by the sheriff are also to be restored. Of the one thousand pounds now paid in £300 were generously presented by Mr. Tuoke to enable the tenants to settle. The Plan of Campaign had been, on this estate, just 18 months in operation, it having been adopted on 30th January, 1887. On the Kingston estate, also, a settlement has been effected, the details of which are not fully disclosed as yet. In consequence of this settlement, when, at Fermoyle Ejectment Sessions on the 9th ult., there were fifty-three cases entered for hearing, Mr. Standish O'Grady, solicitor for the landlord, asked that they be allowed to stand over. The reason given was that "the rent was practically at an end on the estate of the Countess of Kingston. A general reduction of 20 per cent. is to be allowed off all rents, all evicted tenants are to be reinstated, all law costs to be borne by the landlord, and half a year's rent is to be taken in lieu of all arrears."

Many similar victories of the Plan have been recorded from time to time during

A METHODIST SUNDAY SCHOOL LESSON.

The Protestant Episcopal Methodists of the United States issue every week an "Illustrated Lesson Paper" for the children attending their Sunday Schools. A copy of this paper, printed at Nashville, Tennessee, 6th January, 1888, has been forwarded to us. The subject of the lesson of the week is "the Bambino." The Bambino is the Italian for babe or infant. Hence it is the word used to express the image of the Infant Jesus in the crib of Bethlehem, which is frequently used in Catholic churches at Christmas to impress upon the faithful in a realistic way the mystery of the birth of our divine Saviour. Statues of the Infant Jesus are to be found in our churches throughout the Christian world, everywhere, but in Rome there is in the Church Ara Coeli one peculiarly life like, which, having been the instrument of many miraculous cures, is especially venerated by the people of Rome.

It is this statue which is made the occasion of the blasphemous sheet which is to give a lesson in Christian doctrine to the Protestant Episcopal Methodist children through the United States. On this sheet there is a picture of the Ara Coeli Infant Jesus. The statue has been decorated with a crown of great value, and robes precious with rare gems. These are the offerings of devout souls who have desired, after the example of the penitent Mary Magdalen, thus to testify their respect for Jesus Christ on earth. The picture represents the Infant with the crown, and robes, and surrounded by Angels. Then the lesson is given:

"If you were to show this picture to the Roman Catholic Priest in your town, and if he were to speak out at once and tell you just what he knows he would say: O, that is the Bambino. That is one of the gods which the Roman Catholics worship in Rome."

This lesson is taken from a letter of Dr. J. H. Vincent, written from Rome in 1887 for his paper "The Sunday School Advocate." Dr. Vincent continues: The priest would not say that outright because it would not be good policy to confess it in America. But he knows that the Bambino is a god of the Roman Catholics. That is not what they call it, but that is what it is. He might tell you its wonderful story. . . . what miracles it has performed, and that within a few years, in Rome. . . . The Bambino is a great treasure to the church, and to the monks who happen to own it. It yields money. . . . I pity the people who are victims of the delusion, but what shall I say of the Pope, bishops, priests, monks, and nuns who allow these insanities and idolatries to go unrebuked? They do it for gold. They do it to keep the people in ignorance and in superstition, in order to keep a hold upon them for the sake of financial gain and political power."

These are the long exploded lies which are inculcated by Protestant clergymen on the easily impressionable minds of the children in their Sunday Schools. But we could scarcely have supposed that they would have added blasphemy to lying. And for what purpose do they do this? Do they not themselves expect gold for their reward? Do they not themselves expect by these disreputable means "to keep a hold upon the people for the sake of financial gain and political power?"

We say that the Rev. Dr. Vincent and the clergy of the P. E. Methodist Church who have circulated this sheet are guilty of blasphemy, and we use this word in its proper sense of "irreverent words uttered impiously against God." The statue which they call "an idol" is the representation of the Infant Jesus, which is thus put on a par with the idol of India and Africa, and the Methodist children are thus taught to abhor the mystery of Christ's incarnation, the most wondrous and beautiful realization of God's love for mankind. During their lives, those children will associate the infancy of Jesus with the devil worship of Vishnu and Brahma. Holy Scripture informs us that the work of the beast, the emissary of the great dragon, the devil, is to "open his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven." (Apoc. xii, 6) and that it was expressly to be expected that Protestant clergymen, professing to be Christians, would devote themselves so enthusiastically to the same occupation, blaspheming God and his name, by comparing Jesus with the devils who are the objects of Pagan worship, by speaking

of the image at Rome "effects no real cure at all except through imagination." It is not a matter of Catholic faith that miraculous cures are effected through any particular image or any particular shrine. It is a matter of history which depends on testimony for its proof. There is plenty of testimony that such cures have been wrought through devotion to sacred images and shrines. We shall not enter upon these testimonies here. We shall only state that there is nothing in more incredible than that the woman who touched the hem of Christ's garment was healed of an issue of blood, (St. Matt. ix, 20-22) or that St. Peter's shadow, and the handkerchiefs and aprons that had touched St. Paul's body "delivered the sick from their infirmities." (Acts v, 15; xix, 12)

The London Times calls the Southwestern election "not much of a shower." The mode of looking at it is generally acknowledged to prove that the Conservative are in a desperate strait to put a "good appearance on their condition. The change of a majority of one hundred at thirteen at the previous election, into one of one thousand two hundred votes, unmistakably an avalanche of disaster to the party. When the news reached the House of Commons, the exultant cheer and shouts of the Irish members, eight whom are released prisoners, could have been heard across the Thames. They do not look like broken-spirited or defeated men. Meantime the Conservatives are discouraged by this and other signs of impending collapse.

On the same night when this dreadful defeat occurred, Mr. Goschen attempted to reply to Mr. Gladstone's attack on the Ministry. For two hours the Grand Man had kept his audience entranced by his eloquence and vigor, and it admitted that his deliverance was masterpiece of oratory which took his house by storm.

Mr. Goschen had a difficult task before him to reply, and he failed most woefully. He hoped and hesitated, became personal to puerility, and at last waded hopelessly from his purpose. It is completely acknowledged that he made a complete fiasco. There is little doubt now that the Ministry find themselves on the brink of a precipice, and they are seeking a means of letting themselves down easily. Meantime notwithstanding the considerable minority which still supports them in the House of Commons, every day brings evidence that the majority is precarious. Between members who have abandoned the party, as rats abandoning a sinking ship, and seats which have been gained by the Liberals during the course of the sessions, the majority is greatly reduced, while in the constituencies it is clear there has been a change of sentiment most favorable to Ireland which will tell itself as soon as there "will be an opportunity to test the voice of the country. Mr. Cameron Corbett, for example, addressed his Tradeunion constituents the other night at Glasgow, number of 3,000, and as admission by ticket, only electors were present. A motion of confidence was voted and instead a motion passed asking to resign. It was carried by a overwhelming majority, "as his conduct had caused him to forfeit the confidence of his constituents." So the record declared in plain language.

THE COMING COLLAPSE.

The parochial Catholic schools of the United States are almost as a source of trouble to the Mail Catholic schools of Ontario. A bill has been introduced by Senator Ives York to redress a grievance under the Catholic Protectorate of Western Ontario, which has been laboring for twenty-five years. The education fund of New York has been apportioned to a large number of institutions, at the rate of nine dollars for the education of each child that was reared in those institutions that in 1886 a total of \$91,700 expended in this way, of which the Catholic Orphan Asylum received the rest being distributed to the Asylum for Orphans, and infirm, public and private, some Protestant, some Jewish, and some non-denominational; but the Westchester Protectorate received nothing. If these monies were raised by taxation on Protestant alone, it would, of course, be just to confine its distribution to Protestant establishments; but taxes are not raised in this way, it would be only allow the Catholic Protectorate, acknowledged to do its work share in the funds, whereas it does the very work for which the apportionment. The Mail, however, the cry of "Sectarianism" against the bill. The institution, it pretends, does not owe patriotic duty. This is a new argument against the Catholics of the States, for hitherto it has been alleged that they are, and are Catholics especially, American

The Methodists' lesson paper also states