

The Catholic Record.

Published Weekly at 44 and 456 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITORS:

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Idolatry."

THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, Manager, LITKE KING, JOHN NICH, P. J. KEVINS and Wm. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, adagio measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

London, Saturday, May 29, 1897.

RITUALISTS AMONG THE PRESBYTERIANS.

"A godly Reformation" is the name by which Queen Elizabeth's pseudo-Bishops called the religious revolutions which was effected in England in the reign of that monarch and her predecessor, but the Reformers of Scotland were not satisfied with simple godliness, and they dubbed their change of religion "a thorough godly Reformation." The result was the abolition of prelacy, and of everything which these ultra Reformers thought to savor of Romanism, and the Westminster Confession, formed on these ideas, was very carefully made to impress on its adherents the sinfulness of Popery and of every approach thereto.

The Pope is described in that standard of belief as the "man of sin," that son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped, so that he sitteth in the temple of God, setting himself forth as God," according to the words of St. Paul in his second epistle to the Thessalonians (II. 3).

It was quite a shock to stalwart Presbyterians when a few years ago the Rev. Philip Schaff, who was certainly an eminent scholar, the staunchness of whose Presbyterianism has never been doubted, stated that the passage of the Confession which makes this declaration was founded on a misinterpretation or a misconception of the Apostle's meaning.

There are other passages also in the Confession of Faith and the catechisms in which Catholic doctrines are misrepresented as injurious to God, Catholic practices are denounced as idolatrous, and Catholics as idolaters. But there are signs of a great change of opinion among Presbyterians in this regard—a change which, we hope, indicates that there is some prospect of a future return to the unity of faith, though as yet it may be but slight.

It is within our remembrance when the Ritualistic movement began, which originated at Oxford under the name Tractarianism. It has grown, however, to such dimensions that to-day its opponents fear it will dominate the Church of England and its sister the Episcopal Church, as it does already many dioceses not only in England but in the United States and Canada. This movement is admitted to be Romanward, and so far has it gone that we have met clergymen who not only professed to be "Catholic priests" authorizing to "celebrate Mass" for the living and the dead, and to exercise other priestly functions, but who declared that they could unite with the "Roman Catholic Church" without asking that a single dogma defined by the Council of Trent should be rejected or even modified.

But it has not been generally supposed that a Ritualism exists among Presbyterians. The Calvinism of the thorough godly Reformers of Scotland was too far from Catholic belief to admit of so decisive and extensive changes as have taken place among Anglicans—yet within the last few years some changes toward Catholic truth have actually occurred among the disciples of John Knox, which would be enough to make that worthy groan in his grave if it were possible for him to be conscious of them.

Crosses, which were formerly regarded as "monuments of idolatry," are now frequently erected on Presbyterian churches, and not very long since, in the General Assembly of the Free Kirk, at a meeting held in Edinburgh, one of the most prominent ministers of the Church openly asserted that Christians should pray for the dead, and the assertion called forth very weak repudiations.

The recent tendency toward introducing a liturgy into Presbyterian worship is in the same direction, as this is also a Catholic and Prelatic practice.

Another practice which has been but recently adopted among Presbyterians

is also sharply criticised by those who desire to stand within the old landmarks, that is the celebration of Church festivals. The Directory for Public Worship says: "Festival days, vulgarly called holidays, having no warrant in the Word of God, are not to be continued," and in accordance with this we have seen Presbyterian churches without any sign of life about them, even in some of our cities, on Christmas day. But now on Christmas day there is an occasional service, and a Presbyterian organ recently announced it as a wonderful change in the usages of the Church that, "rightly or wrongly, the observance of the Christian year has found its way into many of our Churches," and "It is safe to say that nine-tenths of the Presbyterian Churches throughout the world will have resurrection themes on the coming Sabbath, and in many of them there will be devotional services on Friday or on Monday." Easter Sunday and Good Friday are here meant, as this appeared just before these days were celebrated.

Further, the same paper seems to approve of such celebrations, for it adds that the early Reformers "succeeded in taking the worship out of the Scottish Christmas, but the revelry and the whiskey remained."

The London correspondent of the New York Sun also declared a few days ago that "Romish tendencies are growing among English Presbyterians and giving much trouble." In proof of this it is said that the pulpit, which, according to Presbyterianism, should be the central and main feature of public worship, is frequently relegated to an obscure corner of the churches. The last synod of London declared this to be a "Romish tendency," and decided to give no assistance to congregations which do not pay proper respect to the pulpit."

The synod is woefully mistaken in supposing that Catholics hide the pulpit in an obscure corner, and if the ministers that passed the resolution would only visit any large Catholic church they would see their mistake. It is true, however, that we hold the holy sacrifice of the Mass to be the great act of Christian worship, in accordance with the words of the prophet:

"For from the rising of the sun, even to the going down, my name is great among the Gentiles, and in every place there is Sacrifice, and there is offered to my name a clean oblation, for my name is great among the Gentiles saith the Lord of Hosts." (Mal. i. 11.)

It is only in the Catholic Church that this prophecy is fulfilled; nevertheless every Sunday and holiday instructions are given to the people by means of sermons, as the council of Trent orders to be done.

BIBLICAL READINGS.

There have been recently important decisions by Circuit Courts in several of the States, in regard to the interpretation of the laws prohibiting specific religious teaching in the United States schools. These decisions have in several instances resulted from the introduction of a text-book entitled "Readings from the Bible."

This compilation has been adopted by the Public school commissioners of Detroit, and is regularly read in the schools of that city. The book is somewhat like the Biblical selections in use in Ontario, concerning which there was so much agitation in this Province previously to the general election ten years ago. Several Catholic Bishops in the States to whom the book was submitted raised no objection to its use, and it does not appear that Catholics anywhere have objected to it, though the readings selected are all taken from the King James version of the Bible. This may be accounted for by the fact that passages which give an opportunity for polemical discussion have been carefully avoided in making the selections, which are aimed to be purely instructive in general Christian morality, or an encouragement to the practice of virtues which all admit to be necessary for the good Christian. The translation of these passages is also unobjectionable, though there may be verbal differences from that of the Catholic version.

The titles of the groups of selections show their neutral character, so far as there are doctrinal differences between Catholics and Protestants, and even between Protestant sects. Some of these titles are "Heroic Aims," "Duties of Patriotism," "Reward of Obedience," "The Providence of God," "Samuel's Integrity," and the like.

Objection, however, has been made to the readings from non Catholic quarters. A resident of Detroit complained that he was compelled as a tax-

payer to contribute toward the dissemination of religious teachings, and that his son is obliged to attend religious worship.

The Court decided that the readings from the Bible are in conflict with the Constitution, and they are therefore to be discontinued. In reply to the contention of counsel for the School Board, that the board should teach the Christian religion, the Judge said:

"If this position is sound, not only should the Bible be taught, but all other forms of Christian religious instruction should be given in the schools. The constitution prohibits all religious teaching in the public school or it prohibits none. The provision against compelling a person to pay taxes for the support of a teacher of religion either forbids the proposed use of readings from the Bible or it forbids nothing. It seems to me clear that such teacher is a teacher of religion toward whose support persons are compelled to pay taxes, and therefore the constitution in explicit language forbids such proposed use."

Similar decisions have been given by the Courts of Wisconsin, Minnesota and Washington.

In the United States unbelievers in the Bible are very numerous, and we are not surprised that they should raise objections against Biblical readings, but so far there have been no complaints in Ontario against the use of the selections used in the Public schools, probably because the unbelievers are not so numerous here.

FANTASTICAL TEACHINGS.

A sermon preached last week in Philadelphia by the Rev. Dr. Henry C. McCook, a Presbyterian minister, on "Wider Grace, or the Gospel in Hades," is being very generally discussed with a good deal of surprise and excitement. The following extract will give an idea of the scope of the fancifulness of this new-fangled Presbyterianism. He said:

"The hope that those who have had no opportunity during life to know Christ may have it in the intermediate state, is justified by the fact that our Lord's descent into Hades established that His atonement affected not only the realm of living but also that of departed spirits. What reason can we urge that the work thus wrought by our Lord in rearing the standard of the cross in Hades should not be as continuous to its successive ages of inhabitants as has the like work upon earth."

The very use of the term Hades for the state of the dead, instead of the old-fashioned "hell" when speaking of the condition of the wicked in the other life, indicates a great change of belief from old-fashioned Presbyterianism. There was no doctrine more persistently maintained by the clergy of that Church than that of never-ending torments of the damned. John Calvin, and Presbyterians after him, have been the most severe of all Protestants in teaching the doctrine of hell, and even in gloating over the supposed fact that God created men under the immutable decree that they should be condemned to that abode of misery. They taught—and most of them still teach—that Christ died only for the elect, that is, for those who are predestined for heaven—and that the rest of mankind are foreordained to eternal torments, without hope of averting their doom. The word Hades also has been introduced into the Protestant Revised Bible, apparently for the purpose of leaving the reader "free to believe what he thinks proper in regard to the future life."

But Dr. McCook's doctrine is the very strange one that there is no hell but a "Hades," which is, very like what Catholics understand by purgatory; that is, that there is a purgatory but no hell.

Catholics and Anglicans and most of the Protestant sects have rejected the Presbyterian doctrine of reprobation, which makes God the author of sin, by maintaining that the sins of men have been decreed by God, and could not have been avoided by those who committed them. It was this horrible doctrine which chiefly gave rise to Unitarianism and Universalism, as there were many Protestants who could not reconcile themselves to the belief that God would punish men eternally for deeds which He foreordained they should commit. This doctrine certainly made God an odious tyrant, a conception of Him which is irreconcilable with His attributes of justice and mercy. Dr. McCook not only rejects this doctrine of Presbyterian theology, but he seems to maintain that even the very wicked who have or can claim to have some palliation of ignorance for their sins will not be punished with any more than a temporary punishment.

The belief in the existence of a hell is not opposed to reason, or to the attributes of God, for this world is the

place of probation, in which alone man by his good or evil acts makes choice of his own destiny for eternity. God said, "I have placed man in the hand of his own counsel," that is to say, He has given us free-will that while we are in the state of probation we may as free agents choose everlasting life or everlasting misery; and so He says also: "I have placed before thee life and death, blessing and cursing, choose therefore life that thou mayst live." But many Protestants are fond of novelties in religion, and to this fact we may attribute the fantastical theories which are evolved from the brains of such teachers as Dr. McCook. It is the fashion nowadays for every man to make a religion for himself, instead of accepting unreservedly that which has been revealed to us by God. Unless a minister succeed nowadays in getting out some startling novelty, he loses his congregation, and it seems that this is the reason why there are so many new religious theories.

Presbyterians have always protested against the Catholic doctrine of purgatory, and it is a strange revolution that among Presbyterians it should be now maintained that there is a purgatory and no hell, whereas the belief has been hitherto that there is a hell but no purgatory.

Dr. McCook is not the first Presbyterian who thus taught. A few years ago a Toronto clergyman of amiable disposition uttered a similar doctrine in the pulpit of St. Andrew's church, but he was brought to task for it in the Canadian General Assembly, and he only saved himself from excommunication by agreeing not to teach it any more in the Church, though he was allowed to teach it privately as he thought proper. It may be presumed that Dr. McCook will also be brought to task on some charge of heresy, such as has been so common of late among Presbyterians.

It is another of the many recent signs of a great change in Presbyterianism that these fantastical teachings have become so common, but it is still more remarkable that there should be introduced among them the doctrine of some sort of purgatory.

Dr. McCook claims that the following passage from St. Peter's epistle refers to the delivery of souls from Hades on the occasion of Christ's visit thereto when "He went and preached to the spirits in prison which sometime were disobedient when once the long-suffering of God waited in the days of Noah when the Ark was a building." He argues very reasonably that if there existed in the time of our Lord a place where disobedient souls were imprisoned, and whence they were delivered, there is no good reason to suppose that place has ceased to exist. Catholics use the same reasoning to show the existence of Purgatory.

AN INTOLERANT CONFERENCE PRESIDENT.

It is not often that the Protestant press of the Province are ready to bring to task the Protestant clergy who have so frequently interfered to influence our municipal and parliamentary elections, even though such interferences are all the more intolerable as they usually take place in the cause of intolerance and narrow-mindedness. It is therefore gratifying to observe that even once in a while the press openly rebukes the offenders.

An instance of such interference has occurred in Toronto in connection with the part taken by the Evening Star—a journal which though sometimes taking extreme views against Catholics in regard to their educational rights, is usually moderate and fair when dealing with other subjects—in advocating the running of Sunday street cars. This is a question on which people may honestly differ in opinion, and though the Star sided with the Street Railway Company, it did so moderately, and without personal abuse of its opponents so far as we have observed, nevertheless it has received and published the following impertinent and despotic letter from the President of the Methodist Conference:

Dear Sir,—As the newspapers which enter the homes of the people must more or less affect the formation of the character of the young people in these homes, and as the Star has thrown itself into the unholy crusade against the sanctity of the Sabbath, I do not want it any more in my home. There may be a few respectable people in favor of Sunday cars, but you know that all the worst elements of society, and the liquor traffic in all its branches, and with all its advocates and patrons, are there, and a paper which champions such a cause with such company is not suitable for a Christian home. Yours sincerely,

This act of terrorism was attempted on a respectable journal which main-

tained its honest convictions temperately though vigorously, but the Conference President is evidently not willing to allow freedom of discussion to those who differ from him in opinion in this free country.

Judging from what has occurred in the past the Toronto papers would have let this intolerance pass unrebuked if Catholics had been the object of attack, as there was not one of the Protestant secular papers to protest against the numerous resolutions passed by synods, conferences, and presbyteries, threatening political annihilation against any party which would dare to do justice to Catholics on the question of Catholic schools in Manitoba, and whenever Catholic interests were threatened in any way. On the present occasion, not only the Star, but even the Globe, rebukes very mildly the clerical President for interfering with the liberty of the press. Thus the Globe of Thursday says: "It is very much to be regretted that such a letter should have been written." But not even so gentle a reproof as this was given when the ministers in their conventions advocated a breach of faith against Catholics, and a violation of the Canadian constitution.

The Globe takes occasion from the intermeddling of this Conference President to say that "Heads of the Catholic Church in Quebec have been warned again and again that their intolerance would destroy their influence in the community, and the difference between the boycotting of L'Electeur and the attempt to punish a newspaper for its opinions is only a difference of degree."

We feel it incumbent on us to remind the Globe that the Bishops who condemned L'Electeur considered it to be their duty as guardians of the faith and morals of their flocks, to guard them against the contamination of false religious teachings which L'Electeur was persistently advocating, and the Bishops addressed only their own flocks in condemnation of such teachings. With the wide liberty of opinion which Protestant clergymen proclaim to be the right of every Protestant, no such plea can be put forth that the President of the Methodist Conference had a duty to perform in endeavoring to force the editor of the Star to adopt his views on the Sunday car question.

A SHARP REBUFF TO BIGOTRY.

There has been for some time a determined effort on the part of the A. P. A. of the United States to prevent the erection of a Catholic chapel on West Point, and the ministers of various Protestant denominations in several States have joined the A. P. A. in protesting against it. The latest protest is from the Baptist ministers of Chicago, who have asked General Alger, the new Secretary of War, to revoke the permission he has already given for its erection.

A considerable majority of the students of West Point are Catholics, and this fact is of itself a source of spleen to the A. P. A. and the ministerial associations. It is, nevertheless, a fact that the cadetships of the school are generally awarded as prizes to the most successful competitors, so that if there is a majority of Catholic students it is because they have succeeded in distancing the Protestant competitors at the public examinations. As the purpose of this procedure is to supply the United States army with competent officers, true patriots should be glad to see the best students receive the distinction, as thereby there is an assurance that the army will be ably officered, and this fact will count for much should a time come again when the country will find it necessary to go to war.

The protesters, however, seem to have no love of country, for they know well that a great inducement for really religious students would be lacking if they had not the opportunity to attend their churches on Sunday while they are at the school—and the country would be the loser thereby.

The Government is well aware that this is the case, and for this reason it was deemed most advisable to give an opportunity to Catholic students to assist at Mass, and the land was given accordingly for a chapel. The chapel itself will, however, be built at the expense of the students themselves, aided by the contributions of generous friends.

General Alger has very properly given a sharp rebuff to the objectors. He informed them that he is showing no favoritism by granting the land for a chapel. He said:

"Much has been said about the building of a Catholic chapel on the grounds of the United States Military Academy at West Point. This was a privilege accorded these people to my

predecessor, who said that similar privileges would be accorded to others. You can state that any other denominations wishing to build a chapel on the grounds, upon the same conditions, will be given an equally advantageous site for the building. No favoritism will be shown to any denomination, and others will be accorded a site equally as good as that of the Catholic chapel."

There are already Protestant chapels at West Point, but it is said the Protestants would gladly give up their chapels, if by so doing they could obtain that the grant of land for a Catholic chapel would be revoked, on the plea that there should be no union between Church and State; but this trick will not avail, as the Government is determined that both the Protestant and Catholic chapels shall remain.

THE MANITOBA SCHOOLS.

The following despatch appeared in the daily press of Tuesday last. We give it for what it is worth, and cannot say whether it be wholly or partly true. Probably there will, ere long, be some official announcement giving the result of Monsignor Merry Del Val's visit to Winnipeg:—

The Premier of Manitoba has had two long and important interviews with Mgr. Merry Del Val. The understanding regarding them is that Mr. Greenway has offered to make further concessions to the Roman Catholics of Manitoba if they will reconcile the Papal delegate to the compromise. An Inspector of Public Catholic schools for Manitoba has been appointed from this section of the country. He is to go to Manitoba, and see if the schools can be administered in such a way as to remove all objections. Practically Separate schools are to be conceded as they exist in Nova Scotia. The delegate was to have left for the West this week to make his personal inspection. It is stated that Mr. Greenway has urged him to delay his visit, on the ground that it will make it more difficult for him to modify the arrangement. At present, so far as can be gathered, Mgr. Merry Del Val intends to go West late next week.

THE REMARRIAGE OF DIVORCED PERSONS.

The utter confusion which exists among Anglicans in regard to the most important Christian doctrines and usages was exemplified a few days ago at a marriage which took place in Christ Church, Mayfair, England. The marriage was that of Sir Henry Meredith to Miss Liebert. Sir Henry is a divorced man and his divorced wife is living. Most of the Bishops and several Anglican synods have declared marriages of this kind unlawful, and have prohibited them as contrary to the divine law, but there is no authority in the Church which can enforce this law, if law it can be called, whereas the supreme law of the Church is the civil law which legitimizes such marriages, and requires Anglican ministers to celebrate them.

There is no uniform practice either in the Church of England or any of the sects in regard to the marriage of divorced persons, and though it sometimes occurs that ministers refuse to marry them usually such marriages are celebrated by ministers without scruple, even in spite of Episcopal prohibitions.

At the marriage of Sir Henry Meredith, above referred to, a prominent Anglican minister entered the Church and read the following protest in a firm voice, but with quiet demeanor:—"I, William Black, clerk in Holy Orders, stipendiary curate of St. Saviour's church, Pimlico, and residing at 6 Gray's Inn Square, do allege and declare an impediment to the marriage of Sir Henry Meredith. His canonical wife is living. He cannot, therefore, be coupled to another woman in matrimony by God's law. And I have two sufficient sureties to be bound with me to be parties to prove this allegation. And I therefore require you, in obedience to the law as set forth in the Rubric, to cease from proceeding with this solemnization, and to defer it until such time as the truth be tried."

It is scarcely necessary to say that no attention was paid to the protest, but the marriage proceeded as if there were no interruption. There was, however, considerable confusion created among the wedding party by the incident.

There have been in the past many occurrences which equally with this illustrate the diversity of belief concerning the sacredness and indissolubility of marriage. Thus it happened a couple of years ago that the daughter of the Protestant Bishop of Long Island in New York State was divorced from her husband, and a few weeks ago was married, with the approval of her father and in his presence, to a minister of the Protestant Episcopal Church. In regard to such marriages all the Protestant Churches are in inextricable doctrinal confusion, some

of the ministers are unlawful State has the marriage

ED

In the la

Presbyterians

dealing with

which prevails

from which

tract:

"Every

Outlook,"

source, acquiesced

years seldom

Rector Alexander

replying to

at the last ecumenical

arbitration

"Our children

of British em

war; the

coat and car

ing up to d

that old wa

books. It is

We might

Smith and

ada Presbyter

in glass h

stones. V

young men

ness of the

Church is on

unity to dep

and religio

and priests a

and should b

tain amount

their Catho

deserving

All this has

nicious liter

olic Church

Sunday scho

testant friend

for this sor

supply is al

This is, to

the ill feeli

minds of ma

Catholic Chu

the words o

"It is time

THREE ME

Australia ha

one—the We

and Primitive

already had

is said to ha

It is now ac

testants that

to be one bo

very fact th

hitherto thre

they have d

Though they

disintegratio

ism remains,

judgment of

other dissens

new sects fo

and there wi

maintain as

not wish for

Church, but

ment of Him

sects being fr

the most disc

It is exper

Bede may soo

tor, and that

office institut

throughout

Wiseman ear

has not been

however, that

tains a spec

renowned hi

Saxon Church

Sacred Cong

pare a statem

enrolled in

lived in the n

Benedictine,

order take a

ing the cause

Bede's history

most of the k

conversion of

St. Augustine

light, not on

Church in Ed

of Rome, and

of the new