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PRIESTLY INFLUENCE.

The Pillager Indians, a Chippews tribe in Minnesota which has been on the war path for some weeks, and which has already had a drawn battle with United States troops, in which Major Wilkinson, and a number of regular soldiers were killed, have arranged a peace through the influence of Father Aloysius, a missionary priest in whom the Indians repose absolute confidence. The Indians considered that they had gained the victory in the fight with the military, nevertheless, they asserted that they wished for peace if they could obtain justice. Father Aloysius explained that he had no the Indian Commissioner would obtain justice for them if they would explain the nature of their grievances. They agreed to do this, and a document was drawn up and committed to Father Aloysius setting forth their grievances to be laid before the Government so that redress might be obtained, and it every age and sex. is believed the Government will concede their demands.

THE DIVORCE QUESTION.

The Protestant Episcopal Church of the United States is agitated on the divorce question somewhat similarly to the Anglican Church of Canada, and with a similar result. At the recent General Convention held in Wash. ington, a motion was brought forward to forbid the marriage of divorced persons absolutely, as follows:

"No minister of this church shall solemnize the marriage of either party to a divorce during the life of the other party.

This was defeated in the House of Bishops by a vote of 31 to 24. Hence the rule which will govern the conduct of ministers will remain as heretofore,

being: "No minister, knowingly, after due inquiry shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away any cause arising after marriage; but this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery, or to parties once

divorced seeking to be united again. In Indiana, however, the local Church has decided to asl the State Legislature to lessen the number of causes for which decrees of divorce are granted. The proportion | versal : of divorces to marriages in Indiana is 10 per cent., some of these causes being very trivial.

THE ECCLESIASTICAL LAW OF CELIBACY OF THE CLERGY.

A Catholic of Campbellton, N. B. enquires whether there are married allowed to fulfil the offices of the priesthood. In the Eastern portion of the Church the disciplinary laws are in several ways different from those of the West, and it is allowed for those of the clergy who do not belong to the religious orders to retain their wives to whom they have been married before receiving the sacred orde; of deacon-

We must carefully distinguish between divine revelation, which includes the divine laws, and the disciplinary laws of the Church. It is a matter of divine revelation that the state of imparted to them. virginity, or the unmarried state, embraced for God's sake, in order that one may devote himself or herself Scripture, among which may be mentioned (1 Cor. vii; 32 38) "He that is married thinketh on the things of atira. (Acts xvi, 16, 33.)

the world, how she may please her . Therefore both husband. . he that giveth his virgin in marriage, doeth well, and he that giveth her not doeth better."

The married state is therefore in itself a holy and lawful state, but is less perfect than the state of celibacy or virginity. This is sufficient reason why the Church should decree that the priests should be unmarried. Nevertheless, the law of the celibacy of the clergy is a human ecclesiastical law, subject to change, or modification, and not a divine law, which man cannot change.

There are causes which make it difficult to enforce the Western law of celibacy in the East, so that though marriage of the clergy there is not allowed after ordination, it is usual for those intending to become priests to marry before their ordination to deaconship, if they intend to be among the secular clergy.

INFANT BAPTISM.

C. M. of Buckingham asks: "Are there any instances of Infant Baptism during the time of our Lord?"

During the actual stay of our Lord on earth, it is not specified whether those who were baptized in His Baptism, thus becoming His disciples, were infants or adults.

In St. John iii, 22 we read: "After these things, Jesus and His power to right their wrongs, but that disciples came into the land of Judea, and there He abode with them and baptized." In verse 26 we are told that "He (Christ) baptizeth, and all men come to Him." The word men is here all persons, including women and children, for the general adjective omnes, all, translated all men, includes

> In St. John, iv, 1, we are told that Jesus maketh more disciples, and baptizeth more than John, though Jesus (Himself) did not baptize, but His disciples."

In St. Mark xvi., 16, there is a gen eral command given: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."

We need not indicate the instances of baptism conferred by St. John the Baptist, as his baptism differed essen tially from that of Christ's institution, and it is, of course, the baptism of Christ of which our correspondent speaks.

That St. John's baptism was different from that of Christ, and had not the same spiritual effects, is evident from the superiority attributed to Christ's baptism by St. John himself, but we shall quote in proof of this only the passage in Acts xix. 3, 5, where the Ephesians who had been baptized in St. John's baptism were "baptized in the name of the Lord Jesus," that is, with the baptism of Jesus.

Now though it is not stated in s many words that infants were among those baptized by Christ and His apostles during His life on earth, there be no reasonable doubt that they words instituting baptism are uni-

"Except a man be born again, he cannot enter into the kingdom of God," and "unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (St. John.iii: 3. 5.) Here, also, the Greek word tis in Latin quis, translated "a man" means "any one" and refers priests in the Catholic Church, who are specially invited to come to Christ, because of such is the kingdom of heaven, they are certainly not to be excluded from the grace of baptism, which is thus declared to be necessary in order that "any one" may enter God's kingdom.

Christ Himself gives the reason for insisting upon baptism: "that which is born of the flesh is flesh; and that which is born of the spirit is spirit." Children require this spiritual life equally with adults, and should not be deprived of the second birth, which is

After Christ's ascension into heaven. verts, and it would be as reasonable to more fully to God, is more perfect than say that there were not grown up men ian papers and the professors of some the married state. This is clear or women among these, because in from several passages of Holy nearly all instances it is not specially so stated, as to say that because no infants are specially mentioned, there is without a wife is solicitous for the were none baptized. It is also menthings that belong to the Lord, how he tioned that households were baptized, may please God; but he that is with a in which, without doubt, infants were wife is solicitous for the things of the included. Thus, St. Paul "baptized world how he may please his wife, and the household of Stephanus." (I Cor. i; he is divided. And the unmarried 16.) St. Paul's jailer at Philippi being woman and the virgin thinketh on the converted was also baptized, and presthings of the Lord that she may be ently all his family, so also was the holy in body and spirit. But she that household of Lydia of the city of Thy-

The Holy Scriptures nowhere proclaim that they contain a full account of all that Christ did or commanded to be done. On the contrary, we are assured by St. John that " many other things Jesus did, which, if they were written every one, the world itself, I think, would not be able to contain the books that should be written." (St. John xx, 30: xxi, 25.) We may be sure, therefore, from the practice of the Church from the very beginning, that Christ intended that infants should be baptized. Origen testifies that it was the practice of the Church in his day, the third century, to baptize infants, and that this practice came by tradition from the Apostles. This constant practice of the Church, which was established by Christ to be "the pillar and ground of truth," is sufficient to prove that infants are to be baptized, and that the objections raised against infant baptism by certain modern sects, such as the Baptists, are founded on a misunderstanding and false interpretation of certain passages of the New Testament. This mis interpretation is an example of the need of the warning given us by St. Peter against the unlearned and unstable persons who "wrest the Sacred Scriptures to their own perdition." (2 Peter iii, 16.) The Catholic Church is the authorized interpreter of Scripture, and not the private Christian, for "no prophecy of

VOLUNTARY OR OBLIGATORY?

Scripture is made by private interpre-

tation." (2 Peter i, 21.)

A curious debate is going on between several Presbyterian papers and professors regarding the question whether or not the Christian Church is a voluntary or compulsory organization.

Professor John T. Duffield of Princeton Theological seminary, raised this question by an article from his pen which appeared in the Independent of New York. He refers especially to the Presbyterian Church, but as he holds Presbyterianism to be the Church of Christ by excellence, as a matter of course, what he says of Presbyterianism he regards as applicable to the whole Church of Christ. He lays down the proposition that "the Presbyterian Church is a voluntary association of Christians organized to maintain and propagate what they believe to be the system of doctrine taught in the holy Scriptures." Hence he infers that the Church may admit whom it pleases, and exclude whom it pleases. Hence, also, he believes that heresy trials are very proper in order to find out where in the supposed heretic is in disagreement with the doctrines which the members of the Church have agreed to accept and propagate.

Commenting on this, the Chicago Interior remarks that "if Dr. Duffield is right, the Presbyterian organization is not a Church . . . and it can

claim no divine authority.' There is no doubt that the inference of the Interior is correct, that such an organization as Dr. Duffield describes were actually baptized, as Christ's is not a Church, or we should rather say, is not the Church, inasmuch as Christ established one and not many Churches. Yet it is equally undeniable that heresy trials have been frequent among Presbyterians. On the one hand, the Presbyterian Church tion come than from the Methodist proclaims that no man is bound by the decrees of Churches or Councils to accept any particular doctrine, that Christ has given us the Scripture for to all mankind; and as children are our only guide to religious faith, and on the other hand, the General Assembly imposes upon all adherents a belief in certain doctrines, and excommunicates those who will not or cannot believe in them. This is an inconsistency in Presbyterianism, and it is evidently to get over this inconsistency that Dr. Duffield has put forward his theory that the Church, or any Church in particular, may make such rules as it may deem proper, and exclude those who will not follow them the means of grace whereby this life is Presbyterian press generally have remarked that it is only at the cost of unchurching his Church, and he has the Apostles baptized thousands of con- thus stirred up a hornet's nest, being severely criticized by the Presbyterof the other Presbyterian theological that so far from Dr. Duffield being right, "we believe Jesus Christ is the king, head, lawgiver and sole authority in His Church, that His Church cannot lawfully, nor, to Him, loyally, reject whom He receives, receive whom He rejects, prescribe tests not explicitly laid down by Him, nor make requirements in belief, faith, or conduct which He has not made."

In its main contention, that the purpose of the Church as instituted by now reasonably expect more sym- tains the report of Dr. Carman's ad-

Christ is to endeavor to save all mankind, and to afford facilities to all men of good will to find salvation, the Interior is correct. The Church should teach what Christ teaches, and command what Christ commands; but as a means to this end, it is frequently necessary that the Church should make disciplinary laws, and Christ Himself has commanded that we should "hear the Church" under penalty of being considered as "the heathen and the publican" if we disobey those laws. The Interior, therefore, in endeavor ing to avoid the error of Dr. Duffield in maintaining that the Church of Christ may make any laws or rules Carman, who says: which fancy may dictate, falls into anthere is much left for the Church and other error in maintaining that she cannot make disciplinary laws at all. The truth is that Presbyterianism has not a consistent ground anywhere, and it is compelled to adopt fantastical theories in order to persuade the populace that it is a good substitute for the Church of Christ, even though it is not really the one Church which Christ icstituted.

admits that Presbyterianism cannot claim to be anything more than one of many Churches of Christ, but this is an admission from which it follows that it is not the Church of Christ at all, inasmuch as Christ instituted but one Church, "the pillar and ground of truth." to teach all nations. That Church must, therefore, be infallible. It is protected by God from teaching false doctrine, and thus, when Presbyterianism or any other form of Pro testantism, was first started, the Church was already in existence to warn the innovators that they were wandering from the paths of truth, and they were bound to hear the Church's voice, and not to rend the seamless garment of Christ by establishing sects with new doctrines, and new liturgies, according

to every human fancy. The Catholic Church alone stands on the consistent ground that she has authority from Christ to teach, not fanciful doctrines, but what He taught and commanded to be taught. Thus we can see at once why heresies are to be repressed: not because they are contrary to the regulations of a voluntary club which admits as members those who believe certain things, but because we are bound to believe all

that God has taught. The Church of Christ is not a mere voluntary club, which we are free to join or not, as we see fit, but it is an organization to which we are bound to adhere in order to fulfil the law of God.

RELIGION AND EDUCATION.

In the Christian Guardian of the 19th of October there appears a report of an address delivered hy the Rev. A. Carman, General Superintendent of the Methodist Church of Canada, on the relations between "The Church of God and the Education of the People." The address was delivered at Victoria University Charter day celebration on October 12, and is remarkable chiefly for the stand which the doctor takes with reference to the necessity of uniting religions with secular education.

In former years, while Catholics were fighting the battle of religious education, from none did more opposibody; and even down to the latest moment, successive Conferences have made pronouncements, the object of which was to prevent the Catholics of Manitoba from regaining the educational rights of which they had been

unjustly deprived. The Catholics of Ontario, it is true, have been left comparatively undisturbed in the possession of the rights they enjoy in regard to Catholic Separate schools, but no stone has been left unturned to prevent justice from being done to the Manitoba Catholics. We have every reason to suppose, also, that we are left undisturbed in Outario, at all strictly. He gets over this particular events by Rev. Mr. Carman and many of maintaining their schools. He inconsistency by his theory, but the of his confreres, simply because these gentlemen are aware that the rights of the Catholics of Ontario are too strongly rooted in the soil to be overturned. We need scarcely add that, with the experience of the past before our they should be applied in furnishing mind's eye, we may feel assured that the stand now taken by Rev. Mr. Car- satisfy the people, and be in accordance colleges. Thus the Interior declares man in favor of religious education is with their conscientious convictions. not caused by any desire to preserve | On this ground, Catholics are justly for, or extend to all alike the right to entitled to their share of school tax educate their children freely in the and the Government appropriation for way they deem right, but solely to pro- educational purposes. But it must be mote the interests of Methodism.

able enough to admit the evident truth olics themselves, and not from those of that Catholics have the inherent and Protestants, as Dr. Carman endeavors inalienable right to educate their own to make the public believe. children in their own faith, at We may add, that in the same issue

pathy in their aspirations for fur-

ther religious teaching in the schools. Mr. Carman very justly remark that "it must be a matter of pride and satisfaction to every Canadian that the State does make so liberal a pro vision for public education." The Province of Ontario has, undoubtedly, an efficient school system, so far as the provisions for giving secular instruction are concerned, but with the exception of the provision for Catholic Separate schools, it falls far short in the matter of providing for the religious and moral training of the pupils. This is now admitted by the Rev. Dr. "The State may do its best, but

al ideal and creed, which I feel free without ostentation to announce. I believe in home nurture, awakening and directing general intelligence and laying firm, deep, and strong, the foundations of moral and religious character. I believe in the Church assisting, instructing, and guiding the home, in so great and glorious a work. The failure of the home, through parental indifference and recklessness, to The Presbyterian Confession of Faith accomplish its part of the work in this regard, is at once the plague of the Church, and the scourge of the State It would be no wrong for the State to enforce morality with the sanction o universal religion, that is those funda mental doctrines and obligations of re ligion upon which there can be no con siderable or practical disagreement.

the family to do. I have an education

In fact it is a modified or a minimum amount of religion which Rev. Mr. Carman wishes to be taught in the schools. And why should it be taught to this minimum extent? The necessity of religious teaching is now admitted. But this necessity, if it exists at all, extends to a knowledge of the basis on which religion rests, and this cannot be imparted without the teaching of the dogmas of religion, which so mutually depend on each other, that their teaching must be most unsatisfactory and defective if it be minimized after the fashion desired by the doctor.

Dr. Carman goes on to say : "If Protestants and Catholics can agree that there is a God, Creator of all, to whom we are responsible, then that much religion might go into State schools. If the jangling Churches could being, and shall give account to God in a final judgment, then so much more of religion might venture into a Pub lic school system.

And is this the whole amount of re ligion which should be taught in the schools? Are we to start from the point of what "the jangling Churches could consent to?"

It is needless to say that only a very imperfect as well as an unprovable theology could be taught if we are to be restricted within such limitations, and the religion thus taught would be but farcical, depending solely on the teacher's word, and not on the certainty of revelation. The only way in which religion can be satisfactorily taught is by competent teachers who know on what foundation religious truth is built, and who are able to instruct the children accordingly; but this it would be imput Mr. Carman's ideal into operation.

That we have not misrepresented or misunderstood the Rev. Mr. Carman is further made evident by his state-

ment that: "Certainly it is not the duty of the State, either by Separate schools or any other expedient, directly or indirectly, to serve the purposes of any Church or denomination, in affording instruction in its peculiar tenets, whether that be done immediately from the public revenues, or by levying a general tax to be withheld from the public revenue, and put under the control of the recalcitrant Church or denomination for such a purpose.'

Thus the rev. doctor makes it manifest that, though desirous of introducing a system of religious education to suit his peculiar views, and of forcing it on the rest of the population, he is still as hostile as ever to Catholic education, and to justify his hostility he represents Catholics as preying upon the Protestant public for the purpose must be aware that this is a misrepresentation of the case. The school taxes and the funds appropriated by the Government to educational purposes are the money of the people, and education of such a character as will borne in mind that these funds are in If the Methodists had been reason- reality drawn from the pockets of Cath-

their own expense, they might of the Christian Guardian which con- the human Christ, and, therefore, is not

dress, there is a letter from another clergyman, the Rev. W. J. Robertson, of St. Catharines, giving the alarming intelligence that Methodism has been declining in Canada during the last few years, and this fact is attributed largely by Mr. Robertson to the spread of infidelity among Methodists. Is this fact the secret of Rev. Dr. Carman's new-born zeal for religious instruction in the schools?

Truly, the Methodists, until recently, were very stalwart advocates of a purely secular system of education. If Rev. Mr. Robertson's statements are correct-and they profess to be based upon authentic reports of the Church itself-Methodism is reaping the reward for its having contributed so much toward keeping religion out of the Public schools ever since the Public school system was first established. This was done in the first instance with the hope of depriving Catholics of Catholic schools, but the object was not attained; and now those very persons who adopted this course are horrified at the results of their own doings.

MARRIAGE.

The Baptist Mission Board last week passed a resolution at their meeting in Toronto strongly recommending Churches and ordaining Councils to urge young men to finish their college course before marrying or seeking ordination. No doubt there are valid reasons for this, as family cares are a serious obstacle to efficient study, but considering that our Baptist friends are usually so earnest in asserting that clergymen should be married, to fulfil God's law, is there not some inconsistency in their present resolution? May there not be as good reason why the Catholic Church insists upon the celibacy of the clergy, as the Baptists have for desiring the calibacy of students? St. Paul surely gives a sufficient reason for this when he says:

"He that is without a wife is solicitous for the things of the Lord, how he may please God; but he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided.

RUSSIA AND THE PERSIAN NESTORIANS

A very determined effort is being made by the Czar of Russia to extend his influence into Persia, and the means he has adopted toward the attainment of this end is to work on the Nestorians of that country to have them come into union with the Russian Church, recognizing the Holy Synod of Russia as having supreme ecclesiastical jurisdiction over their organization. As the Holy Synod is completely under control of the Czar, this would make the latter actually the head of the Persian Nestorians.

It is one of the methods employed by Russia to prepare for the gaining of political control over a country, by first working upon it for ecclesiastical union with the Russian Church. This possible to do if it were attempted to method was adopted many years ago before Georgia was annexed by the Russian Government. Russian priests were sent in to show the practical oneness of the Georgian and Russian Churches, and to explain the advantages, both religious and political, which the Georgians would derive from recognizing the Czar as their religious head. When the latter were convinced of this, a Russian party was easily formed, which contributed toward bringing about the conquest of Georgia, which was affected in 1801.

The Russian Church has not been by any means-a missionary organization, nevertheless special pains have been taken to gain a foothold among the Persian Nestorians, and missionaries have been repeatedly sent to gain their adhesion to the Russian plan of union, and it has been stated within the last few days that a deputation of Persian Nestorians has visited St. Petersburg for the purpose of having a large number of their co-religionists admitted to the Russian Church. Among those who thus went to seek a union was Mar Yonnan, a Nestorian Bishop, and it is asserted that fifteen thousand Nestorians will follow his leadership in this matter. Great joy was manifested among the Russians on the occasion of Mar Yunnan's conversion, and there is little doubt that the chief reason for these rejoicings is the consciousness that Russia will gain great political influence in Persia through this

The Nestorian sect dates back to the year 431, when Nestorius, Bishop of Constantinople, maintained [publicly that there are two distinct persons in Christ, the human and the divine, and that the Blessed Virgin was mother of properly called Mother of God. The Council of Ephesus conden heresy, which would take from actions as Man God their value, and destroy the effica redemption through His suff the cross.

NOVEMBER 5, 1898.

A REMINISCENCE

Lord and Lady Aberdeen Little Sisters of the Po

As the Governor Genera estimable lady are about to t departure from Canada, the extract in regard to an incid occurred during their res Ireland will be read with We doubt if there are any similar station in the Briti who have attained so great of popularity as have Lord Aberdeen. Wherever they sided they have, by their and warm-hearted manne and unostentatious-won th the people. Such was the co ularly in Ireland, while I deen occupied the position Lieutenant: and there is regret in Canada at their de

The extract which we p is taken from a book, " Sisters of the Poor," writte Abel Ram, and published mans, Green & Co. London

It was in March, 1887. Lieutenant of Ireland at th the Earl of Aberdeen. Hi Countess of Aberdeen, grea ed in all charitable instituti the Home for Aged Poor in fine day, expressed herse with all she saw, and decl tention of returning. For time the Little Sisters hea of her ladyship, when one ive arrived from the Vicer duly signed and sealed, in Lord Lieutenant invited Sisters of the Poor and charges to a " tea party dence in Phonix Park.

When the first moment

ment was over, the Little cided to accept his Lords tion, which was, moreover, eminently convenient t o'clock in the afternoon. appointed, therefore, a li prepared to set forth from to Phoenix Park, consisti seven of the Little Siste best be spared from the House, and ninety of th women, all of them Sunday attire, and highly the pleasure trip before that moment a line of veh ed in the street in front of sent by the Duke of S Commander in Chief of quartered in Ireland, with soldiers, in order to conv Lieutenant's guests to the The old people comfortab their Sisters by their side, drove off with their escor an unwonted spectacle in Dublin, where they were ed crowd of spects hurried up to see the sigh old folk sat up very stra nified, as if to do honor alted position, whence, it sight of an acquaintance, him by a condescending

guests under the trees at to the Viceregal Lodge, did the latter appear th forward to welcome th hands with each old woman, and ushered ther hall, in which were gath all the highest dignitari regal Court, the Duke of a Catholic Bishop, seven the French Consul and many fashionable Dubli delighted old people we a long table cover things of every descrip dinner indeed, rather the they speedily began to at edly as if they were in refectory at Kilmainha least disturbed at being the highest personage At the end of the meal, stood up to offer the the and comrades in ter that Lord Aberdeen, v replied that he wished power to help all the pobut that, finding that s proud and happy the aged men and and tended in, Dublin Sisters of the Poor, " the of humanity."
The speechifying at

Lord and Lady Ab

standing waiting to

people were invited to the grounds, where the and gentlemen joined chat. The old women interest their gay shav be-ribboned caps excit merrily, when suddenly old women perceive Sisters are not with th their consternation, un assured by hearing t deen, recollecting the ople, is them, and has kept the them a cup of tea an And how the happy conducted back into hall, where a new end them, as they find it tr brilliantly lighted be military band playing exhilarating nature