

CATHOLIC RECORD.

Published Weekly at 481 and 491 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, 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. Arrears must be paid in full before the paper can be stopped.

London, Saturday, October 7, 1893.

MAMMON WORSHIP.

Much has been said and written by Protestant controversialists of all denominations to prove that Catholics are guilty of idolatry and that we give to the saints the honor due to God if we give to them any degree of religious honor, whether by asking them to pray to God for us, by having or showing any respect to their images and relics, by dedicating churches in their honor, or by naming churches after them or by their names. Especially has this been the case with Presbyterians, who of all the Protestant sects have been animated with a most insane hatred of God's saints, and John Knox was particularly violent in denouncing all these modes of venerating saints. Methodists and Baptists have exhibited a similar hatred of the saints, though in somewhat a less degree.

This being the case, we have often been surprised to find that Presbyterians of modern times have so far forgotten their ancient principles as to name some of their churches after one or two of the saints at least, and especially St. Andrew, in whose name Presbyterians nowadays frequently dedicate their churches. Indeed there is scarcely a large city now which has not a St. Andrew's church belonging to them.

We fully admit, as Catholics, that this mode of honoring the saints is authorized by the ancient usage of the Christian Church, but the sects we have named will not permit any appeal to the customs of antiquity in such matters, and so we find Knox churches, Wesley churches, Ebenezer chapels, Baboon street temples, and the like—but never a St. Peter's, a St. Paul's or a St. Bartholomew's church. The Church of England does not thus condemn the use of saints' names, however, and we cannot see why a church might not be named as lawfully after a St. Clement, whose name is declared in Holy Scripture to be written in the Book of Life, as after a John Knox, who is known to have been concerned in many murders personally, as well as to have incited in his violent harangues his hearers to murder Catholic monarchs, Bishops, priests and religious.

But now, if it is possible to entertain surprise at any vagary of Presbyterianism, we confess to some surprise on finding that a new Presbyterian church is being erected at Roxbury, Delaware county, which has been named "the Jay Gould Memorial Church." In this the very climax of absurdity is reached. What is there to commend the late Jay Gould that his name should be placed in that niche of a Christian Church which is accorded by the usage of nineteen centuries only to the saints, God's special friends and servants, many of whom have given that proof of love for God, than which God's word assures us, there can be no greater—"greater love no man hath than to give his life for his friends"—and all of whom have served God with all the powers of their souls?

Jay Gould was a millionaire. It is known that he amassed his wealth by grinding the poor, by all the unjust arts which are employed by the thorough man of the world to heap up money. The dedication of a church to him is the apotheosis of Mammon. Christ said: "You cannot serve God and Mammon!" but by this act of Presbyterianism we are told that we are to serve God by serving Mammon!

We are not believers in Mrs. Annie Besant and her theosophical fancies, but there was one passage in her lecture last week, delivered in the Toronto Auditorium, which applies with great force to the kind of religion in which this adoration of gold is a feature:

"The process of materialization is going on in western civilization. Gold, not character, is the standard of valuation. Rank, not knowledge, is honored." She added, the reporter of her lecture tells us, with quiet intensity of scorn, "It is the successful men who are held up as examples to our boys

and girls at our schools. Gold is king."

It is no wonder that Christianity should be regarded with scorn when such a notion—the notion evidently entertained of it by the Roxbury Presbyterians—is prevalent; and it is no wonder that Mrs. Besant ridicules such Christianity.

The cost of this temple of Mammon will be about \$100,000. It is being built by Miss Helen Gould, the late Jay Gould's daughter. It is a handsome structure, and it occupies the place of the Roxbury Presbyterian Church, which was burned down last spring.

We admire the filial affection of Miss Gould, and all the more so if she believes that her act of devotion will operate to the benefit of her deceased father, as we have no doubt she has an innate belief that the doing of so religious an act as the building of a church will be equivalent to a prayer for the repose of her father's soul. But we do blame the ministers, whose duty it was to lead her to the knowledge of that respect for Christian teaching demanded under the circumstances of the case, for neglecting their evident duty.

THE GENERAL SYNOD AND THE SCHOOLS.

The newly-constituted General Synod of the Church of England in Canada passed the following resolution in regard to religious teaching in schools:

"That in their judgment religious teaching in our Public schools is absolutely necessary in order either to fulfil the true purpose of education, or to conserve the highest interest of the nation at large."

This motion, which was adopted by a unanimous vote, embodies the principle always contended for by Catholics, but the Catholics were left alone to fight the battle for freedom of religious education. We recognize, however, the impossibility of making a complete religious education part of the curriculum of mixed schools, and for this reason there must be liberty to establish separate schools wherever we feel ourselves able to support them; and where such is the case, justice requires that we should be exempt from all taxation for Public school purposes.

The mind of the synod is rendered still more clear by the speech made by the Rev. Canon O'Meara, of Winnipeg, when moving this resolution in the Lower House of the Synod in the terms in which it was sent in by the House of Bishops. He said:

"They believed that this principle should be the basis of the educational work of the nation, as it was essential to the intellectual, physical and moral welfare of the young. As a principle, therefore, the committee maintained that religion and education should go hand in hand in forming the character of those who attended the Public schools. Nothing but utter failure and disaster resulted from the opposite course. Secularism in schools had been tried, and had miserably and wretchedly failed wherever it had been tried. It had failed not only to fulfil the purpose of education, but had failed to conserve the truest interest of the nation. It had been tried in Australia, and had resulted in degradation of the children. Secularism had been tried in France. It was thought there that it was possible to teach morality without religion. That was impossible. One might as well attempt to check Niagara with a gossamer thread as teach a child morality without religion. A report upon this subject to the French Government stated that the attempt to teach morality without religion was a complete failure. The same fact had been emphasized by the Prefect, who called attention to the degradation that existed in France. Mr. Fitch, who was appointed by the British Government to report on secular schools, had declared that it was utterly impossible to obtain good results where religion was not taught in the schools."

We have all along pointed out that it is the settled conviction of the clergy generally, not only of the Church of England, but also of the Presbyterians and Methodists, that a religious teaching is necessary in the schools. We have it now placed solemnly on record that in the belief of the entire Anglican Church in Canada the Catholics have been in the right on this question, while by the side light thrown upon it by Canon O'Meara, it is equally clear that the former have reached this belief in spite of themselves, from sad experience. We have a right now to expect that the Church of England as a body, and the other denominations which have committed themselves to the same doctrine, will unite with the Catholics of Canada in demanding that the rights of which the Catholics of Manitoba have been so unjustly deprived will be restored to them. Will this expectation be fulfilled? We admit that our hope is slender that this will be the case. There are, indeed,

to be found both clergymen and laymen in the synods and conferences of the Protestant Churches, who love fair play, and who are willing to grant to others what they demand for themselves, but it is our experience that they are few and far between when the question is one of justice to Catholics. Perhaps the number will be increased by this decisive pronouncement of the Church of England General Synod, but, whether this be so or not, our duty is clear. We must not renounce our natural rights on any consideration. "Be justice done though the sky should fall a ruin."

Catholics are over 41 per cent. of the population of the Dominion. If the members of the Church of England alone stand true to the principles they have laid down, they will be with us on this question, and the combined forces will be nearly 55 per cent. of the population, whose demand would be irresistible. But even if we are left alone to fight the battle we will do it with courage. The demand of 41 per cent. of the people for justice and equal rights cannot be long denied. Thirty six per cent., which is the proportion of Catholics in the German Empire, were able to force the Government to repeal the penal laws inflicted on the country by a chancellor who boasted that he was a man of blood and iron, and he was obliged to "go to Canossa" in spite of his proud boast that he would never so humiliate himself.

Here we may remark that Canon O'Meara virtually admitted in his speech, to which we have already referred, that the Manitoba Public schools are in reality Protestant schools; so that the injustice, which would be great even if they were neutral in religion, is all the greater as they have been proved by Archbishop Tache, and are now practically admitted by Canon O'Meara, to be Protestant. The Canon says:

"In Manitoba a politician had declared he would make the Public schools acceptable to the Catholics as to the Christians; but the Church of England and the Presbyterian Church had prevented him from doing so. It was true that some Christian people were willing that there should be such a state of affairs. They, like the children of Israel, who, in the days of their idolatry, offered their children to Moloch, were willing to sacrifice their offspring on the altar of political expediency. He hoped the General Synod would pronounce clearly against such ideas, and that its deliverance would go forth as the voice of the whole Canadian Church. (Applause.)"

It is true the statement is not positively made here that the teaching is distinctively Protestant, but he asserts the existence of satisfactory religious teaching, and from what he before said a satisfactory religious teaching must be complete and doctrinal. In fact where there is doctrinal teaching at all, the teacher must of necessity explain its foundation, and thus the religious teaching of a Protestant teacher must be Protestant also.

THE ANARCHISTS.

The band of anarchists in the United States seems not to have been utterly crushed by the vigorous measures adopted in 1886 for the punishment of those who perpetrated the murderous outrage at the Haymarket of Chicago in that year. September the 16th was named as the date when the Anarchists of all countries should meet in the conference for the purpose "of proclaiming to the world the great principles of human liberty, to suggest plans for strengthening the anarchical movement and to compare views of social-logical theories."

The proclamation calling for this meeting was signed by a William Holmes who calls himself "Secretary of the Anarchist Central Committee."

Among those who were invited to the conference, the public were surprised to read the names of Professor Huxley, Camille Flammarion, Professor Bryce, Goldwin Smith and other celebrities.

It cannot be for a moment supposed that any of these gentlemen authorized the use of their names in this connection, so the announcement was probably intended merely as an advertisement to attract attention to the gathering, just as it has sometimes been announced on the handbills of some obscure political gathering that all or nearly all the members of the Cabinet, or the most brilliant orators of the country, would assist and deliver addresses suitable to the occasion.

The people of the United States manifest no disposition to allow the Anarchists to propagate their pernicious views. Defiance of the law was preached to the crowds that wrecked Wallhalla Hall, in New York, but the leaders who incited the people to these

outrages were arrested by the police and sentenced to terms of imprisonment proportioned to their complicity in the riotous proceedings; and Emma Goldman, the really eloquent and impassioned orator who is styled the "Queen of the Anarchists," was arrested in Philadelphia just as she was entering a hall where an Anarchist meeting was being held for which she was announced as the great attraction. The charge against her was for inciting meetings of workmen in New York to riot. Several Anarchists who attempted to resist the police in the discharge of their duty were also arrested at the same time with this virago.

Nearly all who took part in these noisy and disorderly gatherings at which the overthrow of law and order was openly inculcated were foreigners. A large proportion were Russian Jews, and several thousand copies of a circular in Hebrew which was being distributed among them, inciting them to deeds of violence, were seized by the police.

At one of the New York meetings Emma Goldman is reported to have said in her speech:

"Most of you left Russia, where you had a Czar who acted in as brutal a manner as any man on earth. But in this country we have our capitalistic Cezars, who are to blame for your present condition. We have Gould and Aston and Sage and Rockefeller and Vanderbilt. There are too many such leaders and oppressors. Get rid of them. You have everything in your hands. You build the palaces and others are living in them. You own the land. Something must be done to rid you of this misery. There will be tomorrow a committee at work distributing among you 100,000 circulars which will explain the wrongs of the workmen. We are told that God will feed the hungry and the starving, but all this is humbug in the nineteenth century. The only Providence for the workingman is the workingman himself."

It is the more intolerable that these Russians, having been driven from their own country, and having found an asylum in America, where they are no longer subjected to persecution, should be so ungrateful as to create disturbances and endeavor to overturn the law by making an indiscriminate war upon society.

The love of the American people for free speech is not to be interpreted as meaning an unlimited liberty to propagate mischievous doctrines contrary to the peace and welfare of the community. The authorities have therefore done well to extinguish the oratory of these firebrands, and to deter by fear of personal punishment, the well-fed leaders who incite their poor dupes to violence and rioting by their appeals to their most dangerous passions.

LATITUDINARIANISM AND ORTHODOXY.

The Presbyterians of the shade of belief calling itself "the Orthodox School" are flattering themselves that the victory gained over Drs. Briggs and Smith is most satisfactory and decisive, inasmuch as the majorities by which Dr. Briggs was condemned in the General Assembly, and Dr. Smith in the Cincinnati presbytery, were so large. It seems to us, however, that considering the rapid increase of the recalcitrant professors, and their opportunity for still propagating their Latitudinarian views, the contest can hardly be said to be decided yet. The two doctors are still engaged in their work of training the ministers who will yet leave Presbyterianism with their loose notions of Christian doctrine. Without the aid of these seminaries, Latitudinarianism made rapid progress, as the tendency of the age is in that direction among all the Protestant bodies, and with the Presbyterians probably more than any other.

Now with two most important seminaries at their back, and themselves made more resolute by the prosecutions to which they have been subjected, their work of bringing over the rising generation to their transcendentalism will be pursued more energetically than ever.

Some figures have been recently published from which the orthodox party have derived great consolation. They are the returns of attendance at the various seminaries during the past few years.

Princeton seminary has been the centre for the Orthodox party, while Union Seminary of New York has been during the same period, the rallying point of the so-called Liberal Theology.

Under ordinary circumstances the comparative attendance at these two institutions might be an index to the progress of the two schools of thought; but the last few years have not been ordinary years. They have been

years of turmoil, and as "Orthodoxy" is still predominant in the Church, it is reasonable to believe that Princeton would necessarily gain the advantage from the recent broils. In fact it is notorious that the Princeton professors were the most prominent and indefatigable in the prosecution of the heresy charges against Dr. Briggs, and some have not hesitated to assert that these charges were pushed so vigorously, precisely for the purpose of injuring the Union Seminary for the benefit of that of Princeton.

We are not of the opinion that this was entirely the case, or that the main object of the Princeton professors was to raise up their own institution at the expense of a rival one; yet as all humanity is frail, and is not always actuated by the highest of motives, this may have been one of the secondary causes of the zeal they displayed. The primary cause, we have no doubt, was zeal for the maintenance of what they honestly believed to be Christian truth.

The result of an examination of the figures referred to is that Princeton Seminary has progressed rapidly. In 1871 it had 110 students; in 1890, 171, and in 1893, 209; while its rival, Union Seminary, had in 1872, 120 students; in 1890, 164, and in 1893, only 150. We do not, however, draw from this the conclusion which the Orthodox Presbyterians appear to think should be drawn therefrom, that Latitudinarianism is growing less in the Church. The truth seems to be, rather, that until the recent difficulties, the students of both parties attended Union indiscriminately, whereas when it became unmistakably heterodox, the friends of orthodoxy abandoned it and transferred their patronage to Princeton.

The fact that so large a number remain in Union Seminary, notwithstanding that it is now independent of the Assembly which has branded it as heretical, proves to what an extent Latitudinarianism has spread. The party favorable to Dr. Briggs is so large that out of a total of 917 students in all the Presbyterian seminaries of the United States, 150 are in Union still shows what root the so-called progressive theology has taken. Lane Seminary is now almost as pronouncedly progressive as Union, and no doubt the majority of the students there belong to the Liberals also.

So promising is the prospect of the Liberals that they say confidently that they will soon control the Assembly itself, and will reverse the decision which has been recorded against Dr. Briggs as a heretic. It is probably this expectation which induces Dr. Briggs to announce, as he has done recently, that is not his intention to secede from Presbyterianism, as some of his followers have done. He proposes to remain within its ranks in order to liberalize it. We may expect the outcome to be a number of prosecutions for heresy similar to that of Dr. Briggs, but probably each successive vote will be less decisive than that which shall have preceded it until Liberalism shall in fine prevail.

THE RETRACTION OF MR. ST. GEORGE MIVART.

It will be remembered by our readers that Professor St. George Mivart published in the *Nineteenth Century* an article entitled "Happiness in Hell," in which he maintained as a probable opinion that the punishments of hell may in the course of time be moderated, and that the hope of happiness in hell might make that place of torment more endurable than it is commonly conceived to be.

This new and strange doctrine hitherto unheard of among Catholics was promptly impugned by a number of Catholic theologians as being contrary to the constant faith of the Catholic Church, and was defended by Mr. St. George Mivart in the public journals. It has since been condemned by the Holy Office at Rome, and his work has been placed upon the Index of prohibited books.

The eminent professor has humbly accepted the condemnation, and with the promptitude of a good Catholic has forwarded his submission and retraction to the Holy See. This humble submission to the authority of the Church will be admired by all Catholics. It is a much nobler victory to submit to the authority of the Church than to persist proudly in maintaining a doctrine which the Church condemns as contrary to her teaching and constant Catholic tradition.

Mr. St. Mivart thus acknowledged,

that it is the right of the Church to pronounce upon and condemn all false doctrine. His submission stands in marked contrast with the conduct of the Presbyterian and Methodist Professors in Canada and the United States who were condemned for heretical teachings. Among the Presbyterians, the Rev. Drs. Smith, Briggs and Campbell were found guilty of teachings which sapped the foundation of Christianity, and among the Methodists the Rev. Dr. Workman and Rev. Mr. Truax were similarly banned. None of these, however, have retracted the errors charged against them, their pretence being that their conclusions are the result of scientific research and that their respective churches have no authority to restrain their liberty of opinion or belief; and a powerful party in their Churches sustains them.

The Catholic layman, on the other hand, eminent as he is as a scientist, acknowledges that the Catholic Church is our divinely appointed teacher, and submits humbly and dutifully to the authority which he recognizes to be the "pillar and ground of truth" as defined by the Apostle St. Paul. (1 Tim. iii. 15.)

We learn from Holy Scripture that the Church was instituted by Christ to be our instructor and guide in saving truth. It was for this purpose that a priesthood and hierarchy were established, for He (Christ) "gave some Apostles and some Prophets, and other some Evangelists, and other some pastors and doctors, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; until we all meet into the unity of faith and of the knowledge of the Son of God. . . . that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine." (Eph. iv. 11, 14.)

It is one of the evidences of the divine institution of the Catholic Church that she speaks defining matters of faith, in the consciousness of her authority. Christ Himself, while on earth, "spoke with power." (St. Luke iv. 12.) By virtue of the power which He received from His heavenly Father, He commissioned His Apostles to teach, saying: "All power is given to me in heaven and in earth. Going, therefore, teach ye all nations. . . . teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days even to the consummation of the world." This commission is transmitted to the successors of the Apostles.

The seats of human institution are fully aware that they do not partake of this authority, though there are times when they claim to exercise it. From their beginning these denominations refused to submit to the authority of the Catholic Church, and denied that there exists any obligation of submission. It was only to be expected that when they came to claim to exercise any such authority themselves, their adherents should repudiate their right to suppress any expression of private judgment; and this is exactly how the Presbyterian and Methodist heresy trials have resulted.

EDITORIAL NOTES.

There is a black preacher going the round of the Southern States who is said to be as sensational as Sam Jones. He preaches under the auspices of the Methodists, to which denomination he was converted ten years ago, as he declares Methodism to be the only religion fit for an African Prince, which he claims to be. He says that he has eight wives, but it appears he is permitted to retain them all, though he could only afford to bring one of his wives to America.

The prospect of disestablishment of the Church in Wales has so alarmed the Anglican Episcopate that it is reported that they have made offers to the Scotch Presbyterians to enter upon an alliance offensive and defensive so as to make all efforts at disestablishment abortive, whether in England, Wales, or Scotland. The report adds that the offer has not been received with favor by the Scotch Presbyterians, who feel that the Church in Wales is a crying injustice upon the great bulk of the population who are demanding redress. They do not wish to connect their cause with that of the Welsh Church, as their so doing would much weaken their own case.

The Holy Father has written to the Bishops of Hungary an Encyclical letter in which he deals with many matters of great interest and importance. The question of mixed marriages is especially treated. He declares it to be of most sacred importance

ance that pastors of souls should exhort their flocks to abstain from such unions with persons who belong to the Catholic Church. He points out that such marriages are a peril to the faith of the spouse, that they are an obstacle to proper education of the children, and that they accustom people to the equality of religion, the distinction between the true and the false.

In the same Encyclical the Holy Father lays great stress on the necessity of a proper education of the clergy. He beseeches the Bishops to bear in mind that the influence of the clergy is a strength and influence throughout the world. He exhorts the Bishops to in the education of the clergy, the training of them to the views with those of the

We have much pleasure in announcing that Dr. C. P. Jento, a graduate of McGill University, has taken up his residence in London, and we hope he will maintain success.

One of the Canadian religious papers recently readers that the New *York Times* is known as a fair treating of Catholicism on occasion to point out that it is infected with misrepresentation which found among polemical class whenever they had to treat of Catholicism. A recent number of that paper contains a new illustration of our publishes a contribution in source under the title "Spain." The *Independent* well enough that the *Times* exist either in Spain or in it is inexcusable and such literature.

The P. P. A. is denuded by all the le country. The *Times* says that "intelligence give such an organization countenance, and great direction it must all who think like that think they are promoting their interests, should

WEDNESDAY, the 27th was the feast day of St. Cuthbert, the President of the College, Sandwich, and in the College by the fifty priests of the diocese and Detroit, to congratulate the Reverend Father Cuthbert on his hope that many returns of so many of their Lordships the Archbishops of Windsor, Knights of the Sepulchre. In the pupils of the College serves with pleasant suitable prizes were most pleasant day who participated in the

We send our hearty to Rev. W. J. Kieley on the attainment of year as a priest. RECORD will have to and pleasure of golden jubilee.

A VERY sensational have come from St. going the round of few days to the effect Kenrick of St. Louis by Archbishop Sato his defiance of Papal authority on his whole report is based expressly stated by that the venerable has not been deposed any way. The truth that owing to ill Kenrick is no longer full duty belonging position, and Archbishop appointed his right of succession administrator in center are to be arranged Archbishop Kenrick also Monseigneur Sato

We have seen the but in Galt by a ery, who styles himself Roman Catholic e which he announces for ladies only, and only. It is unfortunate that he has taken