

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

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The Catholic Record.

London, Saturday, June 17, 1899.

Is a Catholic University possible? is the question asked by the Presbyterian Witness. After reading the answer given by the Casket, the editor must be convinced that it was a fool's question.

One of the greatest nuisances in this century of universal education and enlightenment is the continuous performance given by political and philosophical charlatans. They are, in the main, individuals without any fixed principles, and with a gift of glib utterance that gives them in the eyes of the uneducated a claim to consideration. Sometime ago we came across a speech, that abounded in allusions to "free thought." Any student of philosophy could have told the gentleman, who was loudly applauded, that he was displaying an unpardonable ignorance, and that he should have been committed to a lunatic asylum.

A HOLY YEAR.

The year 1900 has been proclaimed a year of Jubilee by Leo XIII. The decree commanding its celebration is marked by the dignity and paternal tone characteristic of Papal documents.

The aged Pontiff recalls the memories of the last general Jubilee and hopes that the one of next year will be a season of religious awakening and of return to the service of God. He notes with sorrow that many Christians are forgetting, in their foolish conceits and cares of the world, their eternal interests: and that many also are unconscious imitators of Voltaire in their efforts to erase the name of Jesus Christ from the world. That heresy may be destroyed, and that the principles of brotherly love may animate the nations that are now armed to the teeth, and that the Church may not be withstood in her mission as Teacher of the world, are the objects which he commends to the prayers of the faithful.

He welcomes all to Rome—the city which has a certain character divinely impressed upon her and not to be changed by human means, nor by any act of violence. For Jesus Christ, the Saviour of the world, chose the City of Rome for a most high destiny above all human thought, and hallowed it to Himself. Here He has willed that the light of heavenly doctrine should be plausibly and inviolably kept, and hence as from a most sacred centre should be shed abroad over every land, so that the man who shall separate himself from Rome shall separate from Christ Himself.

That decree will be read and obeyed by Catholics all over the world. Heavenwards will ascend, from the hearts of millions, earnest supplications for the objects desired by the Chief Pastor. With the aberrations of human reason and the strident claims and wrangling of the sects before us, it will be consoling to hear the grand hymn of belief chanted by the millions who owe allegiance to Rome, and who though different in language and custom and interests, will give abundant testimony to that unity which marks the Church of God, and proof that they are mindful of the counsel of St. Paul, "to keep the unity of the spirit in the bond of peace."

NOTES BY THE WAY.

The Presbyterian Review takes occasion, in referring to some alleged "conversions" from Catholicity to the Baptists, to remark that "the atmosphere of free institutions is proving too much for mediæval superstition, which retains its hold only on the ignorant."

Awkwardly put, dear editor, and you know that "awkwardness has no forgiveness in heaven or on earth." You would have to go out of business if you did not have those poor ignorant Papists to berate once in a while. And you do it with the courtesy that is a peculiar characteristic of the editors who are living in the full light of Gospel truth. "Mediæval superstition" is a very appropriate phrase to round off a sentence or to scare old ladies into fits of horror at the iniquities of the Church of Rome. It has an ancient flavour about it that is pleasant to the nostrils of the beaters of the ecclesiastical

tical drum: it recalls the memories of older days when by fire and sword and desolation John Knox effected a thorough Reformation, which Wesley termed the work of the devil.

In the same issue we read a pretty homily on the harmony that should exist between faith and reason. The editor need not fear for any conflict between Presbyterianism and Science. Huxley dreaded only the Catholic Church, as the one great spiritual organization able to resist the progress of science, that is, the fantastic guesses and fanciful theories evolved by those who wish to eliminate God from the universe. No leading science attaches any importance to what Protestantism may or may not hold. Draper, a very impartial witness, says Catholicism has a unity, a compactness, a power which Protestant denominations do not possess. Unembarrassed by any hesitating sentiment, the Papacy has contemplated the coming intellectual crisis. We cite these opinions for the purpose of restoring serenity to the troubled soul of our learned friend.

We wondered greatly in reading the article at the allusions to faith, because we were always under the impression that Protestant principles led to its destruction. Faith, says St. Paul, is "the substance of things hoped for, the evidence of things unseen," and therefore must be accepted on the authority of some one who has knowledge of them. The consistent Protestant believes himself only. He wants no authority and glories in his emancipation from it. He may have conviction, but he cannot, if true to his principles, lay claim to the faith described by the Apostle.

With De Cocta's fulmination against the Higher Critics ringing in our ears, and the spectacle of religious anarchy before our eyes, it is refreshing to hear that an "open Bible" is the life of Protestantism. How a negation can have life passes our comprehension. It has been said time and again by its most ardent supporters that an open Bible "has so divided and subdivided the sects that not the most exact rule of Calculus can calculate how small the fragments may become or when the divisions shall end."

Froude in a moment of candor paid the following compliment to the advocates of an "Open Bible": "Considering all the heresies, the enormous crimes, the wickedness, the astounding follies which the Bible has been made to justify, and which its indiscriminate reading has suggested: considering that it has been indeed the sword which our Lord said that He was sending; that not the devil himself could have invented an implement more potent to fill the hated world with lies and blood and fury—I think certainly that to send hawkers over the world loaded with copies of this book, scattering it in all places, among all persons—not teaching them to understand it: not standing, like Moses, between that heavenly light and them, but cramming it into their own hands as God's book which He wrote and they are to read, each for himself, and learn what they can for themselves, is the most culpable folly of which it is possible for man to be guilty."

CURED AT LOURDES.

News comes from Lourdes of one of the most remarkable cures ever said to have been accomplished there in the case of an American lady, Mrs. Thomas Howard Peterson of New York, who for twenty three years has been helpless, owing to a chronic condition of the spine. A few weeks ago her case was examined in Rome by Professors D'ant and Parleviccia, who diagnosed it as incurable tuberculosis of the spine. Mrs. Peterson proceeded to Lourdes, and after her third bath she was able to walk without assistance. She left her crutches and surgical jacket at Lourdes, and arrived in Paris this week, apparently entirely cured, and is now going about sightseeing.

NUN OF KENMARE DEAD.

A dispatch to the Milwaukee Citizen statement that Margaret Anna Cusack, known as the Nun of Kenmare, died on Wednesday at Leamington, near Warwick, England. Deceased was well known in this country. She came from the convent at Kenmare, Ireland, and was an ardent worker in the Irish cause, gaining much publicity. Later she developed certain eccentricities and finally fell away from the Church. She was the authoress of several works.

A POPE'S PRIVATE LETTERS.

Our esteemed contemporary, the Ave Maria, is publishing the second series of "A Pope's Private Letters." The Pope in question is Clement XIV., who before his elevation to the Papal Chair had been successively a humble Franciscan friar, and Cardinal Ganganeli. We find among these letters, one of extraordinary interest addressed to a Protestant minister. It throws a strong light on the true Catholic attitude to those outside the Church. We quote:

My dear sir, the Church of Rome is so perfectly convinced of the merit of the greater number of the ministers of the different denominations that she would felicitate herself forever if she could see them return to her bosom. There would be no occasion to rip up quarrels of times past, to renew those storms and tempests that arose when, transported by passion, men forsook the paths of Christian moderation. But the question would be: How shall we be reunited in the same belief, derived from Scripture and tradition, such as is handed down to us by the Apostles, the Councils, and the Fathers? No. The Church would be truly deformed, unworthy of our homage and fidelity, if she were only a body without a head.

Have we not above a little tract for the times right to the hand of our Catholic Truth societies?—Boston Pilot.

A NEW SAINT ADDED TO THE LIST.

Venerable de la Salle Founder of the Christian Brothers.

Representatives of the Order of the Brothers of the Christian Schools in this country are in receipt of the information that on April 20, the Holy Father authorized the publication of the decree for the canonization of Jean Baptiste de la Salle, the founder of the order. The ceremony, it is understood, will be taken place the coming year, and, if he is spared to perform it, will be another bright and glorious event to be added to the life of Leo XIII.

John Baptiste de la Salle was born at Rheims, April 30, 1651. At the age of nine he entered the university of Rheims. When eleven he received tonsure. When sixteen he was named to a canonry in the cathedral. At seventeen he received the minor orders of the priesthood. At eighteen he took his degree of Master of Arts. At nineteen he entered the seminary of St. Sulpice, in Paris, in order to pursue his theological studies. After journeying about a year and a half in this school he returned, owing to the death of both his parents within a few months of each other. This threw upon him the management of a large estate and the care of his brothers and sisters to the number of six.

As soon as the administration of his family affairs permitted, he resumed his studies, and was ordained April 9, 1678. It was in this interval that he first became interested in the education of poor children. M. Roland, a zealous priest, had established in Rheims a religious order of women for the caring of orphans and the training of poor girls. La Salle became interested in this good work.

M. Nye, a pious and devoted schoolmaster, who had grown gray in the work of teaching, arrived in Rheims with the object of establishing a school for poor boys. La Salle, meeting him accidentally, was consulted, and entered heartily into the project. The school was established, soon after another still, and gradually La Salle became more interested. Before he had realized his position he found himself visiting the schools, entertaining the masters at his own table and gradually organizing them into a religious community. On the 24th of June, 1681, he formed the first community of Brothers of the Christian School. In 1683 he resigned his canonry, abandoned his home and went to live with the masters. In 1685 he gave his patrimony to the poor. Thenceforth he shared in the common life of the young men under him, sleeping on the same hard bed, partaking of the same coarse food, enduring the same hardships of climate and poverty. He now organized the masters into a religious order, drew up for them a rule, and took upon himself in union with them the vows of religion.

In the meantime the remarkable success of the Brothers was the admiration of all who were witnesses thereof. The young institute grew apace, and its branches extended from the parent stem planted in Rheims throughout France and thence to England.

ORDER IS FIFTY-THREE YEARS IN THIS COUNTRY.

The Brothers were introduced into the United States in 1846 by Archbishop Eccleston, of Baltimore. They have four general divisions in the United States with about one thousand Brothers, teaching thirty thousand pupils. One of the rules that De La Salle laid down in the constitution of his order was that its members should not teach the classics in their schools. He did this because he wanted them to remain in the free primary schools and devote their whole energies there. He held that unless they did this they would wander away from the ideal he set up when he founded the order.

In the United States the Brothers have not kept this rule. They started colleges in which the classics were taught. The trouble that this has engendered for them with their superiors abroad has received much publicity. Almost with the news of the coming canonization of their founder, there has also been received from Rome the information that the ideas of the American Brothers looking to an abrogation of the old rule have not been sanctioned.

THE QUESTION OF TEACHING CLASSICS IN THE SCHOOLS.

Five years ago their French superiors told them that the rule forbidding the teaching of the classics would have to be enforced in the United States. The decision was submitted to the Propaganda, in Rome, and the Cardinals of that Congregation gave a decree that two years more should be given the Brothers here to terminate their teaching of Greek and Latin.

When this time elapsed the Brothers asked for a further extension of time. This was refused, and the Brothers appealed to the American Bishops to help their case. Some forty did so, and appointed Bishop Byrne, of Nashville, Tenn., to go to Rome to plead the matter. He is there now, but has not succeeded. To all his arguments the head of the Brothers answered that the rules of the order were made to be obeyed, and that the Propaganda had already decided that the rule in question is to be enforced.

Bishop Byrne has now had to send word that the best he can do is to get the authorities to consent to the following compromise: First. The Christian Brothers in the United States must not open any more schools in which the classics will be taught. Second. The schools in which they now teach the classics will be tolerated, at least for the time being.

CHARLES KINGSLEY'S DAUGHTER A CATHOLIC.

A cable dispatch from London on Sunday, reads:

"Lucas Malet, Mrs. St. Leger Harrison's well-known pen name, has joined the Church of Rome. She is the daughter of Charles Kingsley, the author of 'Westward Ho,' one of the most bitter attacks on the Catholic priesthood in fiction. Lucas Malet's husband was a clergyman. He died a couple of years since."

The mutations of time bring about some strange results. In the religious world where convictions are supposed to be deeper, more vital and intense these changes are from this fact the more marked, but none the less frequent.

That the daughter of Charles Kingsley, whose intense prejudice against the Catholic Church is now one of the traditions of the English Protestant world; the man who charged Newman with falsehood and the whole Catholic priesthood with being joined in a conspiracy against the truth, should become a Catholic is a most marked indication of the trend of thought in the English Church world.

The literary world and at least that part of the religious world represented in the Catholic Church, does not harbor any hard thoughts against Charles Kingsley, for "it was through his instrumentality that Newman's famous 'Apologia Pro Vita Sua,' probably the finest piece of autobiography in English literature, was written. Kingsley was an emotional, excitable man, wholly lacking the logical temperament. He was a type of the muscular person glorified in his novel 'Westward Ho.'"

In the January, 1864, number of Macmillan's Magazine, Kingsley, in a review of Froude's History of England, went out of his way to say: "Truth for its own sake had never been a virtue with the Roman clergy. Father Newman informs us that it need not, and on the whole ought not to be; not, and on the whole ought not to be; that cunning is the weapon which Heaven has given to the saints wherewith to withstand the brute marie force of the world, which marries and is given in marriage."

Now, if there was one man who loved the truth, who had made sacrifices for it, it was Cardinal Newman. Some one sent him a marked copy of Kingsley's article, and Newman at once sent a note to the Macmillans, calling their attention to the gratuitous libel. A reply was received from Kingsley, avowing the article which had been signed with initials. Newman wrote him a note of cold civility, asking in what passage of his writings any such doctrine could be found. Of

course, Kingsley could not point out such a passage, and should have frankly apologized. But he did not do so. He published a letter in which he said that Dr. Newman, having denied that his doctrine bore the meaning Mr. Kingsley put upon it, he (Kingsley) could only express his regret at having mistaken him. This was nearly as bad as to deny it. It said practically the first charge. Dr. Newman, a skilful dialectician had insinuated a doctrine without committing himself to it, and that but for his denial the words might fairly bear the meaning Kingsley applied to them. Dr. Newman returned to the charge with a chilly urbanity. He pointed out that there was nothing for him to deny; that Mr. Kingsley had charged him with teaching a certain odious doctrine, and he therefore asked Mr. Kingsley to point to the passage containing the doctrine, or frankly admit there was no such passage in existence. Kingsley took the most unfair, and for himself a foolish course. He went to work to fasten on Newman by a constructive argument, drawn from the general tendency of his teaching, a belief in the doctrine of which he was unable to find any specific statement.

It was an unhappy day for Kingsley when he opened the controversy. He was a man of impulse, not logic; of emotion, not cool reason. On the other hand Newman was the most skilful dialectician in England, who had "sorted and numbered the weapons of controversy" with scientific precision. It was a contest of a skilled fencer with keen rapier and a blundering amateur. Kingsley was cut to pieces by the keen logic and cold sarcasm of Newman.

As a sequel to the controversy and explaining his life, Newman wrote the most able and interesting of his autobiographical literature, laying bare all the workings and wanderings of that most subtle of intellects in its search after truth.

RELIGIOUS UNITY IN THE TWENTIETH CENTURY.

Justice Brewer of the United States Supreme Court, in The Independent.

I predict that the twentieth century will be noted for greater unity in Christian life. The present century has been one of denominational rivalry and strife. The next will be one of Christian unity. In affirming that I have rightly read the character of the present century I do not rest on the antagonism between the Protestant and Catholic Churches. That quarrel has raged ever since the Reformation, and has divided into opposing factions the two great parties of Christendom. Within the limits of Protestantism alone has been bitter denominational strife. It has run through benevolent and educational as well as specifically Christian work. It has multiplied the number of our charitable institutions, our missionary societies, our colleges and universities, and has filled every city, town and village with many weak and struggling churches instead of a few strong and vigorous organizations.

It is not unworthy of notice either that the ancient enemies, Catholicism and Protestantism, are drawing closer to each other. The prelates and members of the two Churches do not hesitate to affiliate in a thousand forms of labor. Cardinal Gibbons, the head of the Catholic Church in this country, and Bishop Paret, of the Episcopal Church, were invited to attend a gathering in which by reason of its official character the rank of the various guests was a matter of consideration. The Bishop, turning to the Cardinal, said: "Which has the higher rank, a Cardinal in the Catholic or a Bishop in the Episcopal Church?"

"I do not know," was the reply; "let us not raise the question, but let us go in side by side," and they did.

At a gathering of Congregationalists in Pennsylvania the eloquent Catholic Archbishop Ryan, of Philadelphia, was a welcome guest, and in the course of his speech truthfully said that the spirit of charity is the spirit of the day.

It is our duty to endeavor to model our lives after that of Christ, to make our heart conform, as far as we may, to His Sacred Heart. Let us bear in mind that His Heart was one of sacrifice, of prayer, of complete submission to the will of His Father. Let us not forget that it was also a heart of mercy, of self-denial, of forgiveness of injuries; and that if we would imitate Him we must practice the virtues which shone so divinely in His Sacred Heart.

Our law of holiness has been written on the living tablet of a human heart. The Heart of Jesus is our living law. That Heart not only shows us the model of holiness once attained by a heart like ours, but also furnishes us with the means of reproducing this model on our own hearts. After having sown the seeds of holiness in us by the sanctifying grace of baptism, this Divine Heart works without ceasing through prayer and the inspirations of the Holy Spirit to develop this seed and to crown its growth with the fruit of holiness which is eternal life.

The Heart of Jesus is the mightiest instrument of the Holy Ghost, whereby He draws souls to salvation, whereby He reveals the mysteries of the Ever-blessed Trinity, whereby He accomplishes the works of grace in the world.—Cardinal Manning.

DEVOTION TO THE SACRED HEART.

American Herald.

The door of the tabernacle is opened wide and the Sacred Heart of Jesus calls all men to come and adore It. "Behold," says our dear Lord as He did years ago to the chosen one of His Sacred Heart, Blessed Margaret Mary Alacoque, "this Heart which so loves men as to spare itself in nothing—even exhausting itself and being consumed for the love of them."

Here we have before us the Heart of Jesus, our Creator, our Saviour, our God, not seated on its heavenly throne, in all its glory and splendor, surrounded by angels and saints—not as a powerful Being, commanding extras of His subjects and exercising cruelty upon them do they not comply—or as a Judge, passing the sentence of condemnation even on such as are deserving thereof, but as that of a loving, merciful Father calling all His children—even the prodigals—to come to Him, promising to forget and forgive; showing His extreme love for them, and even pointing them to the opening in His Sacred Heart, and bidding them enter.

Oh, let us take advantage of this generous invitation, and enter that Divine Heart that is the fountain of all the blessings which our loving Saviour pours out on us, and let us not refuse the favor He asks of us in return for His infinite love: "My child, give Me thy heart." This is all He asks of us; and it is not easy for us to render Him that which is not ours, but His? Ah! then, let us seek that Sacred Heart in the many ways in which we may find It—in its agony in the Garden of Olives, or shedding the last drop of its blood on the Cross of Calvary; in its triumphant resurrection, or its glorious ascension—always the sufferer from extreme love—but especially in the tabernacle, in the Sacrament of the Holy Eucharist, where we see it aflame with love, and behold that opening in the side from which—like the silvery brook, flowing ceaselessly along, while the snowy lilies on its banks bend their heads to taste its waters, and rise refreshed, seeming as though a new spirit of life had been awakened in them—flows a stream of divine blood, which all holy souls may drink and receive new life—a life of love.

And who will say now, after he acknowledged this, and such he must, if he tell the truth, that the devotion to the Sacred Heart is the least of devotions—nay, I say not the least, for this would be blasphemy—but that it is not more precious, more meritorious and more pleasing in the sight of God than all other devotions? Let us, then, who know it to be such enter into the spirit of the Church, and during this month, which is consecrated by her to the Sacred Heart, show our love and devotion to that loving Heart, and make it our home for time and eternity, remembering the many promises which our Divine Lord made to those who practice and promote the devotion to His Heart, through His faithful servant, Blessed Margaret Mary, viz:

1. I will give them the graces necessary for their state.
2. I will give peace to their families.
3. I will comfort them in all their trials and afflictions.
4. I will be their secure refuge in life and death.
5. I will bestow abundant blessings on all their undertakings.
6. Sinners shall find My Heart an ocean of mercy.
7. Tepid souls shall become fervent.
8. Fervent souls shall advance rapidly toward perfection.
9. I will bless every dwelling in which an image of My Heart shall be exposed and honored.
10. I will give priests a peculiar felicity in converting the most hardened souls.
11. The persons who spread this devotion shall have their names written in My Heart, never to be effaced.

The souls that are inflamed with the love of the Sacred Heart claim Christ as their Master and their Model. They endeavor to do what they know is pleasing in His sight, and to avoid all and everything which would offend His Divine Majesty. His slightest wish is an all sufficient law to them.

When the Sacred Heart requires me, said that great promoter of the devotion of this month, Father de la Columbière, in one of his sermons, to pray long for any grace, I become the more confident of obtaining it. When, after a year of prayer, I can still pray as fervently as at the beginning, I am sure of receiving what I ask, and far from losing courage at the delay, I rejoice all the more, because I know that the longer I have to wait the more abundantly will my prayer be answered.

There is no defect of character, no error that debilitates and enslaves the human mind for which the Holy Spirit is not the effective remedy.

Temptation is not a sin. The sin is in yielding to it, or in taking pleasure in its contemplation. To resist temptation is a merit of which the crowns of many saints consist.

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

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

London, Saturday, June 17, 1899.

LOOSE PRINCIPLES.

The Rev. Dr. Spencer, at the Baptist Convention held in Toronto a few days ago, complained of a practice which he said prevails in many churches, to announce dances and theatrical performances from the pulpit. He also complained that in the social gatherings of the churches, ale and stout are often provided for the guests. It is quite true that social gatherings are to be preferred where total abstinence prevails, but it appears to us that the announcement of profane amusements, which are frequently hurtful to public morals, in the most condemnable of all these practices. These dangerous amusements ought not, on any consideration, to be officially sanctioned by an announcement in the Church, which would surely be desecrated by so doing. This is a natural result of the recent tendency to substitute talks about worldly matters for the preaching of the word of God, in many Protestant churches. But how is such a procedure to be prevented where each congregation, or even each individual is the supreme judge of what is becoming in the House of God, as is the case under the Baptist discipline?

A DELEGATE FOR CANADA.

A telegram from Rome declares that the Holy Father is about to issue a Bull appointing an Apostolic Delegate for Canada, having duties similar to those which have been exercised in the United States, at first by Cardinal Satolli, and now by Mgr. Martinelli. The appointment of a Delegate to the United States has proved to be a great boon to the entire Catholic population there, and no doubt it will be of similar benefit to Canada. From private sources we are given to understand that the appointment of an Apostolic Delegate to Canada has been determined upon owing to the recommendation of Mgr. del Val that the Holy Father should have an immediate representative here. It is expected that Mgr. del Val will be the first Apostolic Delegate, and should the rumor prove to be correct, the appointment will give great satisfaction to the hierarchy, the clergy and the laity, to all of whom His Excellency gave great satisfaction by his affability and conciliatory methods. In fact, he won golden opinions from all with whom he had intercourse during his brief stay here in 1897.

THE ANTICOSTI SETTLERS.

The Montreal Methodist Conference has expressed in strong terms its condemnation of the Hon. J. I. Tarte, for having stated in the House of Commons that Fox Bay settlers on the Island of Anticosti are wreckers of whom Mr. Menier, the proprietor of the island, is anxious to be rid. These people are Methodists, and the Conference for this reason takes their part, declaring that they are honest settlers, and that Mr. Tarte insults Methodism by stigmatizing them as wreckers who lure ships to destruction in order to plunder them. Several other Conferences have followed the lead of the Montreal Conference, and demand an apology from Mr. Tarte. The Patrie declares that Mr. Tarte will prove his statement, and that the Methodist Conferences have injudiciously taken the side of the settlers, and will be sorry for having done so when the facts are disclosed.

As we understand that Mr. Menier has very properly brought the matter before the Courts of Law we do not wish to prejudice the case. Mr. Menier is proprietor by honest purchase, and has done much good for the island and for the province by spending millions for improvements, but whatever rights may belong to the settlers should be respected, if they have any. As far as we are aware, Mr. Menier proposes to respect those rights, and if

so this should be satisfactory. We have no doubt that a just decision will be reached in the matter by the Courts, and Mr. Menier will be guided by it.

THE WINNIPEG CONTROVERSY.

We already made some remarks on a reply made by Archdeacon Fortin, of the Anglican Church, Winnipeg, to a sermon delivered by the Rev. Father Drummond of the same city.

Our comments on the Archdeacon's lengthy epistle were confined chiefly to a consideration of his attack upon the doctrine of Papal Infallibility, based upon the negligence of Pope Honorius in the seventh century, who, though himself orthodox in his teaching, did not suppress a heresy with that vigilance which should be exercised by the Apostolic See.

We have here to remark that the Archdeacon was the aggressor in the controversy which has been going on for some time in the columns of the Winnipeg Tribune between himself and Rev. Father Drummond, as he began the attack by a sermon directed primarily against Ritualists, in which he took the opportunity to abuse also the Catholic Church, in order to divert attention from the dissensions which are raging in the Anglican Church just now, and are threatening to break up the Establishment.

It will become the clergy of a Church which is torn into factions to the extent to which Anglicanism is now divided, to accuse the Catholic Church of teaching error, even if the accusation were true. The Church of England, in fact, is at the present moment teaching every possible doctrine in its pulpits, from extreme Latitudinarianism to what the Low Churchmen, like Archdeacon Fortin, call "extreme Sacerdotalism."

Rev. Father Drummond made an excellent reply to the Archdeacon, to which we need only add that, in attacking the confessional so bitterly, the Archdeacon condemns an institution of his own Church, for the Anglican Book of Common Prayer most clearly teaches that before receiving the Communion, and also on the bed of sickness, it is advisable for those whose consciences are seriously burdened with sin to make their confession to a "priest" and to receive absolution in the very form in which absolution is given by the priests of the Catholic Church.

In the face of such a fact, how can the Archdeacon make the assertion that "Auricular confession is not a primitive nor even a moderately early practice of the Christian Church."

He then asserts that it was introduced by the Popes in the thirteenth century. If this be so, the Archdeacon's Church, and all Anglican clergy, whether High or Low, Broad or Erastian, swear that they have from Christ the power of absolving, a power to which they have no claim whatsoever.

Archdeacon Fortin's letter is the most damaging to his own Church's claims which could possibly be written.

ANOTHER HERESY TRIAL.

The Rev. Dr. B. F. Austin, formerly Principal of Alma Methodist College for the education of young ladies, at St. Thomas, Ont., and now of Toronto, was deposed from the ministry of the Methodist Church for preaching heresy. This action was taken by the London Conference at its recent meeting in Windsor.

On the doctor's return to Toronto he was interviewed in regard to the reasons for his deposition, and he declared that if he had been allowed to maintain the orthodoxy of his views as expressed in the sermon for which he was condemned, he would have been sustained by nineteen-twentieths of the members of the Conference.

The principal charge against the doctor was that he maintained the theories of clairvoyance and spiritualism, and even engrafted them upon the gospel. So far from denying the facts of the case, the doctor appeared to glory in them when interviewed. He states that, after careful study of the phenomena of clairvoyance and spiritualism, he has come to the conclusion that they are caused by actual manifestations made by spirits of the dead, or of "those who are called dead."

While we certainly cannot by any means approve of supplementing the teaching of the gospel by the so-called spiritual manifestations of clairvoyance and spiritualism, which are to a great extent fraudulent, and to some extent probably diabolical, we cannot understand on what ground the Methodist Conference can condemn the exercise of private judgment in one of their clergymen, whereas it has always been

proclaimed as the fundamental principle of Protestantism that each individual has the right and duty to frame his creed for himself without subjecting himself to the judgment of any Church tribunal. It was upon this theory that Methodism was founded, cutting itself loose from Anglicanism, and forming a new and independent sect, just as Anglicanism itself had previously done, putting aside the authority of the Catholic Church. Why then does the Methodist Conference now set itself up to be a supreme arbiter of faith, thus belying all its previous pretensions that it gives the fullest latitude of belief to its adherents?

The pretence is made, indeed, that this is necessary in order to ensure discipline, but the inconsistency of holding heresy trials in a Church which proclaims complete individual liberty is too evident to need to be expatiated upon.

Other charges against the Rev. Doctor, which the Conference declared to be proven, were an implied denial of the Divinity of Christ, and of the value of the atonement, and that he taught that the Revelations already made to man by Almighty God are not final. The additional charge, that he denied the eternity of punishment in hell, was declared to be not sustained.

EVIDENTLY A FICTION.

A very improbable story, originating with a correspondent of the Montreal Witness at Kinnear's Mills, Megantic Co., P. Q., appears in that paper and some of the Toronto dailies to the effect that the Catholic priest of the locality had shown an extraordinary anxiety to proselytize an old resident named William Harvey who died last week at the age of seventy-five years.

It is stated that the deceased had been visited almost daily by the Rev. Mr. Whitelaw, Presbyterian minister, and had given instructions regarding his funeral, having even named the Protestant cemetery where he was to be buried. After this he became unconscious, and his wife who had hitherto passed herself as a Protestant, but now declared herself to be a Catholic, called in the priest who, as the story runs, "in his anxiety to administer the last rites and send Mr. Harvey out of the world a full-fledged Roman Catholic, rushed the ceremony through before any of Harvey's Protestant friends were aware of it."

Our readers will see at once that this sensational story bears on its face the evidence that it is a fable. Catholic priests never make conversions after this fashion, and in the case in question, the priest would not have administered the last rites of the Church to the sick man unless he had been assured that the latter, while conscious, had expressed a desire to become a Catholic. We have not the least doubt that when all the facts are known it will be seen that this is what really occurred.

The story goes on to state that on the day of the funeral, the Orangemen had a grave dug in the Protestant cemetery for the deceased man on the plea that during life he had been "at one time an Orangeman." This part of the story makes it clear that Mr. Harvey had long before abandoned Orangemen, yet ten Orange lodges turned out and took the corpse by force to the Protestant cemetery and buried it there.

The case is evidently one of those instances of Orange violence and mob-law for which that Order has been notorious in years gone by. The Orangemen have undoubtedly rendered themselves amenable to the penalties of the law by their conduct, and it will depend upon the firmness of Mrs. Harvey whether these penalties be visited upon them or not, and that the body be re-interred in the Catholic cemetery.

History often repeats itself, and this incident has many points of resemblance with what occurred many years ago in Hamilton at the funeral of Sir Allan Macnab. The Orangemen on that occasion also mustered in force, but did not proceed to violent measures. Sir Allan became a Catholic on his deathbed, as was well attested by a number of witnesses, Protestant as well as Catholic: still an unsuccessful effort was made to force his widow to allow him to be buried in a Protestant cemetery. Her firmness prevailed, however, and the Orange lodges contented themselves with dispersing to their homes, and allowing the funeral to proceed to the Catholic church and cemetery without molestation.

The fervent and diligent man is prepared for all things.

THE RITUALISTIC WAR.

The Rev. Dean Farrar, of Canterbury, about four or five years ago put himself forward with great confidence as the leader of a new and determined crusade against the Ritualistic movement in England, and by his anti-sacerdotal attitude at the time appeared to give a new courage to the extreme Low Church party.

In a recent interview with a journal reporter he takes a much more modest stand, from which it may be inferred that he has discovered that the task he had set himself to perform was too huge to make success possible, and now he describes the situation in the following lugubrious strain:

"The English Church is passing through the fire of controversy and dissension, and deep division is being produced. There is no distinct mode of knowing where we are. A house divided" was never truer in its application than when applied to the Church of England to-day. A Church in two sections is always undesirable and productive of harm. A Church with two such extreme parties as constitute the English Church at this moment is in a struggle for life or death. God only knows whether the Church will be permanently crippled. As far as I can see, unless the extreme party and by that I mean those who are practicing a distinctly Romish ritual—relinquish their practices, the inevitable end must be dissolution or disruption."

Further on he declared his conviction that the "English Prayer Book is in all conscience liberal in its scope, but when a certain section follows Rome in worship, in all things except recognition of the Pope's infallibility, there is surely just ground for complaint."

Being asked whether in his belief the Ritualistic movement is a distinct Romish tendency, or simply a divergence of views regarding the scope of the prayer-book, he answered:

"Many of the extreme party have already openly vowed for Rome in all but the Pope's infallibility, and make no secret that they are striving to see the Roman and English Churches united. To bring about such unity the Church of England would have to sell itself body and soul, for it is well known that the Roman Church will not sever one millimetre part of an inch. Within the Church of England, there are agencies actively working on behalf of Rome."

This is very plain language, but it shows that the Catholic Church is strong in the conviction that it holds the unchangeable truth of God. If she were floundering in the mire of error, she would find it to her advantage to escape therefrom, but her consistency in maintaining always the same doctrines, shows that she is persevering in the teaching of "the faith once delivered to the saints."

The immutability of the doctrinal teachings of the Catholic Church, thus attested by one of her bitterest enemies, is the strongest possible evidence that the Catholic Church teaches only the truth as she learned it in the beginning from "the Paraclete, the Spirit of Truth." It is the Churches which have changed their doctrines from time to time, and are willing to change them again to suit the convenience of the moment, and to adapt themselves to the whims of men, that are conscious they have never had the whole truth. We do not doubt that it is the consciousness of this which has led the Ritualists so far as to have re-adopted all the doctrines which had been repudiated by the Church of England since the time of the Reformation. They were aware that they must come to the truth, as the truth could not change to adapt itself to them.

THE MANITOBA SCHOOL QUESTION.

The Brandon Sun, which is Mr. Sifton's paper, complains bitterly, in its issue of May 26, because the Federal Government of Canada does not at once hand over to the Government of Manitoba the value of the school lands held in trust for educational purposes in that Province.

Thanks to the Senate of Canada, the school funds thus held in trust, which the Sun values at \$15,000,000, have not been frittered away, nor should they be frittered away by being handed over to a Government which has hitherto not shown a disposition to grant to the Catholics of Manitoba their educational rights, which are still withheld in spite of the constitution which, as our readers are aware, guarantees that the Catholics should not be deprived of their right to Separate schools as established from the date of the first formation of the territory into a Province.

Our readers are well aware that the agreement then made guaranteed to Catholics and Protestants alike, that whatever might occur in the future settling of the Province, the minority should preserve its rights to Separate schools. It is undoubted that if in the course of events, it had happened that Catholics had retained their original preponderance of population, there would have been no effort made to deprive the Protestant minority of their

rights, but the case is different as the majority is now Protestant.

At the present moment the Dominion Government shows an unaccountable apathy in regard to Catholic rights, but we have confidence that this will not always be the case, nor will this state of affairs be of long continuance. In the meantime, the Dominion Government should not put it out of its own power to extend justice to the Catholic minority. The retention of the school lands fund intact in the hands of the Dominion Government will be the most efficacious means of bringing the Manitoba Government to a sense of justice and the demands of that Government for the handing over of the school lands fund should not be acceded to. If the Dominion Government should be disposed so far to yield its right to insist on justice to Catholics at least the Senate should intervene as it did before, so scandalous and suicidal a step as that the Government should deliberately put it out of its own power to enforce the granting of justice to the Catholic minority at any future time.

It will be remembered that when the remedial bill was proposed by the late Government, the chief difficulty encountered in the framing of a workable Separate School law under the supervision of the Dominion Government, arose from the want of funds which the Government could use for the purpose of putting the laws into operation. This difficulty will exist to a much greater degree if the school moneys now at the disposal of the Federal Government are put out of reach. They should, therefore, be retained, at least so long as full justice is not done to the Catholic minority who are in justice entitled to have a due share in the public funds devoted to educational purposes.

It was to meet just such circumstances as have arisen that the Senate was instituted under Confederation, especially so that the rights of minorities should be carefully protected, when for any reason a majority in the House of Commons proved to be negligent of their duty in this regard. If the House of Commons, therefore, through partisanship should forget its duty when a bill comes up to make an apportionment to relieve the needs of the Greenway Government in regard to education, we depend upon the Senate to see justice done, or at least to make it sure that the Government shall not be allowed to let the power of seeing justice done pass entirely out of its hands.

PSEUDO-CHRISTIAN SCIENCE.

Our attention has been called to a lecture on Christian Science delivered in Peterborough, Ont., on May 25th, by the Rev. Carl Norton of New York, the purpose of which was to prove that "Christian Science is both Christian and Scientific."

It could scarcely be supposed to be possible that in this nineteenth century, which has been marked with so numerous discoveries, and has advanced so rapidly in every department of science, there should be found any considerable number of people who would accept the fanciful theories of the so-called Christian Scientists, which require us to close our eyes to the great improvements which have been made in medicine down to the present time. But however rapid the advance of the age in real science, it appears that there is no limit to the number of people who are ready to be led away to adopt the most extravagant fads, provided these find advocates who are able to clothe their crude notions in a flow of plausible or incomprehensible language.

Hence it is asserted by the advocates of Christian Science that the religion they have invented has now thousands of adherents in all the large cities of the United States, and many likewise in our own Canada.

The Christian Scientists have made their theories into a religion, with a set of dogmas for which they claim undoubting faith as if it were a revelation from God, instead of being, what it is, the mere imaginings of the fantastic lady who is the author of this new creed, Mrs. Mary Baker Eddy.

The Rev. Carl Norton begins his lecture by an explanation of the atonement by Christ on the cross, which is somewhat more in accord, or perhaps, we should say less in discord, with the teachings of Christianity than has been usual with the Christian Scientists whose lectures have fallen under our notice. Most of the lecturers on this subject have maintained that sin has no existence, and as a consequence that Christians are under no obligation to avoid the evil of sin. It is also a favorite doctrine of these teachers that there is no personal God distinct

from the works of God's hands, but that Man himself is God.

Mr. Norton does not make such a statement as this, but these teachings are undoubtedly found in Mrs. Eddy's writings, and inculcated by her disciples. We must say, therefore, that Christian Science as a religious system teaches these doctrines, and Mr. Norton does not repudiate them. If, therefore, he should succeed in making converts to his faith, he will make converts to these doctrines, which are, in reality, a pure Atheism, though he seeks to please the fancy of those to whom he addresses himself by appearing to insist upon the infinite power and knowledge of God. And yet in some of his veiled sentences we can find this dangerous Atheism lurking. Thus he says that

"God hath in no wise withdrawn Himself from the needs of suffering humanity; 'Alas God, governs the universe, including man.'"

These statements are, of course, truths, if by God we mean a personal, self-existing, and infinitely perfect Being. But when we are aware that the Christian Scientist does not thus understand God, but describes him to be etherealized matter, or even Man himself, his teaching ceases to be the truth as it has been revealed to us.

Knowing the teaching of Christian Scientists generally, we cannot help thinking that Mr. Norton means the same thing when he says in his lecture, as reported in the Peterborough Examiner of May 26:

"Christian Science teaches the radical idea of universal mental causation and contends for the contagion of health and righteousness rather than the continued spread of disease and depravity as the only contagious elements of existence. By refusing what we call matter to its lowest denominator, especially the operation of the ex-rays, we find that it is but an externalization of the human mind, and can be governed by Mind."

Thus it appears that all matter emanates from the mind of man, and the human mind governs it in all its manifestations. This universal human mind, the supreme governor of all things, is therefore the God of Christian Science, and in a covert way Mr. Norton declares that he is at one with his brethren of the Christian Science faith. We can now understand also that when Mr. Norton, in common with other Christian Scientists, declares that man must pray to God so that he may be healed from his maladies, the meaning is that he must pray only to himself. All this nonsense is not worthy of serious refutation.

We may be told here that we are not dealing fairly with Mr. Norton in attributing to him this horrible Pantheism, which is merely an Atheism veiled under a form of almost unintelligible words. But we have no desire to attribute to him any doctrine which he does not teach. If he does not mean to suggest this teaching to the minds of his hearers, we ask his pardon; and we are willing to give him credit for not intending anything of the kind if he disclaims the intention of so doing. But we do not hesitate to say that any persons who will accept what Mr. Norton actually teaches will be compelled to accept the whole creed of this fictitious Christian Science, and with it all the atrocities of Pantheism and Atheism which that creed inculcates. It is evident to any reasoning being that a non-personal God is no God at all. He is a Being which does not and cannot exist, and there is no doubt that this is the kind of a God in which Mrs. Eddy and her followers generally make profession of belief.

Another point which strikes us as remarkable in the doctrines of the Christian Scientists, as explained by Mr. Norton, is the stress he lays upon the atonement for sin effected by Christ. He points out that the word atonement signifies at-one-ment. It is true that this is the etymological source from which this word is derived, and it is appropriate, for it means that we propitiate God through our Redeemer and become united with Him. Nevertheless there is danger of error in insisting too much on the mere derivation of a word, for words often have a meaning in their concrete use which is not conveyed by their mere etymology.

The atonement effected by Christ, as Christians understand it, implies that Christ took upon Himself the punishment of our sins and suffered for them in our stead, thus really redeeming us by His sufferings.

But Mr. Norton cannot deny that though he himself is very guarded not to shock Christians by too openly attacking this manner of belief in the atonement, the Christian Scientists generally openly avow their belief that suffering and sin are but imaginary things, the existence of which ought not to be acknowledged by Christians, and Mr. Norton himself

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covertly puts forward this doctrine when he says that "the diseases dominated incurable by materia medica are not necessarily fatal if attacked through the practical metaphysics of mental therapeutics."

The meaning of this ornate phraseology becomes evident in the light thrown upon it by the Chicago head of the Christian Scientist Church, who not long ago in an issue of his paper showed how healing was effected simply by working on the mind of the person afflicted by making him or her believe that the malady was not there, or that it was disappearing.

But in this case there was no need of an atonement for sin by the sufferings of our Lord, and those sufferings would themselves be merely imaginary. It is easy to see, therefore, that the Christian Scientist theories destroy the most fundamental doctrines of Christianity while it professes to be Christian.

Mr. Norton's lecture was delivered purposely to prove that the religion he is propagating is both "Christian and Scientific." From what we have already said it is clearly not Christian; and we shall soon see that neither is it scientific.

Christian Science professes to heal all diseases simply by prayer, to God, which is prayer to oneself, since it maintains that Man is God. But Christ approves of an appeal to the physician in case of sickness, when he says: "They who are in health need not a physician, but they who are sick."

This means of healing the sick, which is approved by Christ, is scientific, because it is an application of the science of medicine, by a man who has studied the healing properties of all kinds of drugs. But Christian Science, so-called, rejects these scientific means, and rejects the use of "the leaves which God has given man for medicine." Therefore it cannot be called scientific in any sense.

Mr. Norton appeals to the miraculous cures effected by Christ, and maintains that this power given by Christ to His disciples is the only means whereby any attempt should be made to heal the sick.

We admit that Christ did leave such power to His disciples, and in fact miracles are still frequently wrought by the faithful disciples of Christ, and in favor of those who have strong faith. But Christ does not bind Himself always to heal by miraculous means, and we would be foolish to insist upon it that the ordinary means of healing by medicines, and through medical science, should be rejected.

The fact that so-called Christian Science is a fallacy has been frequently made evident by the lamentable deaths which have been caused by the rejection of medicine by Christian Scientists. The death of the late Frederick Harold is an instance of this; and only a few days ago another instance occurred when a little boy in Buffalo, N. Y., named Ralph L. Saunders, who was suffering from pneumonia, was put by his parents under care of the Christian Scientists, George and Elizabeth Kirner. These physicians and the parents of the child absolutely refused the services of physicians, though the case appears to have been within the powers of proper medical treatment.

Hence the Scriptures are rapidly worse and died, and the two Christian Scientists are now awaiting trial on a charge of manslaughter.

THE REST A HUMBLE RULER LONGS FOR.

Cardinal Wiseman, after nine years of the Cardinalate, wrote to a dear friend: "To me Rome is rest as it can be to no one else in England—priest or Bishop. I look forward with delight to the repose of sinking or dropping into a lower position, that of my equals. At meetings, in Synods, in taking any general measures, I am placed, I cannot avoid it, as the head, the top, what you like to call it. I hate it, I feel as the apex of pinnacle might be supposed to do, cold and bare in the open air, with nothing round it to sustain or warm it. I long to be one in the midst of many, all equal, myself the eighth or tenth, if at all looked up to not on account of casual position, but from kind and friendly respect; speaking my mind freely with those who do the same. That is the rest which I fancy a man has who gets down from the stilts on which he has been exhibiting, or Blondin when he has jumped off the rope."

N. Y. Sun, May 28. CATHOLICS AND THE BIBLE

The Attitude of Roman Catholics Toward the Briggs Controversy.—Exposition of Roman Catholic Doctrine by a Distinguished Jesuit Scholar.

To the Editor of the Sun.—Sir:—If I were asked to state the attitude of Catholics in the Briggs controversy, I would be tempted to say that it is one of comparative indifference. Catholics, as a body, are profoundly indifferent as to the amount of heterodoxy, liberalism, heresy, or even unbelief, professed by any individual in particular, outside the pale of the Church. They reckon little whether the work of destructive criticism is done by Dr. Briggs, or Dr. Kaenen, or Robert Ingersoll. They are little concerned whether Dr. Briggs ministers in the Presbyterian or in the Episcopalian Church, nor do they see any reason why he should not find wide enough berth in the bosom of the latter establishment, as he will certainly find there most congenial companions, though some may think it their duty to refuse him the kiss of peace for a time. As the Briggs controversy, however, has awakened new interest in Scriptural questions, and the representatives of most religious denominations have ventilated their views on the Scriptures and the "higher criticism," it may prove of some interest briefly to define the position of Catholics in regard to the Bible.

The attitude of Catholics toward the Holy Scriptures is that of Leo XIII., as set forth in his recent encyclical, *Providentissimus Deus*, and unanimously accepted by the entire Catholic Church. Of course, there may be isolated expressions to the contrary, purporting to come from Catholics, propounded in some non-Catholic organs, such as the Contemporary Review or the New York Independent, but these are not the sentiments of the Catholic Church. The Church has always regarded the Scriptures as an inheritance, left to her guardianship by her Divine Founder. The study of the Holy Scriptures was cultivated by the Church from the beginning. It was the theme of the preaching and of the writings of the Holy Fathers. It was continued through the middle ages, and received a new impulse by the invention of the printing press, through which, in a short time, an incredible number of editions of the Latin Vulgate and translations in the vernaculars were issued. It was perfected by the revision and authentic edition of the Latin Vulgate and the Greek Septuagint by Sixtus V. and Clement VIII. New light was thrown on the Scriptures by the monumental polyglot editions of Antwerp and Paris, and by the more recent works of Catholic commentators, who, following in the footsteps of the Fathers, wrote profound and copious expositions of every book of the sacred text, and met the theories of the rationalists, as they came up with arguments taken from their own favorite sciences of criticism and philology. The authenticity, integrity and inspiration of the Holy Scriptures have been defined and defended by various members of her councils.

The doctrine of the Church, in regard to the sacred books, may be thus briefly summarized: (1) The Scriptures have been at all times looked upon as sacred and divine. It is a patent, historic fact that the Jews possessed a certain definite collection of books, which were regarded as sacred oracles of divine truth. Flavius Josephus, the Jewish historian, writes (Ad Apion, l. 8): "We (the Jews) say there is not an indefinite number of books at variance with themselves and contradicting one another, but only two and twenty books, containing our entire history, and these are deservedly regarded as divine;" and again: "It is self-evident with what reverence we regard our books, for, although many ages have passed, no one has ever dared to add to or subtract from them, or to change them in aught; but every Jew has been taught from his infancy to look upon these writings as the divine decrees, to adhere to them, and, if necessary, to die for them." This collection went by the name of Scriptures (writings by way of excellence); sacred Books; the Law; the Prophets; the Books, etc.

This constant tradition of the Jews was sanctioned by Christ Himself and the Apostles. Thus our Lord exhorts the Jews, "Search the Scriptures, for you think in them to have life everlasting, and the same are they that give testimony of Me" (John, v. 39); and again: "These are the words which I speak to you, while I say to you that all things must needs be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning Me."

The same belief in the sacredness of the Scriptures we find also in the teaching of the Apostles. We need only refer to St. Peter's first address on the day of Pentecost, or to St. Stephen before the Jewish council, to convince ourselves of this fact. St. Paul characterizes the Scriptures as inspired of God; St. Peter, as a firm, prophetic word, prophecy which came not by the will of man, but which holy men of God spoke, inspired by the Holy Ghost. Hence the Scriptures have always been described in the language of the Church and the Fathers as communications of God to man, as divine oracles, God's letters to men, God's Word, and the written Word of God. It is plain, therefore, that the Scriptures contain a divine revelation manifesting the divine mind and will. This truth is clearly set forth by the Vatican Council. When speaking of revelation, it says that "this supernatural revelation, according to the belief of the universal Church, is contained in the

Scriptures and in the unwritten traditions."

But the teaching of the Church goes still further. The Scriptures not only contain a divine revelation, but what is more, they are inspired. Other documents, such as professions of faith, catechisms, the works of the Fathers, contain a divine revelation, yet no one asserts that such documents are inspired. What, then, do we understand by the inspiration of Holy Scripture? When we say that a document is inspired we mean that God is its primary author, while the human writer is only its secondary author. The Vatican Council puts this idea of inspiration in the clearest terms when it says: "These books the Church regards as sacred and canonical, not because they were composed by mere human industry and subsequently approved by its authority, nor because they contain a revelation without error; but being written by the inspiration of the Holy Ghost, they have God as their author, and as such have been entrusted to the Church." It is authorship on the part of God, then, that constitutes divine inspiration, not that universal authorship whereby God is the author of all things, nor special authorship, in the sense in which God brings about certain things by a special providence, but authorship in the strict and proper sense of the word, in the same sense as any responsible writer is said to be the author of those works that bear his name.

From this it is evident that God must exercise a certain supernatural influence upon the intellect and will of the writer, that the latter may conceive the document as intended by God, and be determined or determined himself to its proper execution. God must also extend to him, while writing, the necessary assistance that he may not err in the execution of the divine purpose. This supernatural influence is the primary and efficient cause of the document as such. This influence need not in any way interfere with the freedom of the inspired writer. The secondary or human author may or may not be conscious of the supernatural action of God. All that is needed is that God so act on the mind and will of the writer that He Himself must be regarded as the efficient and efficacious cause of the document in question. No verbal dictation on the part of God is required. Such is the opinion of orthodox theologians of the present day in regard to inspiration, and it seems to be the only view which can be reconciled with certain portions of the Scriptures in which the inspired writers appear to assume the entire responsibility of literary authorship. When, therefore, the Fathers of the Church say that the Scriptures are dictated by the Holy Ghost the expression must be taken in a wider sense. In this sense God is the author of the entire Scripture and of all its parts.

The divine authorship is brought out very clearly in the Scriptures themselves. Christ Himself and the Apostles repeatedly represent God or the Holy Ghost as speaking through the Scripture or through the mouth of the inspired writers, while in other passages they represent the inspired writers as speaking in the Holy Ghost, and sometimes the Scriptures themselves are personified as the divine voice. St. Paul expressly calls the Scripture inspired: St. Peter assures us that the holy men of God, the sacred authors, spoke inspired by the Holy Ghost. The Council of Florence declares that "one and the same God is the author of the Old and the New Testaments; that is, of the Law, the Prophets and the Gospels, since, inspired by one and the same Holy Ghost, the saints of both Testaments have spoken." The same doctrine is taught by the Council of Trent, which extends this inspiration to the entire books, with all their parts, as contained in the ancient Latin Vulgate edition; and the Council of the Vatican reiterates the same doctrine on inspiration. Leo XIII., in his Encyclical on the Study of the Scriptures, reaffirms the same definitions.

2. Some Catholic writers, however, are inclined to limit the inspiration of the Scriptures from another aspect. They admit all that had been defined by the Councils of Trent and the Vatican, the divine inspiration extending to all the books of the Tridentine canon, taken in their entirety and in their detailed parts, but by "parts" they would have us understand only those portions that pertain to faith and morals or to the "upbuilding of the Christian doctrine." To such parts only they would vindicate divine inspiration, while portions of the Scripture not pertaining to faith or morals need not be regarded as inspired, and may therefore be subject to be subject to errors in historic and scientific facts and statement not regarding faith and morals. This, however, seems ill in keeping with the teachings of the Fathers and the Canons of the Councils. The Councils make no distinction between part and part. God is the author of each part, and is therefore responsible for the truth of each fact or statement as it proceeded from the pen of the inspired writers. The holy Fathers have been very solicitous to reconcile every apparent contradiction to the Scriptures, however slight they may have seemed convinced of the absolute innerness of the sacred writers, also in matters not pertaining to faith and morals. Hence the inviolable canon of St. Augustine: "If in the Scriptures there should meet any error, we are not permitted to say the author has not attained to the truth, but either the manuscript is faulty or the translator has erred, or thou dost not understand it." (In Ps. Sermon, 118.)

It is not to be wondered at, then, that the more conservative schools of

theology have expressed themselves as strictly opposed to the *higher critica* theory, which left the sacred writers free to err in certain minor details not pertaining to faith and morals, and that they regarded such doctrines as fraught with dangerous consequences for the integrity of the Scriptures. A modern French writer does not seem to put it too strongly when he says: "We cannot disguise from ourselves that the new opinion, which limits inspiration and freedom from error simply to those passages of Scripture which concern faith and morals, has lately made rapid strides. This being admitted, the conclusion may be drawn that the historical books—e. g., Kings, Chronicles, Judges, etc.—may be inspired and free from error only in their dogmatic and moral parts. In this case we shall soon have to suppress two-thirds of the Bible." The Encyclical of Pope Leo XIII. rejects this theory in most unmistakable terms. "It would be altogether wrong," writes the Sovereign Pontiff, "to restrict the inspiration to some parts of the Scriptures, or to allow that the sacred writer has erred. For the method of those is not to be tolerated who endeavor to extricate themselves from difficulties by conceding that the inspiration extends, indeed, to matters of faith and morals, but no further. For all those books which the Church receives as sacred and canonical in their entirety and in their parts have been written at the dictation of the Holy Ghost. But divine inspiration, far from being compatible with any error, of its very nature not only excludes every error, but excludes and rejects it with the selfsame necessity in virtue of which God, the Supreme Truth, cannot be the author of any error whatsoever."

3. It must be of particular interest to know the Pope's mind upon the so-called "higher criticism." There is a higher criticism for which the Pope has the highest possible appreciation. It is the broad criticism that is based, not on gratuitous assumptions, arbitrary rules and philological subtleties, but on thorough knowledge of philosophy and dogmatic theology, on familiarity with the original languages of the Scriptures and of the cognate idioms, on history, ethnology, archeology and profound scientific research. To this kind of higher criticism His Holiness exhorts the scripturist and the student of the sacred sciences generally. But for the so-called "higher criticism" of the age, which is based only on grammatical subtleties, philological hair-splitting and historic surmises, the Pope has no use, and thus he writes: "Without reason, and to the detriment of religion, has been introduced an artifice called by the spacious name of 'higher criticism,' according to which the origin, genuineness and authority of each book are wont to be decided from so-called intrinsic reasons. On the contrary, it is manifest that in questions of a historical nature, such as that of the origin and the preservation of the sacred books, the evidences of history are paramount, and are to be most carefully explored and examined, that, on the other hand, those intrinsic reasons are not of such weight that they should be brought to bear on the matter, except as subsidiary evidence. Else great inconveniences are certain to follow, for the enemy shall then gain greater confidence in attacking and discrediting the authenticity of the sacred books. That which is called higher criticism will eventually lead to this, that each one will follow his own whims and prejudices in the interpretation of the Scriptures. Hence no light will be thrown on Holy Writ, no benefit will accrue to science, but that wide diversity of opinion which is the index of error will prevail, as the leaders of this novel science give ample evidence. Moreover, since the doctrine of false philosophy and rationalism, they will not shrink from eliminating from the books prophecies, miracles, and whatever else there is of a supernatural character." These are the well-weighted words of the great Pontiff of the age.

4. Another point upon which modern theologians look for instruction to Leo XIII. is the use of the Latin Vulgate. This version of the Scriptures had been declared authentic by the Council of Trent. The sacred synod decreed and declared that the same ancient and vulgar edition, which has been sanctioned by the continued use of ages of the Church, was to be regarded as authentic in public lectures, disputations and sermons, and that no one should dare or presume to reject it. This declaration of the Council of Trent was an eye-sore to "higher critics," who consider themselves the divinely constituted custodians or rather restorers and demolishers of the sacred text. A departure from it would have been, in their eyes, a consummation devoutly to be wished for. Leo XIII., however, far from making any innovation on this point, enforced anew the decree of Trent, while earnestly inviting and exhorting the Scripture student in cases of doubt to have recourse to the original texts.

5. A few words on the universal canon of interpretation of the Scriptures. On this point the Council of Trent issued the following decree: "For the restraint of audacious minds, the sacred Council decrees that no one, relying on his own prudence in matters of faith and morals pertaining to the upbuilding of Christian doctrine, distorting the Scriptures to his own opinions, dare interpret the same Scriptures contrary to the meaning that our Holy Mother the Church held, and holds, whose province it is to judge of the true meaning and interpretation of the Scripture; or also contrary to the unanimous consent of the Fathers."

The general rule to be followed in

the interpretation of the Scriptures is, therefore, the authority of the Fathers. If, then, the meaning of a text is defined by the Church, as in the case of the words, "This is My Body," "This is My Blood," the interpreter must defend that meaning. But if the meaning of the text is not defined, he must not give any exposition which would conflict with any point of the Church's teaching, and the same rule holds in regard to the unanimous teaching of the Fathers in matters of faith and morals.

The reader who has no knowledge of our Catholic commentators may be inclined to think that the Catholic Scripture student, who has his way thus marked out for him, has comparatively easy work—that nothing is left to private judgment. This, however, is a great mistake, which may be corrected by a mere glance at the works of any of our great commentators, ancient or modern. Here we find the greatest freedom of treatment. The number of texts whose meaning is determined by the teaching of the Church or the Fathers is exceedingly small. If there is a definition of the Church or a consensus of the Fathers on a certain text, it is the duty of the Catholic commentator to establish that meaning. If not, he is free to follow his own opinion, provided it be in concert with Catholic teaching. The Catholic commentator must bring to bear on his subject all that ancient and modern science, history, philology, etc., can offer for his aid. Even a superficial glance at the "Cursus Sacre Scripture" in course of publication by the German Jesuits, will convince the reader that Catholic Scripture studies are conducted according to the most scientific methods. This is a work of some sixty bulky volumes, of which about forty have already been given to the public. Father Maa's work, entitled "Christ in Type and Prophecy," and his recent commentary on St. Matthew, which are written in the vernacular, may serve the same purpose. Let those learned scripturists, who are all masters of the "higher criticism," fall to find the conclusions of "higher critics," and bring the Scriptures and all their parts into best harmony with the teaching of the Church. I refer to these works as among the most modern specimens of Catholic Scripture study.

I have probably transgressed the limits intended for this article, and yet I have been forced to leave much unsaid that might serve to make the subject more intelligible to the average reader. Those who would have a fuller treatment of the matter I would refer to an article of mine, entitled "The Pope and the Scriptures," in the American Catholic Quarterly for April, 1894, which contains an extended commentary on the encyclical *Providentissimus Deus*; or an excellent little book, entitled "Chapters of Bible Study," by Prof. Heuser, editor of the American Ecclesiastical Review (Catholic Library Association, New York). Jas. Conway, S. J.,

Church of St. Ignatius Loyola. May 25.

A UNIQUE RELIGIOUS ORDER.

V. M. Crawford, one of our ablest English writers, in the Catholic World Magazine for June presents an intensely interesting story of the inner life among the Béguinages of Holland. It is altogether peculiar that a number of women should live under the same roof and in the same common life, and while preserving a great deal of their own individuality and independence, at the same time enjoy the peace and harmony of convent life. Miss Crawford says:

"Amid all, in modern Belgium, that is characteristic of the ancient Flemish provinces, nothing—neither belfry nor town hall, neither the Gothic cathedrals with their Renaissance decoration, nor the stately high-gabled guild-houses testifying to the prosperity and plenty of earlier centuries—is so exclusively representative of Flanders as the Béguinages, which have existed in many cities since the close of the twelfth century."

AN EFFECTIVE PARODY. The story is told as an actual happening of the choir boys of an Episcopalian Church who took sides with the High Church rector against the Low Church congregation. The processional cross had been introduced, but was withdrawn on account of the strong objection to it. The following Sunday the boys varied the familiar words thus:

Onward, Christian soldiers, Marching as to war With the cross of Jesus Hid behind the door. At first the congregation did not catch the words, but as they were repeated a smile spread over the faces of all. After that the cross was never "hid behind the door," for the parody had accomplished what the rector had been unable to do. It was believed that the boys originated the skit, but it is more likely that some of them heard the words from their elders. The Bishop of Springfield, Bishop Seymour, is the author of the version, and he first quoted it at a meeting of the House of Bishops in this city, when some of the Bishops objected to the use of the cross in Trinity Church.—New York Tribune.

St. Augustine had two books which he loved, the New Testament and the "Imitation." From these two sources he drew the "Spiritual Exercises" that have saved so many souls for centuries and are now the guiding lights of spiritual life.—Rev. J. F. X. O'Connor, S. J.

RATIONALISTS AND THE CATHOLIC CHURCH.

It is a strange fact that so-called rationalists, men who do not believe in the Bible, look upon the Catholic Church as the most logical of all Christian Churches; and the only one that if they could believe in God and revelation they would adopt. No priest, nor man of the world who has come much across infidels but must have heard them repeatedly say: "The Catholic Church is the only Church I could ever believe in. It is the only logical Church, and if I had faith in revelation and God I would adopt it. All other Christian Churches are not worth considering."—American Herald.

C. O. F.

Toronto, June 16, 1899. The hall of St. Leo Court, corner Queen and McCaul streets, Toronto, was crowded with the members of the order on last Thursday evening. As Bro. W. T. J. Lee, Past Provincial Chief Ranger, is about to enter the bonds of matrimony, the members took this opportunity to show their appreciation for his valuable services in the order, by presenting him with an elegant parlor lamp and an address. The gold stand on the lamp bears the following inscription: "Presented to W. T. J. Lee by the Catholic Order of Foresters, of Toronto, June 8, 1899. The address was embraced by the Sisters of Loretto, Wellesley Place, and as a work of art was greatly admired by the members. Bro. J. O'Reilly occupied the chair, and on the platform were seated: Bro. Lee, Rev. S. J. Grozan, C. S. R., Rev. P. Lammach, S. J., Bro. J. B. Dullard, Bro. R. H. Gunn of Orillia, J. Sullivan of Holy Family Court, No. 1, Chicago, W. McKewen and J. J. Nightingale. The following program was well rendered: Bro. J. Ryan accompanied.

Solo..... Mr. W. Finnigan. Solo..... Mr. O. Murphy. Comic Reading..... Mr. A. Travers. Solo..... Mr. M. Fligg. Violin Selections..... W. Godfrey. Solo..... Mr. J. McLeod.

Refreshments were then partaken of, after which Bro. J. O'Toole read the address as follows: To W. T. J. Lee, Esq., Past Provincial Chief Ranger, Catholic Order of Foresters:

Dear Sir and Brother:—Having heard that you were about to enter the bonds of matrimony, we the committee representing the Courts of the city of Toronto, hasten to offer you our congratulations. Your untiring zeal and unrelaxing activity in promoting the welfare of our noble order have endeared you to the hearts of its members. We therefore ask you to kindly accept this lamp, not for its intrinsic value, but as a slight token of appreciation for your self-sacrificing labors in the interests of our beloved association which have won for you the admiration of all, and also as a token of respect to the members—lies more binding than the Gordian Knot cut by the Macedonians when they went to the conquest of the world.

Your future may be one chain of continued success and prosperity, and that joy and happiness may always be your pathway through life is the earnest wish of the Catholic Order of Foresters. Signed on behalf of the members, D. Braeken, D. T. Cusack, John Ryan, M. J. Healy, J. J. O'Toole, F. J. Riordan, H. A. Miville, J. J. Nightingale (secretary), John J. O'Reilly (Chairman).

The presentation was made by Bros. F. Riordan and J. Ryan. Bro. Lee replied in feeling terms, sincerely thanking the members for the kind expressions contained in the address. He said that words were wholly inadequate to convey the sentiments which he felt at this mark of their kindness and also for the loyal support he had received from the members during his term of office which he occupied the highest office within the gift of the order in Ontario. He considered the great success of the order due to the unity, firmness and earnest co-operation of officers and members, and concluded his reply by wishing the members every happiness in their private and the order immense success in the future.

Rev. S. J. Grozan, C. S. R., expressed his pleasure at being present, and congratulated Bro. Lee on his happy nuptials, and wished to convey to Bro. Lee his warmest congratulations and best wishes for his future life. Bro. J. Gunn expressed his pleasure in being able to testify to Bro. Lee's earnest work for the advancement of the order, and the sentiments which he felt at this mark of their kindness and also for the loyal support he had received from the members during his term of office which he occupied the highest office within the gift of the order in Ontario. He considered the great success of the order due to the unity, firmness and earnest co-operation of officers and members, and concluded his reply by wishing the members every happiness in their private and the order immense success in the future.

Refreshments were again partaken of, after which the second part of the programme was rendered as follows: Solo..... Bro. Lee. Solo..... J. Costello. Reading..... J. Costello. Solo..... M. Mack. Violin selections..... Mr. M. Fligg.

The St. Clement's Glee Club then entertained the members. They sang several choruses which were highly appreciated. The entire audience then sang the chorus "For He is a Jolly Good Fellow," with three cheers and a tiger, which brought to a close a very pleasant and most enjoyable evening entertainment. St. Leo Correspondent.

FROM ALLISTON.

It is now upwards of two years ago that the congregation of Alliston decided to enlarge and decorate the sanctuary and erect a new altar, which improvements were completed in time for the celebration of the silver jubilee of the beloved pastor, Rev. H. J. Gibney, in September of that year. The altar is a beautiful specimen of the carver's art, and is from the hands of J. Rosenblatt, St. Clements, Ontario. In the middle of the altar is a beautiful statue of the Sacred Heart, by Rosenblatt and Co., Milwaukee, Wis. The decorations in the sanctuary were done by Mr. J. J. Goldie, Alliston, and reflect great credit on that gentleman. Since my last visit to Alliston the whole body of the church has been decorated by the same artist—to match the sanctuary. A very interesting feature of these decorations is that they are copied from one of the side chapels of Notre Dame, Paris, France. I congratulate the pastor and people on the success of their noble efforts in thus bringing about a most laudable and praiseworthy undertaking. Well and truly can they say: "We have loved Oh Lord the beauty of thy house, and the place wherein thy glory dwelleth." L. K. June 16, 1899.

NEW BOOKS.

Our Monthly Devotions, by Very Rev. Don Albert A. Lines O. M. O., red edges, \$1.25, is a work that should be in every Catholic home, as it treats of the different devotions assigned throughout the year and contains prayers for the various feasts of the Church, as well as the Ordinary of the Mass, Vespers for Sundays, Exposition and Benediction of the Most Holy Sacrament, Devotions for Confession and Communion, etc. The type used is large and clear, and the volume is a handy size.

HONORS IN WASHINGTON.

We are pleased to notice that amongst those mentioned for honors at the Catholic University of Washington to end the name of Mr. Arthur David Maguire, upon whom was conferred the degree of Bachelorate in Law. Mr. Maguire is a brother of Dr. Maguire, Detroit, Mich.

