

The Catholic Record.

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London, Saturday, Nov. 17, 1894.

THE LATE AND THE PRESENT CZAR.

The horrible news comes to us from Russia that the Czar Alexander III. on his death-bed was guilty of the atrocious act of signing with tremulous hand sixty-five warrants consigning seventeen innocent women, fourteen boys and thirty-four men to banishment in Siberia. This is a sentence which is justly regarded as a death by inches, worse than an immediate execution, inasmuch as the cruelties inflicted on prisoners in Siberia make their lot worse than that of men condemned to the guillotine in France or the gallows in Great Britain and America.

We would not by any means desire to show that maudlin sympathy for malefactors which is so often exhibited now-a-days by pretended philanthropists who make condemned evil-doers into martyrs and treat them as heroes suffering under a tyranny; but the victims in the present case are of altogether a different class.

The unfortunate exiles we refer to were peaceful laborers of the little town of Kroze, in Poland, near the Prussian frontier. They had no political ambition, they were not nihilists or conspirators against the Government, and they knew only their native tongue, a Polish dialect, but they were Catholics who endeavored to prevent, by resistance, the sacrilegious violation of their church against a brutal assault made upon it by a company of Cossacks and police who, under command of the Russian General, Orzewslif, endeavored to close the church, and remove its sacred contents, because there was an attempt made to beautify it, and the general declared that one Catholic church was enough for the town.

The reason why it was desirable there should be the second church was that the dialect used in the other Church was not understood by the attendants at the one which was being improved and decorated.

The Church which was desecrated by the Cossacks was dedicated to St. Benedict, and was attended by those who spoke the ancient Lithuanian tongue, now called the Schmuadian dialect.

The Schmuadians who had built it had been told by General Kochoanow that the church must be closed; but they had petitioned the Czar that they should be allowed to keep it open for the good reasons they had given, but no answer had been returned to their petition further than a statement made to the petitioners' delegates by the Czar, that their case would be examined into. General Kochoanow and other officials under his authority in the meantime had accepted hush money not to carry out the decree which had been issued against the Church, and on their treachery being found out had been dismissed from office, and Kochoanow was succeeded by Orzewslif, who soon after proceeded to execute the decree, at the instigation of Pobondzonoff, the President of the Orthodox Holy Synod; and thus was brought about the attack of the Cossacks and police upon the church, on General Orzewslif's order.

The Cossacks exhibited their cruelty without restraint, riding down the people in the streets of the town, felling many to the ground with their swords, tossing children into the air with their lances, and driving some into the river, where they were drowned. In this onslaught, eight of the townspeople were killed outright, and fifty-six were crippled for life. It was this barbarous attack which the people resisted, though none of the Cossacks or policemen were injured. Seventy-two prisoners were taken, who had shown a determination to resist and to defend the church, and it was the order of banishment of sixty-five of these prisoners which was signed by the dying Czar! It was shown at the trial that these poor people were under the impression that the Czar would grant their petition, and that the attack of the Cossacks was unauthorized; but all to no purpose. The autocrat signed the decree of banish-

ment of the victims, some for life, some for fifteen, and others for ten years, without even reading the evidence for or against them.

It is no wonder that under such circumstances the Poles should show small regret at the Russian Emperor's death. A despatch from Vienna, of date the 5th inst., states that in the Austrian Reichrath the Austrian Premier delivered a eulogy on the deceased Czar, of whom he spoke as the friend and ally of the Emperor Francis Joseph; but Herr Lewakowski, a Polish member, insisted on being heard in reply. The Premier declared that debate was inadmissible, and the Polish representative was hooted down by the Czech members, who cried to him: "You barbarian, you do not respect the dead." He answered: "I protest against this demonstration in the name of the sorely-trying Poles who are dead."

The Polish party in the Reichrath have expressed regret at the course of Dr. Lewakowski, as being injurious to the welfare of the Polish people; but there can be but little sympathy among the Poles for their late despotic ruler.

It is reported that Nicholas II., the new ruler of Russia, will follow a more humane policy than his father. It remains to be seen whether or not such will be the case; but it is said that one of his first measures of reform will be the dismissal of Pobondzonoff, the President of the Holy Synod, on account of his general fanaticism. It is to be hoped that this may be true; but this will be very insufficient reparation to the sixty-five unfortunate exiles who are now on their way to the frozen regions. They should be at once restored to their homes, and indemnified for their losses and sufferings, if Nicholas II. is serious in his professions of greater liberality than has hitherto characterized the occupants of the Russian throne.

REPLICATION OF "MISTAKES OF MODERN INFIDELS."

We learn that the Rev. G. R. Northgraves, editor of the CATHOLIC RECORD, and author of the "Mistakes of Modern Infidels," has made an arrangement with the Messrs. John Potter Company, of Philadelphia, for the immediate republication of that work on an extensive scale. The John Potter Company is one of the most extensive and enterprising publishing houses in the United States, and it has undertaken the work in the conviction that it should have a large sale, as it contains the most complete refutation of Colonel Ingersoll's attacks upon Christianity which has yet appeared. The colonel has recently begun again his lecturing tour against religion, and the time is opportune that an antidote against his poisonous assaults should re-appear.

Father Northgraves' work has had the endorsement of a large number of Catholic Archbishops and Bishops of Canada and the United States, and beyond this it has been as warmly recommended by a number of Bishops of the Anglican Church in Canada, the Protestant Episcopal Church of the United States, and by the most prominent clergy of the Presbyterian, Methodist, Baptist, Lutheran and other churches. Apropos to the announcement of the republication of Father Northgraves' work, we append the following kind notice of it, and of his connection with the CATHOLIC RECORD, from the Canadian Album of Men of Canada:

"In the year 1886 he (Rev. G. R. Northgraves) assumed the editorial control of the CATHOLIC RECORD, published at London, Ont., and he has continued in that position. Since his connection with this paper it has greatly improved, from a literary standpoint, and its circulation has increased to such an extent that it has now the largest circulation among the Catholic papers of the Dominion. In the year 1885 Father Northgraves published his celebrated book, 'The Mistakes of Modern Infidels,' it being a reply to Robert Ingersoll. This book, which bears evidence of the highest theological and classical learning, has already reached three editions, and is regarded as the best work of the kind that has been written in defence of Christianity during this generation. It has received exhaustive commendations, both from the secular and religious press of Catholic and Protestant denominations, and from eminent scholars of all creeds as well. This work is intended to supply the Christian public with a handbook which will answer the most mischievous of modern sceptics' objections against the truth and inspiration of Holy Scripture, and it furnishes a reliable synopsis of those arguments whereby these attributes of Scripture can be maintained."

The new edition of "Mistakes of Modern Infidels" is to be got up in a more attractive style than heretofore, with numerous illustrative plates, superior binding, and on better paper.

It is probable that, in addition to this work, the same firm of Messrs. Potter and Co. will issue a new work which Father Northgraves has just completed, on a scientific subject, the title of which has not yet been announced.

A GUY FAWKES' DAY CELEBRATION.

In memory of the 5th of November, popularly known as Guy Fawkes' day, or Gunpowder Plot day, the Orangemen of Ottawa held their annual celebration in St. John's Anglican church, where one of the Ottawa clergymen, the Rev. A. W. Mackay, preached a sermon supposed to be appropriate to the day.

It is an agreeable surprise to find that the Rev. Mr. Mackay's sermon was not of the usual character of 5th of November utterances, proclaiming fire and sword, and a war of extermination against Catholics of the present day, for the supposed or real crimes of a few hotheads nearly three centuries ago.

Concerning the celebrated Gunpowder plot of 1605, when a few nominal Catholics, of courage indeed, though of no standing among Catholics, entertained the idea of blowing up both Houses of Parliament, together with the King, there is the best possible evidence to prove that the plot was fostered by the Prime Minister, Cecil, both for the purpose of raising himself in the estimation of King and people by the discovery of it just in the nick of time, and of justifying himself for his policy of the enactment of new persecuting laws. But it should not be forgotten that if the plot was a real one, its discovery was due to the fact that a good Catholic, Lord Monteagle, showed to the Government an anonymous letter he had received, warning him to stay away from Parliament, as a great and sudden blow was to be expected. There is very good reason to believe that this letter was part of Cecil's plan to compromise the Catholic Lords—forty in number—who would probably have received similar letters, if Lord Monteagle had taken the bait; but in this respect the plot failed, through Lord Monteagle's loyalty. If this crime was really intended to be consummated by a few men of obscure character, the loyalty and honesty of Lord Monteagle and others should be an offset to the criminality of the plotters, before attributing the crime to the general Catholic body, which was quite innocent of it.

It must not be forgotten, either, that when men are goaded by cruelty and oppression, it is in human nature that some will seek revenge, or, at least, will aim at bettering their condition by desperate measures. This was precisely the position in which the Catholics were placed at the time indicated. They were already suffering under the most cruelly devised persecuting code of laws which ever disgraced the statute books of a nation since the days of Nero; and while we shall not attempt to justify the mode of revenge adopted by Catesby, Winter, Percy, Guy Fawkes, etc., we do not hesitate to say that there was a palliation for the most desperate measures they might adopt to bring about a change of government; the more especially as they were led into this plot by the machinations of the astute Cecil. But in no hypothesis was the Catholic body in general responsible for the intended crime. There is no excuse for the attempt of the Church of England to inflame the minds of its members against Catholics by the use of such a prayer as is found in the service of the Church, and which we presume was read for the delectation of the Ottawa Orangemen on the date in question, as follows:

"O God . . . who on this day didst miraculously preserve our Church and State from the secret contrivance and hellish malice of Popish conspirators; and on this day also didst begin to give us a mighty deliverance from the open tyranny and oppression of the same cruel and blood-thirsty enemies: We bless and adore thy glorious Majesty, etc."

The second clause is in thanksgiving for the success of a general Protestant plot to overthrow another king for granting a decree of liberty of worship to Catholics, while the first is a thanksgiving for the failure of a plot of a few desperadoes to secure freedom from diabolical persecution. We do not justify either of those plots; but if there is any difference of atrocity between them, the former was, perhaps, the less culpable; or at least Catholics were less responsible for it than were Protestants for the other. The Catholic Church, certainly, never endorsed the plot against James I., as Protestantism endorsed that against James II.,

and endeavors still to excite the prejudices and inflame the passions of the multitude through these events of centuries gone by.

The Rev. Mr. Mackay, however, was not so venomous in his sermon which was his own, as in his prayers, which are the work of his Church.

He told the assembled Orangemen: "Let us never be so blinded by prejudice as to say that they (Catholics) are wholly corrupt. Let us not forget that they are doing a great work; that their missionaries have penetrated the wilds of Heathenism, and their Sisters of Charity have stayed nobly where they were required during epidemics of sickness, and that in some things they may make us blush with shame."

This is candid; but the truths contained in this should be a reason for discontinuing the obnoxious and false prayer service which was composed by Anglican divines who were animated by a spirit of hate.

Mr. Mackay also spoke of the reunion of Christendom. He said that "The terms laid down by the Roman Catholic Church are not such as could be accepted. . . . We say it is useless to discuss the question until the Church of Rome shall have begun a Reformation within her own ranks."

The reformation he demands is that the Catholic Church shall abolish the respect due to images of Christ and His saints and their relics, the doctrine of transubstantiation, prayers for the dead, belief in purgatory, and belief that any miracles can be wrought by God at sacred shrines.

We must remind the rev. gentleman that the deposit of faith of the Catholic Church is immutable because it has been handed down unadulterated from the days of the Apostles. Even for the sake of the reunion of Christendom that faith cannot be changed. In matters of discipline, the Church may make concessions for the sake of peace, if she sees that some great good is thereby to be effected, because the discipline of the Church is a human work, but the faith is immutable because it is divine. It comes from God and cannot be changed. But those who are ready to barter away doctrine, or who profess to be ready to do so for the sake of union, ought not to be so immovable toward peace as Rev. Mr. Mackay appears to be.

Is it not a matter of history that quite a number of Protestant prelates and clergy have attempted to fraternize with Greek schismatics, and with the so-called Old Catholics who held and hold the same belief as Catholics on all the points which Rev. Mr. Mackay has enumerated? Why then should a difficulty be raised against union with Catholics on these same subjects? We have reason to believe that there is not the real desire for the reunion of Christendom where such difficulties are raised. Besides, is not the rev. gentleman bound up already with believers in these same doctrines, inasmuch as they are now held by a large section or party in the Church of England itself? And, even, is not the doctrine of the Real Presence still held by the more strict Lutherans, with whom, we presume, even the Rev. Mr. Mackay would claim some fraternity?

In spite of all the protestations on the part of certain gentlemen that they desire a restoration of unity among Christians, we cannot avoid being of the conviction that it is only a matter of vanity which restrains them when they insist so strongly on a corporate recognition of their sects as one of the terms of union. This is the obstacle which at present exists to union among Protestant sects themselves, and it is avowed; for do not we read over and over again in the Protestant religious press that even now the chief obstacle to the union of Presbyterians and Methodists with Anglicans is the vanity of holding to their respective forms of Church organization and government? They do not object to Church of England doctrine very strongly, but they object to "absorption." They object to the fact that their clergy would have to submit to the humiliation of being subjected to Episcopal ordination before being recognized as clergy of the Church of England. We cannot but think that the same inordinate vanity is the main obstacle to the return of many Anglican clergymen to the one fold of Christ.

The sensational scribe is at present excelling all previous efforts in the realm of the unreal and exaggerated. He knows the thoughts of the Ablegate Satolli and the doings of Rome. Whole columns are printed and read by a gullible public, and the ingenious scribe pockets his money and lays his plans for the next sensation. He tells us that the infant son of the Duke of York is soon to be put into short clothes. This is, of course, an item of great in-

terest, and we sincerely hope that he will tell us when the cutting of the first tooth takes place.

AN A. P. A. FRAUD.

The tactics of the enemies of the Church are the same everywhere. The old apothegm of Voltaire, which was contained in the advice tendered to Delambert as to the way in which religion was to be dealt with, is followed by the adversaries of the Catholic Church in this country and in the United States to this day: "Lie, lie; some of it will stick."

That this is believed and acted upon by our enemies is proved by their every day conduct, but a recent incident of the election campaign which has just closed in the United States is an evidence of this, equally with the green campaign document which was circulated in the interest of the anti-Catholic party during the last contest in Ontario.

Ostensibly, in the interest of the A. P. A. of the United States, there were issued from Washington about two million and a half of pamphlets, franked by A. P. A. members of Congress as campaign literature, but it was discovered that the publication was issued by the Republican committee, with the hope of influencing the recent elections in favor of their party. This document consisted of lying speeches delivered by members of Congress against the Catholic Church, and the Government was thus defrauded of the amount of postage upon this infamous reading matter.

Among the speeches thus circulated was one delivered on June 7 by Congressman Linton, of Michigan, in opposition to the payment of school monies provided in the Congressional appropriation for the support of Indian Catholic schools.

Mr. Linton's speech contained the following passage:

"Will you not take warning from the past by heeding the protests of great religious denominations: by heeding the resolutions passed by many civic organizations; by heeding the demands of almost the entire population of our country, declaring that this nefarious system of paying millions of the people's money to priestly agents or sectarian institutions must immediately cease? So long as you continue this system, so long will the religious agitation now sweeping the country continue."

The false suggestion is here put forward that money has been paid by the United States Government for the support of the Catholic Church, which is not at all the case. The appropriation was given for the education of Indian children, a work which was undertaken by religious bodies, but in which Catholics alone had any success. It is true that religious training was given; but the appropriation was for the secular education which was successfully imparted.

The Hartford Times, a Protestant secular paper, exposes thoroughly Mr. Linton's falsehood in the following style:

"It could be easily proved, we think, if it were necessary to do so, that whatever complaint any Protestant may have against the Roman Catholic Church, or its agents, he cannot find much fault with the work which it does for the Indians. The Government appropriations for schools have been divided up for many years between the Protestants and Catholics, but the amount assigned to the latter has been gradually increased, not because of any political influence exerted by the Church authorities, but because it has been able to show the most excellent results. The Indian Commissioners as well as the Secretaries of the Interior, who have had the direction of Indian affairs, have always been Protestants, and whatever has been done has been, we believe, with their sanction. The Roman Catholic missionary and educational system is especially fitted to deal with benighted races, and there is ample evidence of the value of what has been done for the Indians under Catholic auspices. To try to prevent the carrying on of this work merely in order to restrict and impede the growth of the Church, is to convert the party organization which favors such a movement into an agency for the expression and encouragement of religious partisanship and bigotry."

The fact is that the Protestant schools would have received as much as the Catholic if they had done the same work—but they did not; and this accounts for all the commotion which was raised against the Catholic Indian schools; and to keep up this commotion, the A. P. A. and the Republicans together cheated the Government out of a large amount of money by way of postage, which honest people are obliged to pay on their correspondence. Congressman Linton, who perpetrated most of this fraud on the country by franking most of the infamous literature, was the A. P. A. candidate for his electoral district, and he was elected chiefly by A. P. A. votes.

"OUTRE MER."

Paul Bourget has, in a book entitled "Outre Mer," given the reading public his impressions of the United States. It is well and carefully written, but it lacks the piquancy and humor that distinguishes the productions of Max O'Rell. The American public is well pleased with it, and will, no doubt, reward the author for his complimentary allusions to its manners and institutions. It is perhaps to be wondered at that Americans will take smilingly large doses of flattery. They are too sensible not to understand their defects, and yet when a foreigner lauds them as paragons they nod acquiescence and forthwith the writer becomes a man broad-minded and of imperial judgment. It may be ascribed to the fact that the American Republic has not thrown off the swathing bands of infancy and must be coddled and handled tenderly.

He writes pleasingly of Cardinal Gibbons. He tells us nothing but what has been said a thousand times, and we fail to see how it merits the praise showered upon it by reviewers. It is always pleasant to hear the honied, eulogistic phrase from the lips of strangers, but there is then no necessity to say that they have been touched and cleansed by the purifying fire of genius. It is well to be moderate; it is more in accordance with dignity. Still "Outre Mer" is a very efficacious antidote for leisure hours. Speaking of the Cardinal he says:

"Physiologically Cardinal Gibbons is of the race of those ascetics with whom it seems that mortifications have left just enough flesh to suffice for the working of the soul. Although he has passed sixty years, he appears to be scarcely fifty, so straight he is with his slight and supple figure. . . . Simplicity is everywhere imprinted around this man of prayer and action, on him and around him. . . . The face is at once very serious and very calm. . . . The eyes, of light blue, look with an admirable expression, very soft and very firm, very lucid and very straight, a look of certitude. The modern physiologists have a word curious enough, but very precise, to designate those characters wherein all the powers are subordinate to a central energy, to a fate, scientific or artistic, political or religious, accepted without hesitation. They call them the 'Unified.'"

He refers to the Cardinal's interest in all that regards the workingman, to his confidence in the future of Catholicism, and the high idea he has of the freedom enjoyed by the Church in the United States. "When you have seen a man, you have seen a great thing."

A FEW WORDS ON ANGLICAN ORDERS.

In reference to an article which appeared in our issue of 3rd inst., under the title "The Pope's Message," an esteemed correspondent writes to us in surprise that it should have appeared in the columns of the CATHOLIC RECORD. The article in question was by Innominato, a regular correspondent of the New York Sun, and in it the statement is made that "The Nouveau Moniteur of Rome published a study by Abbe Duschesne, professor of the Catholic Institute of Paris, in which that celebrated critic concluded that Anglican orders are valid."

As our correspondent states that he has always looked to the CATHOLIC RECORD for accurate information on matters of religion, he expresses great surprise that such a piece of information should appear in our columns, as we have always maintained the invalidity of those orders. In reply we have to say that though we have always stated it to be our conviction that Anglican orders are invalid, and we are of the same opinion still, there is no reason why we should exclude from our columns the statement that some other persons are of a different opinion. The validity of Anglican orders is a question which is open to discussion, and there is nothing against Catholic faith in the opinion that, like the orders of the Greek Schismatical churches, they may be valid.

It is a question of history, and not of faith. The points to be decided are: "Were Anglican Orders validly conferred in the first place?" and, secondly, "Were they preserved by a continuous use of a valid form of Episcopal consecration and priestly ordination." We are satisfied that both these questions must be answered negatively. Our correspondent may find these questions exhaustively treated in Mgr. Kenrick's and Mgr. Ryan's treatises on the subject—and we believe that the conclusion arrived at by these eminent prelates is irrefragable. Cardinal Vaughan also recently announced that in his belief not one of the twelve hundred Bishops of the Catholic Church

would admit orders.

As regards we have only of Innominato had before us we would find thing very d attributed to asserted that the belief in This was not tor himself e his history t of ordination consecrating l; appears co —but it th that no val Catholic B Perhaps if Duchesne's that he has spect that this case. At all clergy posse beginning, we believe, half while form for the It is furt even those v not lawfully receive juri supreme at Under this istry could office of th possessed v would be in eated priest

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