

The Catholic Record.

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London, Saturday, Nov. 17, 1894.

THE LATE AND THE PRESENT
CAZAR.

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 seven-
teen 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, in-
asmuch 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 philanthrop-
ists 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 alto-
gether 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 politi-
cal ambition, they were not nihilists
or conspirators against the Govern-
ment, and they knew only their native
tongue, a Polish dialect, but they were
Catholics who endeavored to prevent,
by resistance, the sacrilegious viola-
tion of their church against a brutal
assault made upon it by a company of
Cossacks and police who, under com-
mand of the Russian General, Orzelski,
endeavored to close the church, and re-
move its sacred contents, because there
was an attempt made to beautify it,
and the general declared that one Cath-
olic 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 at-
tendants at the one which was being
improved and decorated.

The Church which was desecrated by
the Cossacks was dedicated to St. Bene-
dict, and was attended by those who
spoke the ancient Lithuanian tongue,
now called the Schmdian dialect.
The Schmdians who had built it had
been told by General Kochanow 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 exam-
ined into. General Kochanow 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 Kochanow was succeeded by
Orzelski, 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 Cos-
sacks and police upon the church, on
General Orzelski'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 in-
to 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 cir-
cumstances 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 deliv-
ered 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 mem-
ber, insisted on being heard in reply.
The Premier declared that debate was
inadmissible, and the Polish representa-
tive was hooted down by the Czech
members, who cried to him: "You bar-
barian, you do not respect the dead."
He answered: "I protest against this
solemnity 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 re-
mains 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 ac-
count of his general fanaticism. It is
to be hoped that this may be true; but
this will be very insufficient repara-
tion 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 in-
demnified for their losses and suffer-
ings, if Nicholas II. is serious in his
professions of greater liberality than
has hitherto characterized the occu-
pants of the Russian throne.

REPLICATION OF "MIS-
TAKES OF MODERN INFI-
DELS."

We learn that the Rev. G. R. North-
graves, editor of the CATHOLIC RECORD,
and author of the "Mistakes of
Modern Infidels," has made an arrange-
ment with the Messrs. John Potter
Company, of Philadelphia, for the im-
mediate 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 under-
taken the work in the conviction that
it should have a large sale, as it con-
tains the most complete refutation of
Colonel Ingersoll's attacks upon Chris-
tianity 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 be-
yond this it has been warmly recom-
mended by a number of Bishops of the
Anglican Church in Canada, the Pro-
testant Episcopal Church of the United
States, and by the most prominent
clergy of the Presbyterian, Methodist,
Baptist, Lutheran and other churches.
Appropos 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 *Can-
adian Album of Men of Canada*:

"In the year 1886 he (Rev. G. R.
Northgraves) assumed the editorial
control of the CATHOLIC RECORD, pub-
lished 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 in-
creased to such an extent that it has
now the largest circulation among the
Catholic papers of the Dominion. In
the year 1885 Father Northgraves pub-
lished his celebrated book, 'The Mis-
takes of Modern Infidels,' it being a
reply to Robert Ingersoll. This book,
which bears evidence of the
highest theological and classi-
cal learning, has already reached
three editions, and is regarded as the
best work of the kind that has been
written in defence of Christianity dur-
ing this generation. It has received
exhaustive commendations, both from
the secular and religious press of Cath-
olic 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 mischiev-
ous of modern sceptics' objections
against the truth and inspiration of
Holy Scripture, and it furnishes a re-
liable 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, su-
perior 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 CELE-
BRATION.

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 Angli-
can church, where one of the Ottawa
clergymen, the Rev. A. W. Mackay,
preached a sermon supposed to be ap-
propriate 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 exter-
mination against Catholics of the
present day, for the supposed or real
crimes of a few hotheads nearly three
centuries ago.

Concerning the celebrated Gun-
powder plot of 1605, when a few non-
inal Catholics, of courage indeed,
though of no standing among Catho-
lics, entertained the idea of blowing up
both Houses of Parliament, together
with the King, there is the best pos-
sible 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 Parli-
ament, 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 in-
tended 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 at-
tributing the crime to the general
Catholic body, which was quite inno-
cent 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 pre-
cisely the position in which the Catho-
lics 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 govern-
ment; the more especially as they
were led into this plot by the machi-
nations of the astute Cecil. But in
no hypothesis was the Catholic
body in general responsible for the
intended crime. There is no ex-
cuse 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 pre-
sume 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 con-
spiracy and hellish malice of Popish
conspirators; and on this day also
didst begin to give us a mighty deliv-
erance 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 wor-
ship 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 be-
tween them, the former was, perhaps,
the less culpable; or at least Catholics
were less responsible for it than were
Protestants for the other. The Catho-
lic Church, certainly, never endorsed
the plot against James I., as Protest-
antism endorsed that against James II.,

and endeavors still to excite the pre-
judices and inflame the passions of the
multitude through these events of cen-
turies 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 pre-
judice 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 con-
tained 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 re-
union 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 use-
less 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 re-
union of Christendom that faith can-
not be changed. In matters of dis-
cipline, the Church may make conces-
sions 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 diffi-
culty be raised against union with
Catholics on these same subjects? We
have reason to believe that there is
not the real desire for the re-union of
Christendom where such difficulties are
raised. Besides, is not the rev. gentle-
man 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 pre-
sume, 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 gov-
ernment? 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 humili-
ation of being subjected to Episcopal
ordination before being recognized as
clergy of the Church of England. We
cannot but think that the same in-
ordinate vanity is the main obstacle to
the return of many Anglican clergy-
men 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 re-
ligion 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 evi-
dence of this, equally with the green
campaign document which was circu-
lated in the interest of the anti-Catho-
lic 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 Con-
gress as campaign literature, but it
was discovered that the publication
was issued by the Republican com-
mittee, 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 Con-
gressman 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 popu-
lation of our country, declaring that
this nefarious system of paying mil-
lions 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 for-
ward that money has been paid by the
United States Government for the sup-
port of the Catholic Church, which is
not at all the case. The appropria-
tion 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 suc-
cessfully 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 what-
ever 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 re-
sults. 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 educa-
tional 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 move-
ment into an agency for the expression
and encouragement of religious part-
isanship 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 com-
motion, 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 litera-
ture, 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 pub-
lic his impressions of the United
States. It is well and carefully writ-
ten, but it lacks the piquancy and
humor that distinguishes the produc-
tions 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 ac-
quiescence and forthwith the writer
becomes a man broad-minded and of
impartial judgment. It may be as-
cribed to the fact that the American
Republic has not thrown off the swath-
ing 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 neces-
sity 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. . . . Sim-
plicity 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 curi-
ous enough, but very precise, to desig-
nate 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 'Unif-
fied.'"

He refers to the Cardinal's interest in
all that regards the workingman, to
his confidence in the future of Catho-
licism, 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 ap-
peared 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 correspond-
ent of the New York Sun, and in it
the statement is made that "The
Nouvelles Moniteur of Rome published
a study by Abbe Duchesne, 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 informa-
tion should appear in our columns, as
we have always maintained the in-
validity of those orders.

In reply we have to say that though
we have always stated it to be our con-
viction that Anglican orders are in-
valid, and we are of the same opinion
still, there is no reason why we should
exclude from our columns the state-
ment 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 noth-
ing 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 con-
ferred in the first place?" and, secondly,
"Were they preserved by a continuous
use of a valid form of Episcopal con-
secration and priestly ordination?"
We are satisfied that both these ques-
tions 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 em-
inent prelates is irrefragable. Cardi-
nal Vaughan also recently announced
that in his belief not one of the twelve
hundred Bishops of the Catholic Church

would admit

orders.

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