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Catholic Record.

London, Sat., May 16th, 1891.

THE IRRECONCILABLES.

We deem it proper to refer once more to the little flary made by the anti Catholic party in the Ontario Legislature immediately before adjournment. Mr. Meredith

"The R)man Cath lic Bishops of the neighboring province had contended that they had a right to usurp the control of the educational system, to the exclusion of all others of a different faith."

As the orator did not quote from any pastoral letter or circular issued by any of the Blahops of Quebec on the subject of education we must not attach unlimited credit to every statement he made on the subject. But there is one thing certain about Separate school education in that Province: it is that the Protestant Blahops and ministers have the education of the Protestant youth exclusively in their own hands. There is a Protestant Board in the very Council of Education, and the acting superintendent of all the Protestant Separate schools in Lower Canada is a Protestant minister of the Anglican persuaslon. In fact, as the Hon. Mr. Colby said from his place in the House of Commons

"We Protestants in Quebec are allowed to manage our schools, colleges and academies, without let or hindrance on the part of the Catholic government. Whatever we suggest is permitted; whatever we ask for is granted. We are left to ourselves to decide what is best for the Protestant education of our Protestant

There is no man found either in or out of the Quebes Legislature to act the part of Mr. Meredith in calling the attention of the country to the interference of Protestant ministers or Bishops in the management of schools or in their selection of text-books sattable for the education of Protestant children. It is reserved for the Conservative Protestants of Ontario to institute a persecution of cheese paring minutiæ against the rights or privileges of the clergy to look into or suggest anything in the education of youth.

The British North America Act may not have provided for the interference of Bishops in school matters, but the common corsent of nations with any claim to Christianity has always favored, and demanded even, the attention of the clergy to school matters and the vigilant superintendance of priests and B shops over academies and universities. Because the Act does not empower the Bishops to take late their own hands the education of Catholic children, therefore Mr. Meredith thinks they should not be allowed to go near the schools or ask what books are placed in the hands of the children. If the State undertook to recommend books of an immoral or atheistic tendency would it not be the duty of the Bishops to interfere? Would not the parents, the ratepayers and trustees all expect that the Bishops would sound the alarm and openly warn all children egainst attendance at such schools? Bat it may be said in a Christian country like Canada such a state of things as introducing athelstic or immoral books into schools would be an utter impossibility. All we have to say In reply to this assertion is that what happened in other Christian countries may occur in Canada. In France, Italy and other nations, where the education of the youth was taken out of the hands of the Jesuit Fathers and of other teaching orders, both infidelity and immorality were taught and practised; and although neither is permitted, so far, in Canada, the negation of all religion in schools must necessarily lead to the negation of all morality. If will be always necessary religion and education go hand in hand in the training of our youth, no matter what the British North America Act or Mc. Wm. R. Meredith may opine or say to the contrary.

While we must take care not to hurt the feelings of any child," said Mr. Mere dith, "we must insist that the State, not the Church, has the right to control the elucation of a child, no matter what his raligious opinions were."

Yet Mr. Meredith pretends to be a p actical Christian, and as such no doubt m ist have read the words of command g ven to the Church by God Himself, forced? How would Mr. Meredith feel see that this completely undermines the to prevent the teaching of error, " But

State) and given over to the tender mercles of a Tom Payne or a Profestor Tyndall? Would be still persist in saying that the State has the sole right to control the education of his children no matter what the opinions of Mr. Meredith were; would Mr. Meredith consent to have his children brought up infidels or freethinkers? To what other conclusion may his principles lead? If the State has the sole control of the education of youth neither he nor any other Caristian parent could consistently object. But there are no Tom Paynes or Tyndalls in Canada. Possibly there are not many, but we know there are some professors in our Public schools as much opposed to Anglicanism or Catholicity as Tom Payne or other un believers could be to Caristianity.

Lat us suppose the possibility of Mr. Meredith assuming the reins of power, would not Mr. James L Hughes be called to the Ministry of Education? And how could any Catholic parent entrust the education of his children to the State when the State were composed of Messrs. Wm. R. Meredith, James L. Hughes, Rev. Dr. Wild and a few other characters notorious for their bigotry and their batred of the Catholic name and instincts.

We are very much gratified to see the name of our old-time friend, Solomon White, M. P. P., on every division list in favor of Catholic rights and immunities in Separate school legislation. Mr. White has been always on the Conservative side of the House, and an upholder of Mr. W R. Meredith's leadership; but when the French language was proscribed and when attempts were made to prevent priests or Bishops from looking into their own Catholic Saparate schools and examining the books placed in the bands of Catholic children, Mr. White spoke against such dastardly attempts at persecution, and voted against his own leader. We are glad to be able to congratulate North Essex in having for representative a Catholic who, on principle, stands on the Tory side of the House, but who can rise superior to party and cast an independent vote on every occasion when F. each nationality or Catholic faith and practice are assailed. We wish we could say as much of the soi disant Catholic member for Kent.

THE HERESY TRIALS.

In the present disposition of Protestantism to close its eyes to diff rences of faith, or rather of opinion, it could scarcely be expected that prosecutions for heresy would be of frequent occurrence. No one imagines that at the present time the sects are less tolerant of unbelief in doctrinal matters than they have hitherto been. Among Presbyterlans, who have been most rigid in their adherence to their humanly-made standards, we have witnessed, recently, many instances wherein the greatest latitude of belief has been allowed : as in the cases of Dr. Dodds, of Edinburgh, and Dr. Briggs, of New York, both of whom maintained in public propositions which must end in the denial of all Carletlanity. Yet there is a large party in the respective Churches who sustain openly both of these men, and they are placed in positions in the theological institutions of their Churches wherein they do most harm by propagating their doctrines among the rising generation of ministers.

If at the present time open infidelity is so prevalent, it needs not the gift of prophecy to be able to foretell that under such auspices there will in a few years be little, if any, difference between Bob Ingersollism and so called "Orthodox" or " Evangelical " Presbyterianism.

Those Protestants who have still some faith in Christian dectrine within them do not conceal their alarm at this condition of affairs. A number of the ablest Presbyterian divines in America, aware that the very existence of their Church is threatened, are devoting themselves just now to the task of refuting Dr. Briggs. One of these, Dr. Green, of the Princeton Theological Institute, complains that the extreme partisan attitude so unwisely taken by Dr. Briggs at this juncture allows

no discretion." Dr. Green seems not so much scandal. ized that such opinions should be held in the Church as that Dr. Briggs has forced on the discussion as to the inerrancy of Holy Scripture; and, certainly, the latter by his defiant attitude leaves to the Church no alternative except to approve or condemn. Dr. Green continues :

"It compels the Caurch nolens volens to face the alternative of endorsing or refusing to endorse the sentiments of his Inaugural. To take no action is to endorse and quietly to suffer these sentiments to become the ruling policy in the seminaries of the Church tor all time to come. And to do this is to change its base completely, to permit its doctrinal standards to fall into contempt and to give up its cardinal tenet of the supreme authority of the revealed Word of God."

It must be added that not only does Dr. Briggs attack the truth of Scripture, Go and teach all nations." How can the but he endorses the German Rationalistic Church teach any nation where Mr. Protestant view, which eliminates the that there is in the Church a divinely Merodith's principles are upheld and en- miraculous from religion. It is easy to appointed authority which has the right

hands by an infidel government (the reliability as a truthful record of exists, it existed also at the time when miraculous events, and it will be of no they themselves set up the standard of more authority than the Hindoo Padus, or revolt against the Oatholic Church. the Zend Avesta of Zorvaster.

S) great is the alarm created by the position that it has been decided to bring not the case its existence may fairly be Dr. Briggs to trial for heresy. The Presby teries of Pailadelphia and Washington have passed resolutions, by large mejoritles, petitioning the General Assembly to put the matter to trial. The New York Presbytery, not so decided in its tone, has appointed a committee which is to report at the May meeting in favor of such action as the committee may seem to be desirable. Presbyterianism itself is in the balance, and though Professor Briggs may moster in the Assembly a strong following, there can be little doubt his teaching will be condemned, unless some compromise be effected similar to that which was reached a few years ago by the Canadian General Assembly when Rev. D. J. Macdonnell was charged with throwing a doubt upon the doctrine of everlasting punishment. But an uncertain sound in the present case must inevitably result in the spread of the obnoxious doctrine ; while a certain sound aiming at suppressing such teaching may result in disintegration, which would be extremely provoking at the very time when it is the fashion to regard union of the various sects is close at hand.

It is certainly a remarkable phenomenon that heresy trials should multiply as they have recently done in the face of the fact that almost all the Protestant Churches now concern themselves less about their distinctive doctrines than they ever did before. This is so notably the case that a recent issue of the New York World says :

"There is a broader spirit in them now there is a broader spirit in them now than at any earlier time: they pay less attention to the minor matters of the law: they have far less to say regarding doctrines, and concern themselves more with matters of conduct. So notable is this tendency, indeed, that the lines of demarcalian between the average demarcation between the several churches have grown very faint in these latter days--to faint as scarcely to be discovered by the onlooker, so far at least as the Protestant denominations are concerned.

Notwithstanding this fact, we have never heard of so many heresy trial as have recently agitated the Protestant world, both in America and Great Britain, especially in America. The World gives the following, which is, no doubt, the correct explanation of the phenomenon :

"The Churches are manifestly less dis-"The Unurches are manifestly less disposed than ever to go heresy hunting, and yet heresy trials multiply. The inference seems unavoidable that there is more of heresy now than at any former time, or that it is less disposed to put a bridle upon its tongue; and probably both these things are true."

There is no doubt that the Churches are predisposed to shut their eyes to every heretical teaching unless it be so extreme as to threaten the most fundamental doctrines of the Christian religion. But even when the ecclesisatical courts find a preacher guilty, they cannot inflict t punishment which will be a terror. Condemnation will not exclude them from the pulpit; for, as in the case of Rev. Mr. MacQueary, if they are suspended from the ministry in their own Church, they will find the doors of other churches thrown wide open to receive them as martyre to the truth. Tals gentleman, extremely Agnostic though his views s, at all events, to be honest their expression. He stands upon the ground which Protestantism necessarily takes in all controversy with Catholics-the ground of individual interpretation or private judgment. He denies that there is any authority in the Protestant Episcopal Church which has the right to-restrain him. Recently, in a lecture which he delivered in New York, he said : "The reformers little thought that in

denying and destroying the Church's supremacy, they were using weapons which could and would be turned against the Scriptures. When one authority is overthrown, it is proposed to substitute

another." This is exactly the weak point in Pro-

testantism of all shades. While we certainly do not and cannot ympathize with the Rationellem or Delam of those who have been charged with the heresies we have indicated, and while on the other hand we perfectly appreclate the zeal of those who are urging on the prosecutions, inasmuch as they desire to preserve in their respective sects some serablance of Christian truth, we must say that whatever consistency there is in the whole aff ir belongs to the prosecuted parties. They are acting upon the palmary principle upon which all Protestantism is based—the supremacy of the individual judgment as to the interpretation and sense of Holy Scripture. The prosecutors in all these cases are horrified at the denial of the primary truths of Christianity, but they do not reflect that they have themselves brought on this state of affairs by substituting private judgment for the supreme authority of the Catholic Church in all matters of faith, morality

and Church discipline. When they prosecute unorthodox clergymen for heresy, what do they imply? It is equivalent to an assertion

If his own children were taken out of his authority of Scripture. Take away its if such a divinely appointed authority that its subjects could be law-abiding tain now that everything which Taey imply that this authority is constant and indestructible; for if this be called in question at any time. It existed, therefore, when Henry VIII. established the Royal supremacy. It was of obligation when John Knox inaugurated the "thorough godly Reformation" in Scotland, and when Martin Luther, John Calvin and Zwieglius did the same in Germany and Switzerland; and all of these coryphæi of Protestantiem should have speakers in America, who did not consubmitted to it. It is, therefore, clean ceal their delight at the overthrow of that only the Catholic Church can assert this authority. She alone can preserve intact and unchangeable the deposit of faith which Christ commanded His Apostles to teach to all nations; and this fact alone should convince the contending factions in all the late hereey trials that the only security for the preservation of Coristian faith is to be found in the Catholle Church.

SOCIETIES.

Italy does not seem to enjoy the baleyon state of peace and prosperity that was promised by the revoluntionary party when Rome was taken possession of by King Victor Emmanuel, and its rightful ruler, Pope Pius IX, was confined to the halls and enclosed gardens of the Vatican. The people are burdened with a heavy taxation, such as never was experienced under the mild sway of the Papal reign. Thousands are fleeing the country and carrying with them the spirit of discontent and hatred of all governments, engendered at home by the exactions of their new masters. The secret societies of the Mafis and Carbonari, with which all Italy and the Cicilies are honey combed, are setting all law at defiance, both at home and abroad, Brigandage is still rampant, and there seems no force or energy in the Government capable of coping with it. Waile outrages of the most diabolical nature were being perpetrated in the mountainous districts, the Government was not seriously alarmed; but now the whole population, as well as the men at the helm of state, are in a condition border ing on consternation since the enemy of all order and good government is making itself felt within the very walls of the capital. Despatches from Rome dated

May 6th declare that: "Startling rumors are circulating in the city and causing much alarm at the Vatican and in Government circles The rumors originated after a fire which yesterday evening was discovered in the barracks occupied by the Carbinieri, a picked body of armed and mounted policemen, called the Gendarmeri. The flames, in spite of the Carbineers, assisted moned to the scene, soon spread to the binieri barracks, where the stock of forage intended for the horses was stored. The stables were soon attacked by the ames, and the terrified horses, liberate with difficulty by the stable guard, rushed frantically down the banks of the Tiber where they were afterwards recaptured.

Since then it has been ascertained that the fire was undoubtedly of an incendiary origin, and that it was the work of the Socialist or revolutionary element, now such an object of terror to the authorities who have taken in hand the governmen of all Italy with Rome as its capital, Coming on the heels of the terrific explo sion of two hundred and fifty tons of gun powder, which shook the whole city, as i by an earthquake, and damaged, it is thought, irretrievably the magnificent stained glass windows of St. Peter's and of other shurches, the burning of the Government cavalry storages, added to the general alarm, and caused macy wise heads to ask "What next?" The ungovernable multitude of idlers and irreligious knight errants, that have been at tracted to Rome by the revolutionary party of which Crispi and Mazzloi were the leaders, fancy that every outrage will be overlooked if only perpetrated by the right men and in the name of liberty. Since the departure of the French troops at the time of the Franco-Prussian war, and the occupation of Rome by the King of Sardinia, nothing has been left undone to degrade religion, in the eyes of the Roman populace. The Pope's remonstrauces have been totally disregarded by the new Parliament, the religious orders of men and women whose mem bers gave gratuitious instruction to the youth of the city, or tended the poor and the bed ridden in the hospitals, have been all banished, and their convents seized upon, to make room for the military. The grandest old monuments of piety have been torn down and erased with vandal barbarity; and laws were passed to compel young priests and students ready for ordination to join the ranks of the army. All these outrages done in the name of law and sanctioned by Government, could not help lessening the respect for religion and public mortality that ought to prevail in every civilized community. The new government, which supplanted the paternal regime of the Popes, imagined that it could dispense with all forms of religion ;

and virtuous without any belief in a here- they held in the sixteenth and seven after, or any restraint on the human passions by the knowledge of the law of God they would not be agitating for a or the fear of His judgments. The results visible in the general disregard for law and order that obtains in every populous centre of the peninsula. The lodge room and the secret chamber are now held in more veneration than the temple of the living God, and no man can promise himself security of life and property unless he become a member of some one of those detestable societies.

The Protestant journals and public

the Pope's temporal power, and who applauded Mazzini and Garibaldi in their efforts to uproot Catholicity, could not have foreseen the inevitable consequences of such impious and unjustifiable proceedings. They certainly did not forecast that what they considered acts of true patriotism were nothing more or less than bold and satanic attempts at the uprooting of the very ITALY GOVERNED BY SECRET foundations of Christianity, with all its morality and all its civilizing influences. It is not to be conjectured for a moment that serious writers and orators-30ms of them statesmen-would connive at the destruction of all that is loveable and God-fearing in that favored land of Italy. Yet all this, unfortunately, has come to pass under the eyes of Europe and America. What diplomatists of both bemispheres considered an advance on the path of progress has been a retrogade movement all along the line. When the influence of the Church began to wane, Socialism and the Mafia societies began to grow in importance. When the Head of Catholicity became a prisoner in his own nalace the brigand and the secret plotter talked abroad and defied all law.

It is about time the Protestant world should open its eyes to the true state of this world's affairs, and acknowledge that nothing is gained for society-no honors acquired for Christianity nor any glory added to civilization-in the destruction of the Papacy. But whatever they may think or devise, and whatever sympathy they may evince towards Italian cutthroats and dagger societies, the Papacy is bound to live and flourish. It has overcome worse and more formidable enemies than the Mafia or their friends and sympathizers and abettors in Eng land and America, for He whose words shall never pass away has said "The her."

A BELIGERANT ANTIRITUAL IST.

A determined anti-Ritualist, Mr. Luke K. Noyes, writes to the Mail a letter which appears in that journal of the 8th inst. Mr. Noyes says:

"What then is Ritualism? If it be what many think it is, and claim for it, namely, an æsthetic development in worship, then the contest that is being waged against it has no solid foundation; but if, ou the contrary, it be an attempt to throw back the reformed Church of England to the condition in which the Reformers found her, and to restore forever discarded, then I say the fight are not "clear and ringing" on these against the Ritualistic schism is justi fied at all points, and it must be main-tained at all cost."

Further on this beligerant writer con-

"The question at issue is this : 'Shall the Church of England in Canada remain a Protestant and Reformed Church, or shall she return to the teachings and practices of the Church of Rome Ritualism is the effort to bring her back to the Roman obedience, and to restore Rome's teaching; and where the Ritualists have fully developed

they have simply developed into the propagators of Romish error." We have before now frequently protested against the venom poured out by socalled Evangelicals against the Catholic Church, when they rail against Ritualists, who are simply the exponents of one of the forms which Protestantism takes by virtue of its primary principle of private judgment. The Ritualists Christi is not mentioned as one of these are at least as impregnable in their position, on this principle, as the most rabid Evangelicals or Low churchmen. They are as much entitled as Mr. Noyes himself to hold their own views of the proper interpretation of Scripture; and they have very solid reasons for believing that their interpretation is correct when they state that the Low churchmen have rejected many things which are taught in Scripture. It is nothing less than last named party to assume that they are infallible, or that because the first Protestants rejected or adopted a doctrine, that it is therefore certainly false or true : and that it must be " forever are as truly Protestant as are the Low Churchmen. They are equally the product of the ecclesiastical rebellion which its propagators are so fond of naming by that very inappropriate title "the Reformation." There is no honesty in abusing Catholics on account of the idiosyn cracies of Ritualism.

The Presbyterians, who are surely as good judges of sound Protestantism as are also ordered to be celebrated.

teenth centuries is irrevocable, or revision of their Confession of Faith. It of such atheistic education are too plainly is certain that when this revision will be completed, the "Standards" will be made broader. That is to say, that several doctrines which were once held to be certainly divine truth, will be lett as open questions. Anglicanism is no more infallible than Presbyterianism; and even if it were true that Anglicanism had decided "formally and forever" that certain things are to be regarded as divine teachings, it would not follow that they must be accepted by the present generation, which in human knowledge is fully as wise as genera. tions gone by. Only an infallible Church can assert that its decisions are irrevocable. This the Anglican Church does not even claim to be; and the claim would be supremely ridiculous if it were made. Yet Mr. Noyes practically makes this claim when he asserts that its formal decisions are to be adhered to

> forever." But is it true that the Church of Eag. land has ever formally decided against the doctrines enumerated by Mr. Noyes He enumerates 1, Mariolatry, which he explains to be the honor which Catholics pay to the Blessed Virgin. 2. The seven excraments. 3. Certain holy days, among which the feast of Corpus Christi is par ticularly specified. 4 Receiving the Communion at Easter time. 5 Monthly Communion, 6, Praying before the crucifix and making the sign of the CTOSS.

Now it is a fact that there is no formal condemnation of these doctrines and practices by the Church of England, It is notorious, and the statement is made by Lord Macaulay in his history of Eng. land, that the formularies of the Eoglish Church were constructed on the compromise principle, so as to include within her fold as many Englishmen as possible, whatever might be their belief on these and other points.

Lord Macaulay is not alone in making this statement, Archdeacon Boddy, of Toronto, who is certainly as decided a specimen of Low Churchism as Mr. Noyes, declared, in a sermon delivered the Sunday before last in St. Peter's church of that city, that " our Church in the Articles to a large extent has left many matters open, declining to speak so pointedly as to exclude good men from her communion because in such gates of hell shall never prevail sgainst things they cannot see eye to eye." As a reason for adopting this course, he said: "We know that about many questions Christians maintain very different views, and this though equally distinguished for their religious attainments." It is true the Archdeacon says that in plainly essential matters such as "the nature of God, and the Holy Trinity, the sufficiency and authority of Scripture as well as on the errors of the Church of Rome" the language of the thirty-nine Articles is " clear and ringing," but for this very reason it must be acknowledged that the things mentioned by Mr. Noyes, are not "errors of the Church of Rome ;" for the Articles

subjects.

He mentions : Marielatry, which means the adoration of Mary as a goddess-a doctrine which is not a teaching of the honors Mary as the Mother of God ; and nowhere do the thirty nine Articles condemn this practice. 2: The seven sacraments are not denied in the Articles. It is stated in the Anglican "Standards" that there are two sacrments which are generally necessary for salvation," but it is not asserted that there are not other sacraments which are at least useful in certain states of life. There are many members of the Anglican denomination who assert that the other five sacraments are implied. Holy days are appointed, and the list of them is to be found in the calendar of the Book of Common Prayer, Corpus holidays, but the Thursday before Easter is, a day which is as truly dedicated to the Holy Sacrament of the Eucharist as is the feast of Corpus Christi, It is the feast of the institution of the Sacrament, and the fact that it is kept by the Church of England, coupled with the statement of the Preface on Ceremonies that it is within the province of the Caurch to appoint " the public and common order" of the liturgy, is an acunmitigated arrogance on the part of the knowledgment of the Catholic Church's right to appoint one or two days as she sees fit for the commemoration of any mystery. 4 So far from condemu. ing the Easter Communion, the Praverbook prescribes Communion three times so held. But in any case, the Ritualists a year; and thus, 5, it implies that it is a pious practice to communicate - a practice which, certainly, is not to be condemued if it be fulfilled monthly. 6. Praying before a crucifix is nowhere condemned; and so far from condemn ing the use of the sign of the cross, it is expressly ordered to be used in the administration of baptism. In the Prayer Book, two feasts of the Holy Cross

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