

The Catholic Record.

Published Weekly at 45 and 48 Richmond street, London, Ontario.

Price of subscription—\$2.75 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Laodicea." THOMAS COFFEY.

Publisher and Proprietor, THOMAS COFFEY, Messrs. LOREN KING, JOHN NEIGH, J. NEVEN and M. C. O'DONNELL are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

Rates of Advertising—Ten cents per line each insertion, actual measurement. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Advertisers must be paid in full before the paper can be stopped.

London, Saturday, Nov. 21, 1891.

DR. HEBER NEWTON ON HERESY HUNTING.

The Rev. Dr. Heber Newton, of the All Souls' Protestant Episcopal Church of New York, preached on Sunday, the 8th inst., in his church, on the acquittal of Dr. Briggs by the New York Presbytery of the charge of heresy. Dr. Newton is well known to be about as far advanced as, if not further than, even Dr. Briggs on the path of Rationalism, so it is not to be wondered at that he has a fellow feeling for him.

He was publicly brought to task by the celebrated Father Ignatius, who masqueraded in New York and elsewhere through the States under the garb of a Benedictine monk, this summer, until during his absence from his Abbey at Llanthony, in Wales, all his monks, except two, to the number of seventy eight, abjured Protestantism and had the happiness of being received into the Catholic Church.

Dr. Newton denied the Trinity and Incarnation and other mysteries of religion, and preached against them, and for this he too was to be brought to trial, and even he himself demanded that the trial should take place.

With the case of the Rev. Mr. MacQuary before our eyes, there is little doubt how such a trial would have resulted. Mr. MacQuary was condemned of dangerous heresy for nothing worse than all that in which Dr. Newton glories; and, having been suspended from his functions in the Church of England, he was received with open arms by the Unitarians, with whose tenets, or rather, absence of tenets, his teachings are more congenial than with those of the more conservative parties among Episcopalians.

If Mr. Newton's trial had taken place he would also, undoubtedly, have found a resting-place in the same fields. The Church of England is in that condition that all shades of contradictory belief are taught therein, and though the thirty-nine Articles are to be found in its standards of belief, they are either evaded by subtle interpretations or openly denied, and any one can believe within its fold whatever he pleases. When, however, such open Rationalism as that of Mr. MacQuary or Dr. Newton is brought before its ecclesiastical courts, it cannot but take cognizance thereof, and condemn it; for the bulk of the clergy at least retain some general faith in the principal truths of Christianity.

We may presume, therefore, that the reason for which Dr. Newton has been allowed to retain his position in the Church without molestation is somewhat similar to that which induced the New York Presbytery to dismiss the case against Dr. Briggs, namely, for peace's sake.

By permitting these two ministers to follow their own courses, the Churches to which they belong practically proclaim to the world that Christ, in sending His Apostles forth to teach all nations, gave them nothing to teach; and this is exactly what Dr. Newton declared in the sermon to which we have referred.

The favored subject of the discourse was "heresy hunting," which is represented as a most odious thing. We are told that "Dr. Briggs could not receive the Bible as the very word of God, and the reality of a revelation which Bible worshippers are clamoring for can never be conceded by modern thought to the book as a whole." For this he praises Dr. Briggs, who "by his ability" has "turned on the light, scattered the clouds; and men saw the truth as they had not seen it before."

"We are moving into regions of thought where forms of faith must be elastic, where they cannot restrict the faith itself. Men will no longer be bound by the letter of the form, but by its substance and spirit. Then the dead hand of the past may not be stretched upon us of the living, and our minds be compelled to square our thoughts by the thoughts of the past."

All this means in plain English that the doctrines which have always been held as revealed by Christ, and taught

by His Apostles, are unworthy of credit in the light of modern thought and science. This is precisely the language of Bob Ingersoll in his lecture on "skulls." If this be Christianity, we may as well go a step further and say with Ingersoll also, that between Christianity, Buddhism, Mahometanism and Fetichism there is scarcely room for choice on the score of consistency with reason.

In another column we have some remarks on a recent sermon on the Apostolicity of the Church, delivered by Dr. Potter, Dr. Newton's diocesan Bishop. Is it possible that the Protestant Episcopal Church can hold two teachers of views so opposite? If so, either Christianity is itself a farce, as far as the teaching of truth is concerned, or the Episcopal creed is a fraud on the very name of Christianity. The former alternative we cannot accept. Is there any way to avoid the second? We do not see it.

A JINGO EDITOR IN A PASSION.

The editor of the Ottawa Citizen is not an annexationist. He is most decidedly opposed to annexation. He is an energetic, fearless, outspoken, stalwart jingo. He wants to cling to the flag that braved a thousand years the battle and the breeze; and no doubt he fully believes that Britain will eventually rule the whole world, after which she will look about for other worlds upon which to plant the Union Jack.

As Canada is a free country, our Ottawa friend has a perfect right to become inflated, balloon-like, with all these aspirations, but he should not turn the nose upon his fellow-Canadians who do not think as he thinks as to the best course to pursue in order that a grand future may be attained for our country. We do not desire to enter upon a discussion of the question of political union, or annexation, with the United States. The agitation is now only in its infancy. If after a time it becomes the topic of the day in every section of the country, it would be most wise, we think, to proceed with its discussion in a calm and judicial fashion.

All Canadians should divest themselves of old-time prejudices and predilections and face the contest like men of honor and men of sense. The line of action adopted by our Ottawa contemporary will undoubtedly weaken the cause he has at heart and strengthen the position of his opponents. In an article published a few days ago he gives biographical sketches of Messrs. Goldwin Smith, Edward Farrer, Sol. White, Dr. Brien and Hon. Chas. Langelier, which is very interesting matter in its way. It would be more appreciated, however, did it contain less bitterness. It is quite evident that our Ottawa friend is one of those gentlemen who will not permit others to differ from him in opinion, and the tone of his production would lead us to suppose that those who dare do so should be straightway annihilated. It would, we fancy, be more to the purpose were he to have entered on a discussion of the question on its merits. Life-sketches of annexationists, their uncles and their cousins and their aunts smack too strongly of the fish market to have any weight in the minds of level-headed and practical Canadians.

AN ANGRY DUKE.

A conference of the Liberal-Unionists, we are advised by cable, was held at Manchester a few days ago. Sir Henry James was not slow to make the Irish situation a point against the granting of Home Rule to Ireland. He said that the faction fights which occurred in Cork proved that the policy of the Liberal-Unionists was the only correct one. The English Tories are not, however, in the habit of taking a broad-minded view of any question and it is not at all likely that English public opinion will to any great extent be influenced by the statements of the leaders of the aristocratic element.

The average Englishman will probably conclude that a riot in Cork reflects a certain amount of discredit on the people of that city, as would a riot in Trafalgar Square in London be a very disgraceful occurrence in the metropolis; but in neither case would it be fair to assume that such happenings were proofs that the people, as a whole, were unfit for self-government.

At the same meeting the Duke of Argyll made a speech that will no doubt injure the cause he has at heart and materially assist Gladstone. The leader of the Liberals he characterized as a fanatic who is incapable of argument, and the followers of the "Grand Old Man" were, His Grace claimed, "mere puppets." It is a terrible thing to see a noble lord in a tantrum, and

doubly so when he has been honored by an alliance with royalty—even if he occupied only a place but a step above that of the butler. Argyll should show a better example to the other lords and lordlings of the Empire. Time was when these gentlemen were looked upon by the English people with pride; but many of them now receive, and richly deserve, nought but contempt. The intense greed, the ridiculous pomposity, the loose morals, and the scandalous debauchery of a goodly number of them, have served to bring about an agitation in favor of a dissolution of their privileges in legislative matters, and the sooner it happens the better. A loud cheer will go up from the British populace when this cob-webbed toll-gate has been swept from the Empire.

A MODEL NEWS MANUFACTURER.

The manner in which the London Times manufactures news was illustrated fully during the sitting of the Special Commission which tried the charges brought by that journal in union with Attorney-General Webster against Mr. Parnell and the entire Irish Nationalist Parliamentary party.

It was thought a good card to play against the Liberals of England, and against the cause of Home Rule, in order to sustain Lord Salisbury's Government, to accuse the Nationalists of all the crimes which had been committed in Ireland for years. With this object, in the notorious article on "Parnellism and Crime," which was the primary cause of the appointment of the Commission, the Irish members were accused of complicity in the Phoenix Park murders, the dynamite outrages of the secret societies, moon-lighters' deeds of revenge, and indeed all the atrocities which were anywhere discovered in the country, or imagined in the fertile brains of the Irish police force.

But the discovery of the unfortunate Piggot's forgeries spoiled the nefarious plot by which it was hoped to ruin the Irish cause. It was then proved that the forged letters of Piggot were paid for at a good round rate, and not only so, but that the Times was ready to pay for plausible news of any kind and from any quarter of the world, provided its objects would thereby be promoted. Irish Nationalism would thus be killed, and the Times would undoubtedly be well paid from the Government secret service fund for the aid furnished to sustain them.

But though it thus became known that the Times was unscrupulous when a party purpose was in view, it was still supposed by most people to be an enterprising journal as regards the furnishing of correct intelligence on ordinary subjects, from all parts of the world. If a Times correspondent were in Berlin or Paris he was supposed to have access to the best sources of information as to the designs of kings, emperors and governments throughout Europe, and to be able to form accurate judgments on them. If he were in Rome, all the plans of the Holy Father regarding the administration of the Church were supposed to be to him an open book.

Catholics generally were aware through the Catholic journals that most of the Roman items thus furnished to please the palates of gullible readers were fabrications, but the general public accepted them, and the Times got credit for its energy and enterprise.

But last week a circumstance occurred at Ottawa which serves to throw some light upon the methods of the London Thunderer, and unless the Canadian public love to be gulled they will be very slow in future to believe as gospel what appears in the Times on any subject, except such as occur so openly and publicly that no one can be deceived about them.

One Mr. Philip Robinson appeared in Ottawa only a few days ago, as correspondent of the great Times, and in this capacity he was lionized by the admirers of the Thunderer. But it suddenly became known that he had been cabling news to his journal of the most absurd character. This news regarded matters which might pass muster three or four thousand miles away, but face to face with facts on the spot where the events were supposed to be occurring it was simply ridiculously amusing.

There has been considerable planning about the reconstruction of the Dominion Government recently, and of course the Times' correspondent was aware of this; but it would not suit his purpose to await events. The public must have facts—fabricated facts, if actualities are not at hand—so that the Times may keep up its reputation for enterprise above other journals.

Mr. Robinson owned this to a Citizen reporter who interviewed him the other day. Here was the style of his avowal: "The reporter said: 'You have, of course, been cabling to your paper?'"

Mr. Robinson replied: "Certainly, I reconstructed your Cabinet more than a week ago, and next morning I took it to the Premier. 'You are so long constructing your Cabinet,' I said, 'I have taken the liberty of doing it for you.'"

Mr. Abbot is said to have laughed when the correspondent read his list, but to have acknowledged that the guess was a pretty good one. However this may be, nothing could have been more impudent and false at the same time than the statement, which was also cabled, that "the only element of disturbance" looking towards the annexation of Canada to the United States, is "Irish-American intrigue powerfully supported by American funds to force upon the country the cry of universal reciprocity with discrimination against Great Britain, a phrase used by covert disloyalists to conceal their real meaning of annexation."

The Irish-Americans in the United States take small interest in the politics of Canada, though they certainly regard with intense interest everything which concerns the prosperity of Ireland.

The secret, however, of Mr. Robinson's sensational intelligence to his paper is to be found in the statement he made further on in the coolest way imaginable:

"Well yes," said he, "as a rule, you know, the special correspondents do not require any time to form their ideas. You have had woeful experience out here in Canada of their habit of arriving at conclusions unprejudiced by information."

It is true, he added, that he would do nothing of this kind, but we can judge from what he has already done, what it is possible for him and for other Times correspondents to do in the future.

It is needless to say that prominent Canadian Liberals are indignant at the manner in which this Dogberry critic speaks of their policy of unrestricted reciprocity.

JUST LIKE THE "MAIL."

A few weeks ago we published a news item giving particulars of a disgraceful condition of affairs in an orphanage managed by a Rev. Mr. Cotton, in Carnagh, county Kildare, Ireland. The revelations caused the arrest of Rev. Mr. Cotton and his wife, and after investigation at the Petty Sessions both were sent for trial. They were, however, liberated upon giving bail. Mr. Cotton said he would find it a hardship to be sent to prison, as he wished to attend a meeting of the Episcopal Synod next day. One of the members of that body, present in court, said the Synod could get along very well without him. On the 2nd of Nov. the following reference to the matter appeared in the Toronto Mail:

"Dublin, Nov. 1.—Since the arrest of Rev. Samuel Cotton, charged with criminal ill-treatment of the children in the Carnagh Orphanage, the local excitement has been increased by further sensational developments. Rev. Mr. Cotton is the Roman Catholic rector of Carnagh, County Kildare, and for a number of years he has been supporting the orphanage and himself, principally himself, on the lottery system, for which he obtained the sanction of the Archbishop. Rumors have been very frequent for some time back of cruelties practised in the orphanage, and at last these reached the Society for the Protection of Children, who, after a partial investigation, obtained sufficient evidence to secure the reverend gentleman's arrest and commitment."

The Mail correspondent also stated that in the course of the trial one of the witnesses swore that

"There was very little attempt at education beyond catechism, and that religion was marked by the number of fast days and the rigor with which they were observed."

The statement of the case which we have given has been taken from a full report of the trial, which appeared in the press a few days ago. The Mail's account was most likely sent by the associated press agent, and was originally the same as that which appeared in the other morning papers on the same day. No reference was made therein to the religious denomination to which Mr. Cotton belonged. The probability is that the editor being over-anxious to say an unkind word on every occasion about the Catholic Church, set Mr. Cotton down as a priest instead of a preacher. The report was also padded out in many other ways so as to make the occurrence appear as a reflection upon Catholic faith and practice. No doubt many people throughout the country, who take no other paper, will firmly believe the story as it appeared in the Mail, that sheet having refused to publish a correction. Although very bitter, uncharitable and unfair towards Catholics, we find at times in the Orange Sentinel and Montreal Witness certain good qualities which are never to be

observed in the Mail. Its reputation for honesty and truth is now so ragged that few will place faith in its utterances, while its heathen Chinese methods of raising funds has given it a very low standing amongst the Canadian press.

BISHOP POTTER AND APOSTOLICAL SUCCESSION.

Numerous have been the comments which have recently been made by the Protestant press upon the sermon delivered by the Protestant Episcopal Bishop Potter of New York on the occasion of the consecration of Dr. Phillips Brooks as Bishop of Massachusetts. The consecration took place in Trinity Church, Boston; and some of the remarks made by Bishop Potter have been regarded as a presentation of the olive branch to other sects of Protestantism that a union may be brought about between them and Episcopalianism.

No doubt some of his words were very pacific, as he expressed the hope that the various denominations might labor side by side in saving souls and serving God. But when we consider that Methodists and Presbyterians alike are very touchy on the point that they insist as a necessary preliminary to all negotiations on the subject of union, that their ministry should be fully recognized as a valid ministry of Christ, it is well that we should regard the sentiments to which Bishop Potter gave utterance on this point before hastily drawing the conclusion that his words make the prospect of union between these sects any brighter. We do not call into question the sincerity of Bishop Potter's desire for peace. We also sincerely desire peace with our Protestant fellow-citizens. We wish that they as well as ourselves shall enjoy the fullest civil and religious liberty; but we cannot, with all this, keep in the background the fact that Christ established on earth but one true Church, and that it is His will that all should belong to it. We desire peace and mutual toleration, but we cannot pretend to believe that before God all religions are equal, or that heresy and schism are as acceptable to Him as the truth which He sent His Apostles to propagate to the uttermost ends of the earth.

It is the duty of the Church of Christ to labor for the salvation of mankind, and its ministry must therefore proclaim the truth and use every lawful means of persuasion to make it known to the world. When Bishop Potter's sermon is examined it will be seen that his position respecting the Anglican and Protestant Episcopal churches is somewhat similar to our own regarding the Catholic Church. This is, however, this difference between the two cases, that while the Catholic position is unassailable, because the Catholic Church has had a continuous existence since the days of the Apostles, that of Dr. Potter is utterly indefensible. There may be Anglicans, and there undoubtedly are a few, comparatively, who imagine that the ministry of their church is a human invention and that the ministries of other Protestant churches are quite on a par with it; but such is not the contention of the Anglican Church itself, nor of its Bishops and clergy to any great extent.

We cannot forget the indignation with which the Presbyterian ministers who attended the Detroit General Assembly denounced the Protestant Episcopal Bishops with whom they met to negotiate terms of union between the two bodies. The Bishops, we were told, received them simply as laymen, and would not give them any other recognition, unless, perhaps, they could be brought to an agreement that some among their number should be selected to receive Episcopal consecration at their hands, which they might impart to their brother Presbyterians, and that thus the preliminaries of a union might be made possible, and that eventually the two bodies joined together might become one Church of Christ. To such terms the Presbyterians would not consent, and the negotiations were entirely broken off.

The Anglican pretensions to an apostolical episcopate are simply held in ridicule by the other Protestant sects, and with good reason. They all see that the Anglicans have no claim to it; and if they once admitted the necessity of such a succession, they would look for it to the Catholic Church, where everyone knows that it exists as a reality.

A recent incident which occurred at Harley, England, is an exemplification of this. The rector of that parish preached a sermon which was published in the Surrey Gazette. In it he

maintained that it is a grievous sin of schism to assist at or countenance a dissenting or any religious service except that of the Anglican Establishment.

On this the Non-conformist Christian World remarked:

"This kind of thing from the minister of a Church which is itself dissenting, if it is anything, whose title, constitution and articles indicate expressly that it is a separatist body from the older historical communion, is one of those intellectual absurdities, to say nothing of its qualities in respect of good taste or Christian feeling, which are impossible anywhere except in the English Establishment."

Notwithstanding the fact that Presbyterians will now generally hold that an apostolic succession is not necessary in the Church, we cannot doubt that this contention arises from the knowledge that they have no such succession themselves. The whole tenor of the Westminster Confession of Faith is to the effect that such a ministry is desirable, to say the least.

Thus the 25th chapter says:

"Unto this Catholic visible Church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life to the end of the world."

In support of this the first Epistle of St. Paul to the Corinthians xii., 28, and Ephesians iv., 11 are quoted, in which texts we are told that God gave to His Church Apostles, prophets, teachers, evangelists and pastors, for the perfecting of the saints.

If the ministry comes from Christ, it is clear that it should follow in lawful succession from the Apostles whom Christ commissioned, and not be a self-appointed ministry. Further, the thirtieth Chapter says that Christ "as King and head of His Church hath therein appointed a government in the hand of church-officers" to whom "the keys of the kingdom of heaven are committed, by virtue whereof they have power to retain and remit sins, etc."

In the 27th and 28th chapters we are told that ministers of the gospel must be "lawfully called therunto" and "lawfully ordained." They are, therefore, not to be a humanly constituted order.

In the larger catechism we are also told that they must be duly approved and called to that office.

The manner in which ordination is to take place is described in the "Form of Church Government," but, curiously enough, it is stated that the rule may be departed from in "extraordinary cases" and that such a case "for the present supply of ministers" existed when the assembly adopted the form in 1645.

This is an acknowledgment that the Kirk started without apostolic succession, and, of course, could not bring it afterwards into existence.

We can easily see, therefore, why it is that its members hold such succession to be unnecessary. The grapes are sour because they are out of reach.

But Bishop Potter in his sermon maintains by an irrefragable argument that this succession is necessary. He says:

"God is not the author of confusion in the churches of the saints; and as from the beginning it has been a law of His being that He shall work, whether in His kingdom of nature or His kingdom of grace, along the lines of His own Divine appointment, so it will be to the end. Departures, revolts . . . there may be, with often large, if not quite complete justification. . . . But still the fact remains that there is a way which is of God's appointment, there is a ministry which He first commissioned, and which they whom He first commissioned passed on and down to others. Its authority does not come up from the people; it descends from the Holy Ghost. And as in the beginning its outward and visible sign was the laying on of Apostolic hands upon men called, whether to this or that or the other service, pastoral, priestly, or prophetic, yet still to an Apostolic ministry; so it has been ever since. We may exult over its corruptions and ridicule its pretensions, and deride its efficacy. None of these things can dismis out of human history or human consciousness this fact that unless we are to reject the whole story of which it is a part, the Apostolic ministry is an ordering of divine appointment, apart from which you cannot find any clear trace of a primitive ministry or a primitive Church."

No clear trace? Is there any trace at all of any but an Apostolic ministry? Saul and Barnabas were ordained by the imposition of hands of the Apostolate. By similar imposition of hands were Titus and Timothy chosen for their respective churches, and but a short time afterwards St. Ignace said: "By the succession of Bishops coming down to us we confound all who gather in any other way than it behooveth." There is no trace whatsoever of any ministry in the Church of

Christ than that by Christ through

But by this D isia profits no Presbyterianism Anglican Episcopalian Prot their origin? received it from to confer such must have viol promises of obe and the dutie If such a thi Anglican Bisho position than t would be simpl excommunicate Church, witho jurisdiction fr whence it could

But there is t that no such place. Its pro tion that the re are a forgery Bishops who a istered the rit i were admini istered accordi have no efficac, rather than a e and that eveni properly in t office would ha the century a insufficient fo shan Episcopali Surely, then, Committees w rejecting such they were offer

NONSENSE

A lecture o Catholicism" b one Rev. W. F. in the Baptist B. on Sunday, lished in the L city on the follo

It is scarce this deliveranc ance, malevole habitually cha mions.

The very fir preacher mark ignorant of h professes to b may judge is merely a p noucently who on the commo scholar. We people. We that Rev. Mr. who put on a public, and a posed to beft

one of our hu "The gra and the grave

But neither ment for wisdo

The first st that "at the fi in 1513. Pop there was not

Now as Le and was elect not have been Council to m here attribut

It may be statement was reporter of hi not d. Ther the preservati ous sentences his manuscrip it was printe so the unpar his own.

But the p there are ne such heretic. it prove that or Protestanti ulations whic threw off thei of Christ, in of His God migh multiplied to

If this be a ing the merit be awarded f now numbers lions of adhe year 610 ther in the world gated his reli persecution o him; and Pre propagated b in England, Ireland, the every count foothold. T who rememb under the pe Ireland—a c were Catholi to death, bu vented from