

The Catholic Record.

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THE TABLES TURNED.

Much as has been said by the missionary societies concerning the conversion of the people of the Philippine Islands and of the other new territorial acquisitions of the United States to Protestantism, the Salvation Army is now reported to have started the work of converting the population at Manila, and to have thus forestalled the Evangelical missionaries.

THE OUTRAGES CONTINUE.

Despatches from Constantinople state that outrages on the Christians of Armenia are still being perpetrated to such an extent that the widows and orphans of those who were massacred will soon be completely wiped out of existence.

A NEW CATECHISM.

It is something extraordinary that the Baptist, Wesleyan, Episcopal Methodist, Presbyterian, Congregational and Quaker Churches in England have agreed to prepare a catechism of Christian doctrine which will be taught to children of all these denominations.

Nothing is so capable of overturning a good intention as to show a distrust of it: it is suspected for an enemy is often sufficient to make a person become one.—Madame de Sevigné.

ANGLICANISM AND THE CONFESSORIAL.

Ardeacon Fortin of the Anglican Church at Winnipeg has taken occasion from the recent pronouncement of the Archbishop of Canterbury on High Church or Ritualistic doctrines, to deliver a series of sermons on the same subject.

Becoming convinced of this, they introduced these doctrines into their own Church with such success that in the short period of little more than half a century, they have brought over to their views one half of the clergy in England itself, and a large percentage wherever Anglicanism exists.

It is evident that in this attempt the Ardeacon of Winnipeg is guilty of a transparent fraud.

We cannot deal in one article in this journal with all the misrepresentations of the Ardeacon. We will, therefore, confine ourselves here to refuting some of his statements regarding auricular confession, both as it exists in the Catholic Church, and as inculcated in the authorized standards of the Church of England.

Here, no doubt to the great surprise of his hearers, he actually approves of the pronouncement of Archbishop Temple, of Canterbury, who declares that in the Church of England it is

lawful for a clergyman to hear the confessions of those of his parishioners who ask him, and that he should give them absolution in the form prescribed by the Church.

He continues, by a long explanation, to show under what circumstances it is laudable to make confession to a clergyman of the Church. This should be done, he explains, whenever a soul is afflicted because it has done wrong, and when it is tempted against faith, or cannot explain the difficulties presented to it against the mysteries of the revealed religion.

It is true, the Archbishop of Canterbury declares that this confession is to be purely voluntary on the part of the penitent. But the passage proves that the Church of England teaches, equally with the Catholic Church, that Christ has left to the pastors of His Church the power of forgiving sins, notwithstanding Ardeacon Fortin's pretence that "only God can forgive sin."

The Church of England, equally with the Catholic Church, holds that by these words the power to forgive sin which Christ gave to the Apostles has been transmitted to the pastors of the Church down to the present day.

It being once shown that the power of forgiving sins exists in the Church of Christ, it follows as a matter of course that confession of sins is obligatory, for there is no other means whereby the priest can know the state of the penitent's conscience, and whether his sins should be forgiven or retained, unless he himself makes it known to the priest.

This confession in itself is a useful institution is admitted by Ardeacon Fortin. Not only do the benefits he has enumerated arise from it, but through it reparation has been made for thousands of injuries done to our neighbors.

of by the good advice and instructions he receives in the confessional.

Archdeacon Fortin asserts that the questions put to the penitent in the confessional are a means for leading souls astray. This is a gross misrepresentation. The priest has to ask just such questions of his penitent as will make known the disease of his soul for the purpose of applying the proper remedy.

THE CHRISTIANITY OF THE FUTURE.

Much has been said and written of late on the subject of the "Religion of the Future," and the matter is undoubtedly of great interest to Catholics; but in the way in which it has been usually treated, the treatment shows rather how rapidly Protestantism is tending to a total rejection of all Christian teaching and doctrine, than what the Christianity of the future will really be.

An address was delivered by the Bishop of Ripon before the Church of England Congress recently held at Bradford, England, which has excited a good deal of comment, much of which has indeed been unfavorable to his views, but so many have accepted them as a correct forecast of what Christianity is coming to, that we confess we are astonished to find that among the members and clergy of the Church of England, which has been regarded as the most conservative and orthodox of all the Protestant denominations, there are so many who at the bottom have no higher view of the Christian religion than that it must become a species of Latitudinarianism or Deism before it can be acceptable to an intelligent and thoughtful world.

Taken by itself, this is a harmless sentence, for certainly Christianity does not consist in sectarianism, and it is most desirable that sectarianism should pass away, that the one Church which Christ established may prevail.

The Bishop of God will renew his youth. It will be content with a simpler symbol because it will have learned Christ.

The Bishop, certainly, cannot be accused of partiality in his present utterance, since he makes all creeds equally useless, whether they come from God or not. The thirty-nine articles of Queen Elizabeth's promulgation, equally with the decrees of the Councils of Trent and the Vatican, and the Westminster Confession of Faith, are to be set aside, and the "pure and simple" Deism of Tom Paine is to be made the ideal Christian faith of the twentieth century!

Will there be any kind of public worship under this idealized form of Christianity? Probably not, or very little, at all events.

the Catholic churches are attended by devout worshippers every Sunday, in all the large cities, from early morn till after mid day, the Protestant churches are even now remarked as having empty pews, except such as have sensational preachers who can make their services interesting, either by quaint talk, or by some such dramatic performance as the killing of a cat in the pulpit by giving it a dose of nicotine, or as a realistic representation of Jacob's ladder which the preacher climbs and descends alternately with the announcement, "Now you see me," and "now you see me no more, and you will not see me till you leave earthly things and ascend with the angels into heaven."

We do not exaggerate in thus stating the case. We are only recalling facts which have actually occurred within the past twelve months; and these are the means to which recourse has actually been had to fill certain Protestant churches which would otherwise have been without a congregation.

ROARING KANE.

It is related that on the day the decree of Catholic Emancipation was signed by King George IV, the sword dropped from the hand of the statue of Governor Walker which overlooks the walled city of Londonderry. Whether there was anything psychological or portentous in this fact or not, no historian ventures to say; he merely states the fact and allows the reader to cogitate on it according to his fancy.

POWER IN WEAKNESS.

The power of baby lips and baby fingers over the heart of a strong man has often been remarked. It is a wonderful thing, this helplessness of helpless childhood!

ARCHBISHOP IRELAND'S WORDS.

Of drunkenness, Archbishop Ireland says: "A dreadful evil is upon the people. It is the immoderate use of alcoholic beverages. A demon I shall call it. It shoots in all directions its poison-laden arrows. It obtains dominion among all classes of society.

MINISTERS AND MINISTERS.

No doubt there are a great many good men among the Protestant ministers of this country. We are personally acquainted with not a few of them for whom we have a high regard. But there are others whose hearts, we fear, are—well, not as white as their chokers.

our missionaries in the Philippine Islands are contradicted in official reports to the Government. Still prevailing parsons rage; press no pity for the poor friar gelled to death," or for the "subjected to brutal treatment the fierce insurgents. It is a in our mind whether the savage Philippines are more savage to so-called ministers of the Gospel these United States.—Ave Maria.

HE ANSWERS A BIG

New York, Dec. 9.—Ex-Oakley Hall, of New York, recently, was a convert to Catholic faith. His conversion the victim of scurrilous mail and in print. Not long received a postal card which "Well how do you like far as you have gone? You put themselves under the Virgin. Unhated States. Which side shows the pro-Spanish brothers blindfolded on Sunday and let a bullet trails out to amuse themselves you? To keep on at home. Romish puerility, tyrannical savagery."

THE CARD WAS UNSIGNED, cognized the hand as similar of a note received from an ex-clergyman, and he his cowardly correspondent reply:

Monsieur Thrope—To your postal card I can only send an echo from Calvary—"Fathers them for they know not what they are ignorant. You do that Holy Church forbids and frowns upon those who in them. Also you do not the Spanish government is ated with the Church as is lish government with the Church. In the Anglican which you once officiated, the Protestant sects, the w atty is used as a snore to ation paid to the Virgin Christ by the Holy Catholic Apostolic Church and as for ages in the New Testament bigotry could use the "Mariolatry," for if by the on Mount Sinai man is own mother, how much does be his honor to the Mother deemer.

GOD'S VICARS ON EAR

As the year draws to not be unprofitable to from the day God created present He has had His v A learned writer has trans from Adam to I shows that the redemption having been accom Chair of Moses had to m Chair of Peter, that Ce or Petros, upon which the human race declares up His Church in per a struability. In the es diuvian age, the world, and Year of God, through became known, signifi sons of God. In the po Noah, previously distinguished preacher of righteousness cognized thenceforth monarch, and as the human race and of His successor, Sh Melchisedec, besides Salem, was revered sacerdotal capacity as of God. From the fr authoritative voice of audible upon the earth tion, through God's or representative Rea tian dispensation real place of what, until alone prefigured.

TO LEO XI

The Empire Church centuries had been fo by the God Man, but from its foundations, being rooted upon the jona, thenceforth Ch Lord Himself Cephas, Chaldaic, spoken b meaning rock or ston our Lord Himself the and Governor of t Peter—renewed i ors down to his ness, Pope Leo number of 258—has tures been ruling t with a supreme and ity. It was to Pete other Apostles, that Kingdom of Heaven the august intimati thou shalt bind up bound also in Heav thou shalt loose up loused also in Heav Peter, and not to Apostles that our wonderful words: has desired to have siff you as what; for thee that thy thou being once cor brethren."

VICARS OF PRINCIPLE

The principle of moment of man's principle of success has for six thousand heretupedly maintained for the be of the