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London, Saturday, March 23, 1895.

LENTE REGULATIONS FOR 1895.

(OFFICIAL.)

The following are the Lenten regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2nd. By a special indulgent from the Holy See, A. D. 1881, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3rd. The use of flesh and fish at the same time is not allowed in Lent.

The following persons are exempted from abstinence, viz.: Children under seven years; and from fasting, persons under twenty one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

M. J. TIERNAN, Sec.

A CURIOUS DEFENCE OF THE IDENTITY THEORY.

A communication appears in a recent issue of the St. John, N. B., Sun, in reference to a book published by the Rev. Vernon Staley, of London, Eng., under the title "Catholic Religion: a Manual of Instruction for Members of the Anglican Church." This work has a wide circulation, especially among the supporters of High Church views in the Anglican ranks, and its design is not, as might be supposed from its short title, "Catholic Religion," to instruct its readers in really Catholic doctrine, but rather to persuade Anglicans and Catholics, that Anglicanism is one and the same with the Catholic Church of all ages: not only with the Catholic Church of ante-Reformation times, but even with the Church of the present day.

The reviewer of the St. John Sun, the Rev. J. de Soyres, who is, we believe, also a clergyman of the Church of England, but of the "Evangelical" school, so termed, points out that the argument of the book referred to is most inconsequential in every respect. Mr. de Soyres divides his subject into two parts, in one of which he deals with Mr. Staley's authorities, and in the next with his methods of quotation.

It is not our purpose to deal here with the merits of Rev. Mr. Staley's work, generally, but in regard to his authorities it will be enough to say that they are chiefly representatives of the High Church party in Anglicanism, Dr. Pusey figuring largely among them; and from these authorities he endeavors to show that the Church of England's doctrines are identical with those of the Catholic Church.

With regard to the High Church movement we say unhesitatingly that we are of opinion that it has been productive of much good, though not un-mixed with evil. The study of the ancient Fathers of the Church showed to the Oxford divines who led the Tractarian movement, that many of the Catholic doctrines which the Church of England had rejected, in common with other Protestants at the Reformation, were those which were held in the Primitive Christian Church, and thus one by one they were introduced as if they had really formed part of the Anglican belief continuously; and the Tractarian leaders maintained that such had been the case, though they acknowledged with regret that they had been overlooked for centuries as part of the belief of the people. Their contention was that they should be again restored.

The result of all this has been that thousands of the clergy and laity have very reasonably inferred that their only safety lay in returning to the Church which always persevered in teaching those doctrines which were now acknowledged to be true. A Church which could conceal the truth to suit the exigencies of the times, or the desires of the dominant party in the country, could not claim to be the pillar and ground of truth, as the Apostle describes the Church of Christ to be, and these many truly devout souls, like the late Cardinals Manning and Newman, were led to return to the one fold in which souls are not tossed about by every wind of doctrine.

Thus Ritualism, or High Churchism, brought about good results, and even many who remained behind became liberalized towards the Catholic Church through the influence of the newly accepted creed.

On the other hand, the semblance of a reality which was but delusive was made a pretext for deceiving those who yearned for something more animating than the lifeless forms of Anglicanism which has eliminated five of the seven sacraments, the most efficacious of all means of grace, and completely destroyed the efficacy of the other two, besides abolishing the perpetual Sacrifice and the Communion of Saints, whereby the Church Triumphant and the Church Suffering are joined by a strong bond of prayer with the Church Militant on earth. These persons were told that they had in the new form of Anglicanism, all that they longed for, and imagined they could find only in the Church of all ages.

But the High Church clergy who make these false representations are not reliable authorities regarding the doctrine of the Church of England. They represent that doctrine to be what they have discovered it ought to be to give it a claim to be the Church which Christ established. Hence the quotation of these authorities by the Rev. Mr. Staley does not prove, by any means, the identity of Anglicanism with the faith of the Catholic Church. It is part of their plan to maintain this, and this is the evil side, or one of the evil sides, of Ritualism.

The second peculiarity about Rev. Mr. Staley's book is the boldness with which it misquotes authorities as favoring Ritualistic views, even when they are most decidedly opposed to anything favoring of High Churchism. A notable instance of this is quoted by Rev. J. de Soyres, where Bishop Lightfoot's essay on the Christian Ministry is quoted as if the Bishop were a pronounced advocate of High Church doctrine. The very words of the Bishop in which he denies the sacerdotal character of the Christian Ministry, are so changed by the omission of clauses and sentences, as to make it appear that the Bishop believed the Anglican clergy to be sacrificing priests!

A previous correspondent of the same journal is referred to by Rev. Mr. de Soyres, as having given, some months ago, further instances of garbled quotations from the same book in order that Mr. Staley might maintain his position that certain doctrines are taught by the Church of England. Thus he quotes Bishop Taylor as a believer in seven sacraments.

Bishop Taylor does say: "It is none of the doctrine of the Church of England that there are two sacraments only;" but immediately after he adds that there is little reason to consider that they are just seven in number, and that there are (in the Catholic usage) "new devices—I cannot call them sacraments—but external rites" which "outdo most of their sacraments."

The Bishop evidently has no intention of asserting that there are just seven sacraments as believed in the Catholic Church; and indeed he states that "of those rituals commanded in Scripture, which ecclesiastical use calls sacraments, by a work of art, two only are generally necessary for salvation."

It is only by the omission of these explanations that the words of the Bishop are tortured into an apparent agreement with the Catholic doctrine; and by dealing in the same way with Archbishop Bramhall, he is also made to figure as a full fledged High Churchman on the subject of seven sacraments, whereas the fact is he maintains that the seven sacraments are a recent invention of Rome, and that it is only in the large sense that the word sacrament might mean any sacred sign or action, such as the washing of the feet of His disciples by Christ, or the sprinkling of ashes on the Christian's head, that there can be said to be more than two proper and general sacraments. But in this

sense, he says, there are "God knows how many more than seven."

The truth of the matter is that it was never intended by the framers of the articles and homilies of the Church of England that they should be otherwise than Calvinistic, though it was meant they should be obscure and indefinite. There was a purpose in this. The people generally were still Catholics at heart, when the articles were being composed, and it was intended that they should be led gradually from the faith by being persuaded that they were not being deprived of their religion, but were only having the Mass said in English instead of in Latin; and it is for this reason also that the Liturgy was retained with a good deal of semblance to that of the Catholic Church, even in the matter of vestments; but neither the articles nor the Bishops and clergy were ever anything else than Calvinistic until long after the Tractarian movement was inaugurated in Oxford.

The writer of the former article in the St. John's Sun calls attention to the fact that the garbling of quotations in which Rev. Mr. Staley is evidently an adept, has been long a practice with polemical anti-Catholic writers. Thus Dr. Matland, the Lambeth Librarian, has shown how Mosheim, Robertson, and White made a great point of proving that the religion of the Middle Ages consisted entirely of outward forms and ceremonies, without any exercise of the Christian virtues; the proof being derived from one sermon of St. Eligius, who advised indeed the performance of such outward works of religion as subscribing toward the Church, and providing lights and ornaments for the altar; but who at the same time inculcated meditation on and obedience to the commands of Christ, and the practice of prayer and every virtue. By leaving out the points last referred to, however, it was made to appear that all middle-age religion is totally devoid of teaching of the higher matters of the law.

Controversialists of our own time are equally skillful with those who have named in making very similar statements and applying them to the Catholic Church of the present day.

THE ROMAN COUNCIL AND GAVAZZI'S STATUE.

The report of the Free Italian Church records two facts which show the signal triumph of Protestantism. The municipality of Rome has accepted a piece of the Jansenian bill, in a place of honor among the defenders of Rome. In Florence a committee has been formed to erect a statue to Pietro Carneschi, a reformer of the sixteenth century, who was burned by the Inquisition.—Christian Guardian, 6th March.

Our esteemed contemporary ought to be aware that the kind of Protestantism which unfortunately has spread in Italy is Infidelity, or the denial of all religion. Thanks to the godless education desired by Gavazzi and other rebels against the Pope's authority, and established by the Italian Government, practical Infidelity has made great progress among Italians, but Protestantism, as usually so called, that is to say, the Protestantism which still retains some respect for God and Holy Scripture, is almost entirely unknown in Italy, and is making no progress. When the Italians return to Christianity, as they probably will before many years, they will return to the Catholic Church. However, the condition of Rome is not quite so bad as the facts stated by the Guardian would lead one to believe. It is very easy to gain an infidel majority in the municipal council, when the real Catholics stay at home and do not go to the polls at all, as has been the case ever since the Roman occupation.

The time, undoubtedly, will come when the present policy of the Catholics, which they continue to pursue in consequence of the desire of the Holy Father that they should abstain from taking part in the affairs of the kingdom, will be changed, but it will not come until the authorities retrace their steps and grant Rome to the Holy Father as his legitimate domain.

The independence of the Holy See is a necessity to the Church, and it must be accomplished before the Catholics will acknowledge the Italian Court by taking part with or sustaining it by the exercise of the franchise.

The Government now feels the dangers of Socialism and Anarchy, which it brought upon itself by its anti-religious policy, and it would be glad to have the assistance of the Church to avert the peril which these offsprings of the monarchy have brought down upon that same monarchy. Hence at this very moment the Government press is engaged in endeavoring to convince

the Catholics of the folly of their present attitude, and from time to time it circulates rumors to the effect that the Pope has actually suspended his mandate against the exercise of the franchise. But the day will come when there will be a change, and the infidel municipal officials of Rome will no longer have an opportunity to vote statues to such demagogues as Gavazzi and others like him.

The Protestants of Italy properly so-called, do not number more than thirty-five thousand souls throughout the country.

CHRISTIAN REUNION.

From an article written by the Roman correspondent of one of our American exchanges, it will be seen that his Eminence Cardinal Vaughan has been in personal communication with the Holy Father, and it is believed that the principal purpose of the conference was to consider the steps to be taken in order to bring back England to the Catholic fold. This article will be found in another column of the present issue of the RECORD, and in many respects it deserves careful consideration.

There are certainly great difficulties in the way of a general return of the English people to the Catholic faith.

For three and a half centuries the people of England have been taught that the Pope is anti-Christ, and though there are thoughtful people among the non-Catholics of England who entertain the hope of such a reunion taking place, most of those who have thought such a thing possible have only thought of reuniting some of the sects, which, taken altogether, would comprise a very small proportion of the Christian world, while the great body of Christians, including both Catholics and the Orientals, were not so much as considered worthy of being invited to take part in the deliberations which resulted from the talk about reunion which permeated the atmosphere.

It is a fact which we presume no one will deny, that the education which Protestants generally have received throws a great barrier in the way of a general reunion being accomplished.

The authority of the Pope over the Catholic Church has been generally spoken of by Protestants as a usurpation; and, at first sight, its existence might seem to be the greatest obstacle to a reunion. Yet we do not consider that this is the greatest of obstacles.

There is not a single Protestant sect which does not acknowledge, more or less definitely, that there must be some sort of central authority in the Church of Christ, and that it was Christ's intention that such an authority should exist. Hence they have all instituted some such central authority, the chief difference between which and the authority of the Pope is that their authority is admitted to be man-made, while Catholics maintain that the authority of the Pope is of divine institution, and that, therefore, there is no power on earth which can set it aside.

But this is not a weakness in the Catholic system. Far from it; and many Protestants admit that if other difficulties could be bridged over or adjusted, there would be no difficulty in admitting the claim of the Pope to be the Head of the Universal Church of Christ; and though perhaps in the beginning the Pope's claim might be considered as not borne out by demonstrable credentials, we believe that it would be easily admitted, if only Protestants were once convinced that the Catholic Church has not strayed away in doctrine from the "faith as once delivered to the saints."

The Presbyterian Confession of Faith declares the Pope to be the anti-Christ, the Man of Sin, whom the Apostle describes as setting himself up in the temple of God, above God Himself; but it would seem as if, even in this extreme case, it is against the doctrines taught by the Pope and the Catholic Church that even Presbyterians object so violently. At all events, they acknowledge that the Westminster Confession which contains these severe expressions contains but human convictions which may be revised by men of the present day just as learned and as pious as those who made the Westminster Confession, and declared it to be the actual truth of God as revealed in Holy Scripture.

Dr. Philip Schaff, who was one of the most eminent and able of Presbyterian divines during the present century, declared that the harsh references to the Pope, found in the Westminster Confession, were founded on a false interpretation of the words of Scripture, and we have no doubt Professor

Schaff's opinion is favored by the most learned of Presbyterians living to day, if they only dared so express themselves.

We may reasonably infer that, even in Presbyterianism, the hatred of the Pope is not so intense as it has been at any previous time during the last three centuries, and we have still stronger reason for believing that among Anglicans it is still less intense. It may not be, therefore, unreasonable to hope that there is at present a better opportunity than has ever before presented itself to make some steps towards reuniting divided Christendom. Certainly there is a section among the Anglicans who are prepared to take this matter into consideration, and a powerful section too, comprising nearly one-third of the Anglican body, while others of the same body have not the hatred of Catholicity which formerly existed among Protestant Englishmen.

The Holy Father regards the present as a favorable time to appeal to Christians of all denominations to make an honest endeavor to restore the concord which has been broken among Christians now for more than three centuries, because there is now a feeling of fraternity existing among Christians of all denominations which has not existed in the past.

There are, of course, certain conditions of union which the Catholic Church cannot accept. She cannot admit of a reunion on the basis of an indefinite creed, but only on the basis that the Church is a living organization authorized by Christ to teach mankind, and she cannot change one iota of her doctrine, handed down through the ages, and coming from Christ Himself; but if it will facilitate union, we have no doubt that on such matters as are merely disciplinary, or established by ecclesiastical law, she would be ready to make compromises which might induce many souls to return to the one fold: and this is what Cardinal Vaughan has publicly told the people of England.

It is expected that Pope Leo XIII. will soon issue an encyclical letter setting forth the mode by which Protestants may be admitted into the Catholic Church, and that he will make the conditions as easy as possible.

It would be the crowning act of Leo XIII.'s Pontificate if the reunion of even a very considerable portion of Protestants and of the adherents of the Eastern Churches be re-admitted to the Catholic Church during his administration.

This would be a much more satisfactory result than the proposals which have been offered by the Grindelwald conferences, to form a Federal Union of sects without a common creed, and with four fifths of the Christian world left out.

It cannot be doubted that if the Anglicans return to the faith, or even a considerable portion of them, their example will have great weight in leading many Protestants to do the same in other countries beside England. We may hope, therefore, that an unprecedented triumph is awaiting the Catholic Church in the near future.

THE MANITOBA QUESTION IN TORONTO.

On Monday evening, the 11th inst., a large audience was gathered in the Toronto Pavilion, in obedience to the mayor's call for a public meeting "for the purpose of protesting against any interference on the part of the Government of Canada with the school system of the Province of Manitoba."

In Toronto any meeting called for the purpose of inflicting an injustice upon Catholics is sure to be well attended. Between the P. P. A., and other societies of similar object, there is in that city a powerful anti-Catholic element, and nothing but the spark is needed to set it ablaze at any time. It does not surprise us that an appeal to the old prejudice, by an array of names which we recognize as belonging to those who have been foremost in every anti-Catholic movement, should be responded to by a crowded audience, when the subject has been so long harped upon as the Manitoba school question.

But was the meeting thoroughly representative of the city? The reception given to the only speaker who appeared to say a word in favor of the rights of the Manitoba Catholic minority, proves that the assembled crowd was thoroughly representative of Toronto's rowdiness at least, but we should be sorry to think that it represented in any degree the sober sense and mature judgment of the city, though there were undoubtedly citizens of the better class present from whom we should expect less intolerance.

Mr. Peter Ryan is a veteran in the Canadian political arena and is not easily put down by a mob. After Mr. D'Alton McCarthy and Mr. Mortimer Clark had spoken in their usual strain, appealing to the Protestant sentiment to shake off the French yoke and not allow Manitoba to be sold at the behest of the French-Canadian hierarchy, Mr. Ryan appeared on the platform, when immediately cries were raised to put him out.

He spoke moderately and fairly, but the audience were by no means disposed to listen to any remonstrance, or to any argument in favor of minority rights. If a minority is Protestant, as in Quebec, it must be treated with respectful consideration and generosity; but, if it be Catholic, it deserves only to be crushed: so it was determined by this crowd that no one should say a word on behalf of the Catholics of the North-Western Province. These were described by Mr. McCarthy as a set of "wild mustangs," and of course they deserve no hearing, no consideration, from an enlightened audience of rowdy Torontonians who have not yet learned that every Canadian has the right of free speech at a public meeting.

In reference to Mr. McCarthy's designation of the Manitoba Catholics, Mr. Ryan forced his noisy audience to hear him say that "if the poor half-breeds of Manitoba are only half-educated, there should be sympathy with their attempts to raise themselves in the educational scale."

Mr. Ryan proceeded to show that the Manitoba Government had endeavored to force Protestant schools on the Catholic minority. Protestant prayers, Protestant Bibles, all the signs and symbols of Protestantism, are about them, and this is what the advocates of the Manitoba law wish to force on the Catholics, while having on their tongues the deceitful pretence that they are the friends of religious liberty and universal toleration.

While the interruptions to his able and temperate speech were going on, Mr. Ryan told those who did not wish to hear him speak, that they could not furnish a better exhibition of the intolerant spirit which has disgraced that and other cities of Ontario; and the scathing rebuke was well deserved.

We are loath to believe that this meeting, though passing as a public meeting, fairly represented Toronto; but we cannot shut our eyes to the fact that it fairly represented a large section of the population, not of Toronto alone, but of Ontario: though the elections of last June demonstrated that the Province is not to be led even by Toronto, when that city is disposed to exhibit its intolerance. The question of justice to the Catholics of Manitoba must be settled not by Toronto, nor even by Ontario alone, but by the whole Dominion, and in the judgment which will be rendered the representatives of the people of the whole Dominion must have their say. We have no doubt as to what the final decision will be. It must be to the effect that the solemn guarantee shall be observed which was given to Manitoba before that Province submitted to become part of the Dominion.

Among the arguments submitted by the speakers in favor of the Manitoba school law, there was very little which was new, and which has not been fully answered before now.

We have been told before by would-be dictators to the whole Dominion that certain people "do not want" any diversity of opinion among our people. Mr. McCarthy tells us the same thing now. He says:

"They (the Mennonites of the North-West) said: 'You have the Protestant schools, and the Catholic schools; we outnumber the Catholics nearly two to one, and why should we not have Mennonite schools? I confess I do not see any answer to that argument myself. The Icelanders want separate schools also, so what the people of Manitoba thought was: We do not want to perpetuate Mennonites: We want them to be Canadians. (Cheers.) We do not want to separate them into classes. Her Legislature was bound to make them good, capable citizens of Canada: it was bound to try and weld them into one homogeneous whole, not a race of people speaking different languages, etc.'"

We have heard enough of this forcing the English language down the throats of the "inferior" French-Canadian race, willy-nilly.

If the English language is so decidedly superior to all the languages of the earth, that the others, with their literature, are not worth learning, why does Mr. McCarthy not try his single language theory on the Crees of the North-West, and the Chinooks of British Columbia?

Concerning the latter, by the way,

we may mention that the anxiety of writing, Mr. Carthy force of our English epy?

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