The Catholic Record. Published Weekly at 485 and 485 Richmond street, London, Ontario.

Frice of subscription-\$2.00 per annum, EEV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

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Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Soniface, and the Bishops of Hamilton and Peterboro, and the clerky throughout the

ondence intended for publication, as Correspondence intended for pushiness, should rell as that having reference to business, should sell as that having reference to business, should be directed to the proprietor, and must reach sonden not later than Tuesday morning.

Arrears must be paid in full before the paper

London, Saturday, June 5, 1897.

PENTECOST.

The feast of Pentecost, or Whitsunday, which the Church celebrates this year on next Sunday, 6th June, was instituted to commemorate the descent of the Holy Ghost upon the Apostles, seven weeks after Christ's Resurrection from the dead, and ten days after His triumphant Ascension into heaven.

Jesus had promised to His Apostles that after His departure from the earth He would send the Holy Spirit, the Paraclete or Comforter, to teach them all things necessary to enable them to fulfill their mission of teaching mankind the way of salvation. Hence, after His Ascension from Mount Olivet they returned to Jerusalem, where they remained in retirement and prayer, visiting only the temple during the days while they were expecting the coming of the Holy Ghost, so that they might be duly prepared to receive the graces that would thus be the county cess paid by the tenants. given them

"When the days of Pentecost were come they were all together in one place, and suddenly there came a sound from heaven as of a mighty wind coming; and it filled the whole house where they were sitting. And there appeared to them cloven tongues as it were of fire : and it sat upon each of them, and they were all filled with the Holy Ghost, and began to with divers tongues according as the Holy Ghost gave them to speak.

This account of the occurrence given by St. Luke in the Acts of the Apostles relates further that there were dwelling at Jerusalem at this time Jews, devout men of every nation who heard the Apostles speak, and spoken to in their own languages.

The Apostles were Galileans, that is natives of the province of Galilee in Judea, and it was a matter for astonishspeak in the languages of Parthia, Media, Persia, Arabia and other countries. It was, however, by a miracu lous gift that they were enabled to do this, so that they might bring the various nations of the earth to know Christ, and to believe in Him.

The astonishment of these strangers led some to say "these men are full of new wine." But Peter, standing up, explained that such a thought was unjust, but that the prophecy of Joel was being fulfilled.

"It shall come to pass in the last days, saith the Lord, I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophecy, and your young men shall see visions, and your old men shall dream And upon my servants, in deed, and upon my handmaids, will I pour out in those days, of my Spirit; and they shall prophesy.

Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by Him in the midst of you, as you also know, this same being delivered up by the determinate counsel and foreknowledge of God, you have crucified and put to death by the hands of wicked men.

He explained then that Christ had risen from the tomb, and sitteth now by the right hand of God the Father to be our Saviour and Mediator of Redemption. His words had so much weight with the multitudes that on this were converted to the faith of Christ 54 the Lord adding to their society (the Church) such as should be saved."

It is thus seen that Pentecost is the feast of the institution of the Christian and the octave of the feast ends the Paschal time, during which the joyous offices of the Church.

He find the name Pentecost applied to observe it, it was most probably an country a financial loss of over £25, though some fanciful Anglicans have can surely be no doubt that Germany

versaries, which was either appointed by the Apostles and handed down by an unwritten tradition, or ordained by a general council.

With the octave of Pentecost, that is to say, on Trinity Sunday, the 13th of June, the period for the fulfilment of the obligation of the annual Easter Communion ends. Our readers should attend to this obligation within the time prescribed, as the sacraments are the chief means whereby the grace of God is to be obtained, and Christ has promised the reward of eternal life specially to those who receive worthily the most Blessed Eucharist. The Church has defined the time during which this obligation must be fulfilled, and severe penalties are pronounced against those who neglect this duty. While living they may be "excluded from the house of God, and be deprived of Christian burial when they die.'

THE PROPOSED REMEDY FOR IRISH GRIEVANCES.

The Government scheme for the relief of Ireland, which was announced to the House of Commons by Mr. A. J. Balfour, has been set forth with considerable detail, from which it appears that the total amount of relief to be afforded is £650,000 or \$3,250,000. Of this amount, £250,000 will be devoted toward reducing the poor rates paid by the landlords to one-half of what they have hitherto paid. £400,000 will be applied toward reducing by one half This sum is to be paid out of the

Imperial Exchequer for the purpose of making some return for the great extent to which Ireland is now being overtaxed. The measure appears at first sight to be not merely liberal, but beneficent; but the beneficence disappears when we reflect that the actual amount of overtaxation goes beyond the enormous sum of £1,700,000 per annum, as was shown by the Royal Commission which investigated the matter and brought to light the true state of affairs; and it is to be noted also that though the larger part of the appropriation is to be devoted to the relief of the tenantry, the £250,000 which will be given for the relief of were amazed to find that they were the landlords is absurdly excessive, as the landlords constitute but an infinitesimal fraction of the population, the vast majority being tenants. This, however, is quite in accordance with ment that they should be able to the past policy pursued by Mr. Balfour and Lord Salisbury in their treatment of Ireland, which they have always governed for the benefit of the Tory landlords, paying little or no attention to the rights and necessities of the great bulk of the people.

> It is evident at a glance that the proposed measure is intended to pacify the landlords, who, though hitherto they have been supporters of the Government, have shown much dissatisfac tion recently, owing to the discovery of the great injustice which has been inflicted on Ireland in overtaxing her to such an extent.

The pleas upon which the overtaxa tion of Ireland was imposed are fallacious to the highest degree. Ireland had almost no debt at the time of the passing of the Act of Union with England, as the amount of her indebted ness was only four million pounds sterling. But the cost of the rebellion of 1798 was entirely thrown upon Ire land when the Union took place, much on the principle on which Turkey is now attempting to fix on conquered Greece a debt of ten million Turkish pounds as indemnity for the expenses of a war which was brought about by Turkish atrocities and misrule. Mr. O'Neill Daunt in one of his papers on the relative finances of England and Ireland states that in this way the debt of Ireland was raised at once from and subsequent occasions thousands four million to £28,238,000, but this atrocity was surpassed by later legislation, when without even the pretext that the expenses of a rebellion had to be met, within seventeen years, that is to say in 1817, a share of the National Church, as well as the anniversary of debt of England was foisted upon Irethe coming of the Holy Ghost upon the land, thus making the Irish debt Apostles, and for both these reasons it £112,704,778, the annual charge on is kept as a festival of very high rank, which was placed at £4,105,000, and as the National Debt may be considered to be a perpetual burden the intention tones of the Alleluia are heard with was evidently to saddle this amount on great frequency in all the public Ireland in perpetuity, so as to lighten the burden of English taxpavers.

The injustice does not end here. It to this festival, and indeed to the whole was the policy of England in the past period from Easter to the feast itself, to reduce the population of Ireland, as early as the second century, and this policy succeeded too well. and as it was then an es- The loss of population in Ireland is tablished practice for Christians estimated to have entailed upon the five hundred years before Augustine,

Apostolic institution, and it was St. 000,000, nevertheless the portion of the Augustine's belief that such was the National Debt which has been set down case, for this illustrious doctor mentions as Ireland's share has not been diminit as one of the chief Christian anni- ished, but has been met by the imposition of additional taxes from year to year, so that at the present moment, in the most poverty-stricken districts of Ireland, known as the "Congested Districts," according to a recent article published by Mr. John O'Shea in the American Quarterly Review, on the highest income in these districts. which was twenty eight pounds, six pounds five shillings were levied as imperial taxes, while an income of eleven pounds, so far from being exempt from taxation, was taxed to one fourth of the outlay for the necessaries of life.

> people of Ireland is imposed, not merely for the purpose of pay ing the National Debt, but also to keep up an expensive system of government, and to garrison the country with an excessive number of police and soldiery. Ireland is, in fact, almost under martial rule, the police force being kept up mainly for the purpose of evicting from their homes the tenantry who are burdened with excessive rents, great part of which have been imposed upon them for improvements which they have made themselves. If Home Rule were gained the first thing which an Irish Parliament would do would be to cut down the expense of governing the country by means of a foreign garrison, and this of itself would be a great step toward making the country peaceable and prosperous.

This enormous taxation on the

The new policy announced by Mr. Balfour has been received with favor even by the Nationalists, because it is a step toward rectifying the evil of overtaxation, though it is far from removing it altogether. In spite of its defects, it will secure that the sum apportioned to Ireland will at all events be spent in the country, and thus the country will be benefited to some extent at least.

It is generally believed that this measure was forced upon the Government by Mr. Joseph Chamberlain, who, notwithstanding his present Tory associations, retains some of his former liberal views, and is known to have urged upon the Government a more liberal policy to Ireland generally than they were of themselves disposed to put into operation. Beside the carry ing out of his own liberal views Mr. Chamberlain has hopes that a liberal policy will remove much of the dissatisfaction existing in Ireland on account of the gross injustices which she has endured ever since the union was accomplished, and it is known also that many English and Scotch members are disgusted with the perpetuation of these injustices, and would vote against the Government on its Irish policy uness some steps were taken to remedy them. By the introduction of the present measure, therefore, the Government has some expectation of weakening the force of the Liberal party's expose of Irish grievances. This measure, however, cannot satisfy the Irish demand for Home Rule, which is the panacea on which the people of Ireland have set their hearts, as being the only efficacious remedy for existing griev-

THE ANGLICAN ORDERS QUES-

TION.

At the annual convention of the Protestant Episcopal Church of the Newark, Dr. Starkey, the Bishop of the diocese, had the hardihood to accuse the Pope of "ignorance" in Church invalid. As the Episcopal Church is an offshoot of Anglicanism the Bishop considers that his sect is greatly concerned in the decision. He stated that the Anglican Church dates its orders back to "five hundred years prior to the days of Augustine, and it stands for the old faith and the old Church as they have come to her from the beginning."

It is a queer spectacle for a selfstyled Bishop who makes such a state ment as this to bring an accusation of ignorance against any one, and especially against the supreme head of the Catholic Church. It is hard to pronounce whether the Bishop's assertion in regard to the origin of Anglicanism comes from ignorance or deliberate and malicious falsification of history; but at all events the dignitary who could make such an assertion at all is admitted by Herr Paulsen, who says, scarcely worth the trouble that would | with regard to the future of Catholicbe entailed by seriously discussing the ism:

There is no evidence whatsoever that Britain had a Christian Church at all,

matter with him.

asserted that St. Paul in his travels visited England and planted the faith there. There is not, however, a particle of proof to sustain such an assertion.

But it may be said, the Bishop uses round numbers. It is true that Christianity was planted in Britain about four hundred years before Augustine, but the missionaries who then planted the faith were sent by a Pope, Eleutherius, as is testified by both Bede and Gildas, the Saxon and British chroniclers. It is, therefore, evident that the old faith then established was not modern Anglicanism, but Catholicism in union with the See of Rome, and when Augustine came to England to convert the Saxons he found that Catholicism existing among the Britains, though, owing to the interruption of communication with Rome, by the state of continuous war between Saxons and Britons, the British Christians had fallen into some confusion in regard to the date on which Easter Sunday was to be observed. Owing also to the hatred between the two races the British Bishops refused to cooperate with St. Augustine in converting the Saxons, but their faith was nevertheless the same with that which St. Augustine brought with him.

As to St. Augustine himself the boldest Anglicans do not deny that he was sent on his mission by a Pope, and that the faith he planted was the faith of the whole Catholic world, which then undoubtedly recognized the universal jurisdiction of the Pope.

Bishop Starkey says also that "The answer of the Archbishops of York and Canterbury to the Pope completely establishes the validity of our orders. It is almost needless to say that it establishes nothing of the kind, and that the document issued by the two Archbishops is declared, even by a large section of the Anglicans themselves, to be unorthodox and contrary to the established belief of the Church of England ever since the Reformation. Among non - conformists the pronouncement is universal that the two Archbishops have made a very poor presentation of the whole case.

THE CHURCH IN EUROPE.

It is now a little more than three centuries and a half since Luther raised the standard of revolt against the Pope and the Catholic Church in Germany, and the most plausible argument which was urged in favor of the religious Revolution of the sixteenth century was that it emancipated the human intellect and proclaimed civil and religious liberty for those who would embrace the course of the new movement.

There is no doubt that pride of heart, and the impatience of control which are inherent in man, being the consequences of the fall of our first parents, contributed much toward the Germany and the other States of Europe in which that movement gained a foothold. It is remarked, however, by the late Lord Macauley in his review of Ranke's History of the Popes, that Protestantism failed to gain sway in any country where it expect that on so important a subject had not succeeded in so doing within fifty years after Luther had fairly started on his polemical campaign.

A recent article from the pen of the Protestant historian Paulseu in a German literary paper, the Deutsche Literatur Zeitung, states that twenty diocese of New Jersey, held recently at years ago German Protestantism had new hopes, and that "many persons entertained the belief that Catholicism in Germany is but a remnant of past declaring the orders of the Anglican ages, to be soon devoured by advancing Protestant civilization." The historian admits, however, that the notion is an error, and that at the present moment Catholicism is the religion of more than half of the German-speaking people, and is still gaining ground. As a matter of fact Catholicism has

gained greatly in Germany since the unification of the various States of which the present German Empire has been composed. The advance has not been very large if we regard merely the percentage, which was thirty three and one-third when the Empire was formed, and which has advanced to thirty-five, but such an advance is substantial, and if the same causes con tinue to operate, the result must be the preponderance of Catholicity and its final triumph within a definite number of years. This is virtually

"Who knows if the stock of popular strength that has been accumulat ing in the Catholic districts may not, in the end, be the means of renewing the life of the German nation. There

in the Catholic peasant world of Westphila and the Rhine, Bavaria and the Alps, possesses an undeveloped treasure of national strength, which, in the hard times that are before us will count for more than all the culture of her highborn sons and daughters.

Luther's Revolution had its success in the Northern German States and those other Northern States, Sweden, Norway, Holland, and Denmark, whose languages are akin to German; but to occur, as the council will have no this is more than counterbalanced by the successful stand made by Catholicism in Austria and Belgium amid all the diversity of nationalities compos ing the Austrian Empire, while in Switz erland, which is in part a Germanspeaking nation, Catholics, though in unison with the Pope, pronounce constituting a minority of the population, are very nearly one-half. It is remarked that throughout all these States the Catholic Church is making authority in the Anglican Church, and great progress, both in numbers and influence.

In France, also, there is a great re vival of religion within the last few years. During the first half century of the existence of Protestantism it was able to set up a government for itself within the king dom, but this collapsed, and Protestantism has dwindled to insignificance in France, though its consequences are visible in the large amount of practical irreligion which exists, especially in in reference to the condemnation in the cities.

the close of the last century, and the gregation of the Inquisition. The Parisian Communism of 1871 were the letter consists chiefly of copious extracts results of the hatred of authority pro- from White's "History of the Warfare pagated by Luther and Calvin in the sixteenth century. It was in the cities dom," which it is not necessary for us that these influences were chiefly felt. But zealous souls are at work in various Catholic associations, teaching catechism classes for apprentices. workmen and children, and holding inasmuch as this Pope was present at meetings for the study and discussion of literary, social and religious topics, and for the care of the poor, and the success achieved by these societies is bearing much fruit, so that volves "is "absurd, false in theology, there is good reason to hope that, through them, and the zeal of the clergy, who are a truly pious and devoted body, the influences of religion will soon prevail over the existing indifference and infidelity. The Government itself has been continuously Holiness the Pope." subject to the evil influences of the cities, ever since the establishment of the Republic, and it has favored irreligion ; but this state of affairs cannot be permanent if the true Christians of the country emerge from the political apathy into which they seem to have been plunged for so many years ; and it is in the fact that they are becoming thus awakened that there is good hope reference to the Catholic teaching on for the future prosperity of France.

CHURCH WITHOUT AUTHORITY.

The Anglican Archbishops of Canterbury and York have not succeeded ing ex-cathedra is defined by the success of the Protestant movement in in gaining the approbation of their own Church for their reply to the Roman Pontiff in the discharge of the Pope's decision on the invalidity of Anglican Orders.

> If there were any uniformity of belief among Anglicans on any one doctrine regarding faith or morals is to be held of Christianity we might reasonably by the universal Church, he enjoys by the Divine assistance promised to him as the Orders of their Church, at least, there would be some kind of agreement, but the two societies known as tho Protestant Reformation Society and the Church Association have issued an infallible pronunciamento in which

they state that "We feel bound to publicly and emphatically declare that the statements put forth by the Archbishops of Canterbury and York in their reply to the Papal Bull concerning Anglican Orders on the subject of the priesthood and the Eucharistic Sacrifice, as well as other points, are not in harmony with the doctrine of the Church of England as set forth in her articles, homilies, liturgy, and ordinal; and we record, therefore, our solemn and deliberate protest against those statements as being nothing more than private and unauthorized opinions of the two Arch-

The truth of this matter lies in a nutshell. The Archbishops are well aware that there is a hopeless coafusion of ideas among Anglicans regarding the nature and essence of the Christian priesthood. They themselves favor the belief that Anglicanism has a real priesthood similar to that of the Catholic Church. In this belief they resemble the Rev. Dr. Langtry and other Toronto clergy who have rushed into print to maintain against the Pope the validity of their orders, but these are the views of only a minority of the clergy and people of the Anglican fold, that is, those of High Church sentiment. The rest of garded in any sense as definitions of the Church, divided into Broad and faith or morals issued by the Pope "as Low Church, and Erastians, either re- pastor and teacher of all Christians." ject nearly all the doctrines which No one but the Pope himself has authorhave characterized Christianity from the ity to issue such definitions, and the

beginning, or are quite indifferent to specific doctrines, and so the teaching of the two Archbishops is not accept-

It would not be a matter of much surprise, if on the convening of the Lambeth pan Anglican Council which is soon to take place, the Archbishops were to be condemned as totally un. orthodox. This, however, is not likely authority to decide on this or any other article of Anglican faith. It is to be merely an assemblage to promote good fellowship and mutual laudation. In this respect it will not resemble the Councils of the Catholic Church, which, authoritatively as the apostles did at the first Council, that of Jerusalem. (Acts xv.) There is only one supreme that is the Parliament ; but even that authority will not rule the Lambeth Council, which will be a heterogeneous assemblage of independent colonial and foreign Bishops with those of the British isles, the last named alone being subject to Parliament.

GALILEO.

Our correspondent Mr. J. C. Grant of Montreal has sent us a second letter 1616 of Galileo's book on the theory of The horrid reign of King Terror at the world's system, by the Roman Con. of Science and Theology in Christento transfer to our columns. It will suffice for us to say that Mr. White insists that this condemnation was really issued by the Pope, Paul V., in 1616 the session of the Inquisition at which the condemnation was issued declaring that the proposition that "the sun is the centre about which the earth reand heretical, because absolutely contrary to Holy Scripture ;" and, further, 'in the official account of the condemnation by Bellarmine, in 1616, he declares distinctly that he makes this condemnation in the name of his

> Mr. White, and with him Mr. Grant insist that this condemnation "pledges the papal infallibility against the movement of the earth." The inference drawn from all this is, as a matter of course, that the Catholic doctrine of the infallibility of the Pope is an error. Our respected correspondent, as well as Mr. White, are evidently at sea in the subject of the Pope's infallibility. It is universally understood by Catholics that Papal infallibility refers only to the public decrees of Popes, teaching and defining ex-cathedra doctrines regarding faith or morals. This teach-Vatican Council to mean. " when the office of pastor and teacher of all Christians, by virtue of his supreme apostolic authority, defines that a doctrine

> in Blessed Peter, that infallibility with which the Divine Redeemer willed His Church to be endowed in defining a doctrine regarding faith or morals. Neither the theory that the sun moves around the earth, nor that the earth moves around the sun is a matter affecting faith or morals, and the two opposite theories on this subject do not at all affect the doctrine of the Pope's or the Church's infallibility. These theories are merely matters which regard science, and are therefore not within the sphere of papal infallibility, and no Catholic claims that the Pope is infallible on such a subject as science. If, therefore, we add some words of explanation on the part taken by the Inquisition in condemn-

ing Galileo and his teaching, it is not for the purpose of vindicating the Church's doctrine on this point, but rather to elucidate a point in history having some reference to the Church's attitude toward science and men of science.

We must, however, reply to the other point which our correspondent makes, namely, that Cardinal Bellarmine declared that the decree against Galileo's doctrine was issued in the name of the Pope. We say that as a matter of mere discipline and administration the Congregation of the Inquisition really does act in the name of the Pope, but such decrees are not re-

able at all to the Church generally.

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