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EDITORS:
REV. GEORGE R. NORTHGRAVES,
Author of "Mistakes of Modern Infidels."
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London, Saturday, June 30, 1894

Official.

The annual retreat of the secular
clergy of the diocese of London will
begin on the evening of July 9, in
Assumption College, Sandwich.
By order of His Lordship.

M. J. TIERNAN,
St. Peter's Palace,
London, June 18, 1894.

THE ABUSE OF THE ARCH- BISHOP OF KINGSTON.

Were the Archbishop of Kingston a
pusillanimous prelate; did he not
possess the Pentecostal gifts of wisdom
and fortitude in copious measure for
fulfilment of the high and arduous
office to which the Holy Ghost appointed
him, his spirit would probably have
succumbed to the heaps of vituperation
and slander dumped upon him by
politicians of both parties during the
past month. And all this was done to
him because, forsooth, he dared to im-
press on his people the primary law of
the Christian religion and the most
essential of all parental duties, viz.,
the rearing of God's children for God,
and rebuked the foul conspiracy that
was actively at work for the enact-
ment of penal laws against the exer-
cise of this divine right and duty.

Never did a pastor deliver a more
timely and effective instruction to his
flock on the paramount obligation of
safeguarding the faith of the present
and future generations by means of
Christian education in our Separate
schools. Just see how matters stood.
The P. P. A. had been imported from
the neighboring republic to co-operate
with the Mail-Meredith faction in an
organized, supreme effort to prevent
Catholic parents and pastors from im-
parting religious education to the
little ones; and this was to be effected
by first seizing on the place of power in
this Province through unworthy
agencies, and then enacting laws of
restriction and obstruction against
the working of our school system, that
should speedily render it inefficient
and worthless and ready for final
abolition. This unholy purpose has
been proclaimed without the least dis-
guise by Mrs. Margaret L. Shepherd,
also by the elegant, highly-educated
and gentlemanly President of the P.
P. A., called "Rev." J. Madill, who,
according to the discreet editor of the
Globe, is a clergyman, and consequently
entitled in these days of vote can-
vassing among the half-and-half P. P.
Aists to receive just as much respect
and courtesy as His Grace, the Arch-
bishop of Kingston, or any, even the
most exalted, ecclesiastical dignitary
in the world—let us say the Pope him-
self. Mr. W. R. Meredith published
and expounded this same programme
as his own in 1886, and still more ex-
plicitly in 1890, promising his secret
society gangs that, should he attain
power, he would give effect to it by
legislative enactments of the most
stringent kind. In proof of his sin-
gular intention he, with all his
party except one, voted a few weeks
ago for the P. P. A. school bill, pro-
posed in the Local Assembly by
Mr. McCallum, whereby our Separate
schools were to be abolished in all but
the name, the nuns were to be ex-
pelled, and all Catholic books excluded
from the school-room, and heavy fines
imposed if any Catholic book of any
kind should ever be found there. It
was consistent, at all events, for Mr.
W. R. Meredith to vote for the passage
of the McCallum bill. It was equiva-
lently his own programme, and his
vote assured the P. P. A. of his hearty
alliance with that charming associa-
tion in its projects against our schools.

A week or two before the first Com-
munion day in St. Mary's Cathedral,
Kingston, Mr. Meredith had opened
his campaign in London by delivery
of a speech defining his policy for the
gradual undermining and ruin of our
Christian schools, and declaring that
he does not revoke a principle or a
word of the former programmes on
which he based his campaigns of 1886
and 1890.

It would have been a weakness, in-
consistent with the Archbishop of
Kingston's universally recognized
character for open and unflinching
assertion of Catholic claims, to talk
mere abstract truths about religious
rights and duties on the solemn occa-
sion of the first Communion, without
protesting with all the zeal of a true,
conscientious pastor against the foul
plot that had been formed, and was
already in operation, against the
essential Christian rights of the inno-
cent children, the tender lambs of his
flock, who had the blessed privilege
of tasting the sweetness of the Bread
of Angels for the first time that day.
Accordingly, he deprecated the im-
punity of the conspiracy and denounced
the conspirators with truly Apostolic
freedom and vigor of rebuke and dig-
nity of language.

THE EASTERN AND WESTERN CHURCHES.

One of most important the
history of the Church which have
occurred during the Pontificate of Pope
Leo XIII. is the recent establishment
of diplomatic relations between the
Holy See and Russia, by the appoint-
ment of M. Islowski as ambassador of
Russia to the Vatican. This will
establish direct communication be-
tween the Holy See and the head of the
Schismatical Greek Church, and it is
even said that one immediate result of
the appointment will be the issuing of
an encyclical letter from the Pope to
the separated Greeks, which may be a
prelude to the reunion of the Greeks
with the Catholic Church.

The schismatics acknowledge the
Pope's right to a Primacy of honor; and
from this the step will not be a great
one towards acknowledging his real
jurisdiction over the whole Chris-
tian Church. This was already
several times admitted by the entire
Eastern Church, when it became re-
united with the Catholic Church; and
what has happened may very readily
occur again, especially if the sover-
eigns who now occupy the positions of
headship of the Church in their respec-
tive kingdoms come to recognize that
it will be more to their advantage and
the advantage of their respective
States to form part of a universal
Church whose authority will be respect-
ed, and which will thus be able to
exercise some influence in regulating
public morals, than to persist in keep-
ing up an absurd local headship under
a king, which is not recognized by
reason or revelation, and which can
extend only over a single nationality.

It is said that the Czar is to see the
Pope's encyclical and that it will be
such that he will approve of it, he
agreeing also to remedy the grievan-
ces under which the Poles have so
long labored and to encourage re-
union on a satisfactory basis.
Already we have here two conces-
sions which promise good results, if
the reports are true. While we recog-
nize that the ambitions of princes are
a serious obstacle to the carrying out
of this grand programme the case is
assuredly not hopeless; and the Czar
would certainly not give his consent to
the preliminary measure unless he ad-
mitted the possibility, and perhaps
even the probability, of success in
carrying out so noble a design.

It is stated that many of the schisma-
tical Patriarchs and Bishops would not
be averse to union. They feel that
religion would increase its influence
if it were accomplished; and as re-
gards their own personal standing,
they acknowledge that it would be
very desirable that they should be
recognized by the Western Church,
and that their spiritual office should be
confirmed by the Roman See.

The Sultan of Turkey would be glad
to see this union effected in his own
Empire; and if the Czar were to ap-
prove of it for Russia, it is likely that
the movement would become univer-
sal before long, and it might include
not only the so-called orthodox Church,
but also the Nestorians of Persia and
Turkey, many of whom have already
within the last few years made their
submission to the Pope.

The return of the Nestorians to the
faith has been, in fact, so general
that there is but a small remnant
of them now remaining in Persia and
Turkey; but though these are not
recognized by the Greek Church
proper as being of its following,
their return will have a powerful
influence in determining the adhesion
of the national Greek Churches, as it
indicates the flow of a strong current
towards Catholic unity.

Miss Bessie Cleveland, the actress, a
cousin of President Cleveland, was
married to Dr. John A. Burke, of New
York, last week. Dr. Burke, who has
known Miss Cleveland for several years,
is a Catholic, and recently Miss Cleve-
land was received into the Church.
Her mother, who died within twelve
months, was a convert to Catholicism.
Miss Cleveland will retire from the
stage.

ANGLICAN SYNODS.

Our Anglican brethren have now
and then what is styled a Convocation
or Synod, called ostensibly for the
purpose of deliberating and of passing
resolutions which fall into innocuous
desuetude ere the delegates have
reached their homes. The proceed-
ings are very dignified and solemn,
but its vagueness and unsubstantial
character, the equivocal utterances of
its speakers, give one the impression
that its voice is too faltering and un-
certain to solve the problems that
clamor for solution or to give light
and aid to human souls.

It cannot with any degree of auth-
ority tell us what its tenets are. It
has its Book of Common Prayer and
Thirty-nine articles, but we venture
to say they have little influence upon
the minds of the majority of Anglican
clergymen. They may be revered as
relics of a by-gone age—"the golden
age of Anglicanism"—and they cer-
tainly have, if we may judge from
daily occurrences, been placed, lov-
ingly and reverently if you like, in the
museum of theological curiosities.

Who among the Anglicans would
have looked upon with favor an agita-
tion having for object the granting of
permission to laymen to occupy Angli-
can pulpits? The very idea would
have been regarded as blasphemous.
And yet a recent convocation held in
England discussed at great length this
very question. Some of the dignitaries
were decidedly in favor of the innova-
tion, and they who opposed had re-
course to such reasons that laymen
might be more eloquent than their
clerical brethren. It was very
significant that no reason was given
to prove that laymen were devoid of
ministerial power. The old theory
about the validity of their orders may
be taught the gullest aspirants in
their colleges, but it receives scant
courtesy from men of matured scholar-
ship. "An Anglican Bishop once
observed," says B. A. Oxon, writing to
the *New World* of Chicago, "that his
butler had as much right to consecrate
as he had, and though decorum and
propriety have always insisted on or-
dination as preliminary to the assump-
tion of the clerical caste, every Angli-
can knows that a clergyman is only a
layman plus the title of Reverend and
a white tie."

Convocations may, for the
time being, galvanize Anglicanism
into the semblance of a living
thing, but they cannot put flesh on its
rotten bones. It lacks the vivifying
principles of authority, and conse-
quently bears within it the germs of
disintegration and decay.

CONFESSION.

It has been said that the refutation
of every modern error may be found
in the works of past generations.
It was fashionable for a time to affect
a contempt for the scholastics and
fathers because we imagine their
luminous principles and systematic
process of reasoning were a continual
reproach to superficiality and loose,
disconnected habits of thought. A
short time ago a divine had occasion
to denounce what he termed the
Romanist practice of confession. He
labored diligently to prove the non-
existence of the power of forgiving
sins. His auditors were charmed
with his striking originality, and
went away with the idea that he was
assuredly a man of great mental
breadth. But fifteen hundred years
ago St. Ambrose proved plainly
against the Novatians that the minis-
terial power of forgiving actual sin
existed in the Catholic Church.

He showed how illogical is the con-
tention of those who believe in bap-
tism and reject confession as some-
thing irrational. If it be not lawful
for sins to be forgiven by man why do
you baptize? For assuredly in bap-
tism there is remission of all sins.

What matters it whether priests claim
this right as having been given them
by means of baptism or penitence?
One is the mystery in both. But thou
sayest: "It is the grace of the
mysteries that operates in baptism.
And what operates in penitence? Is
it not the name of God? Where you
choose, you claim for yourselves the
grace of God; where you choose you
repudiate."

How absurd then is the outcry of cer-
tain persons against confession. If
God, the Master of all forgiveness, has
been pleased to make man the channels
of His grace in one sacrament, can-
not He do likewise in another. It is
merely a question of fact. Was this
power bequeathed to man? It was
transmitted beyond a shadow of a
doubt. The Bible speaks of it
plainly to admit of any denial.

THE CONFESSIONAL AND THE NOVA SCOTIAN ANGLICANS.

A Mr. R. R. McLeod, who styles him-
self "A dissenter and a layman," has
written a letter to the *Halifax Chroni-
cle* complaining very bitterly of cer-
tain words spoken at a public meeting
by the Right Rev. Dr. Courteney, the
Anglican Bishop of Nova Scotia. The
words of the Bishop are the following:

"As I lay at the very gate of death
one of the greatest comforts I ever
derived was to hear the priest of God to
whom I had made my first confes-
sion."

Mr. McLeod's complaint is to the
effect that dissenting Protestants have
been of the opinion that "the confes-
sional is not to be found within the
whole scope of Protestantism." He
adds:

"We have always supposed that
this office was one of the beggarly ele-
ments left behind in the march of re-
ligious liberty; one of the inventions
of men that the Church of Rome had
found convenient and subservient to
her purpose of complete domination of
the minds and consciences of men.
But we did not believe that a Bishop of
a Protestant Church, a Bishop of the
Established Church, a Bishop of the
Anglican Church, could be found at
death's door deriving the greatest com-
fort from the priestly lips of his confes-
sor."

He scents great danger to Protes-
tantism in Dr. Courteney's words,
and appeals strongly to all who
object to the insidious errors of Roman-
ism to be on their guard against the
introduction of the confessional into
the English Church of Canada.

Mr. McLeod is evidently ignorant
of the fact that the confessional is a
standing institution of the Church
of England, at least if we are to take
the standards of that Church as deci-
sive of the question. Many Protestants
and even members of the Church of
England itself are unaware of the
fact; but it is a fact nevertheless that
in the order for the visitation of the
sick, the Book of Common Prayer
prescribes that the sick person "shall
be moved to make a special confession
of his sins, if he feel his conscience
troubled with any weighty matter;"
and after this confession the "priest"
is required to absolve him (if he
humbly and heartily desire it) in a
form almost identical with that used
by a Catholic priest in giving absolu-
tion to his penitents. The form used
is as follows:

"Our Lord Jesus Christ, Who
hath left power to His Church
to absolve all sinners who truly
repent and believe in Him, of His
great mercy forgive thee thine
offences: and by His authority com-
mitted to me, I absolve thee from all
thy sins, In the name of the Father,
and of the Son, and of the Holy Ghost.
Amen."

From this it is clear that the con-
fessional is an essential part of Church
of Englandism, and no mere invention
of Ritualists or High Churchmen; and
if it is to be condemned as tending
towards Romanism, in the vituperative
style which Mr. McLeod adopts, the
whole Anglican system which has re-
tained it is responsible and must be
condemned with it. It will be seen
from the form of absolution used that
the "priest," by which term the An-
glican minister is here indicated, is
obliged to claim that Christ has given
him authority to hear confessions and
to forgive sin.

It is quite true that for many years,
until recently High Churchism devel-
oped itself in the Anglican commu-
nion, no attempt was made to make use
of this high authority claimed by the
Church of England for its clergy; but
a fact of this kind only proves that
they were neglectful of a most impor-
tant duty; for surely if Christ gave
such a wonderful power to the clergy,
its purpose was not that it should be
a treasure hidden from public view.

The people needed all the means of
grace which were available, and so
powerful an aid to salvation as this
power of forgiving sin should not have
been left hidden like old lumber stowed
away in some garret, but it should
have been used for the important pur-
pose of saving souls. Yet Mr. McLeod
praises that Church for its staunch
Protestantism in the past, and styles it
"the bulwark of civil and religious
liberty," but he loses all confidence in
it the moment he finds its clergy becom-
ing animated with a zeal to use all its
powers for the benefit of mankind and
the salvation of souls!

Such are the absurdities into which
an excess of zeal against the bogey of
Popery leads its devotees.

The Church of England is a witness
to the fact that Almighty God gave to
His priesthood the power of forgiving
sins when He said "whose sins you
shall forgive, they are forgiven, and
whose sins you shall retain, they are
retained;" and the disuse of that

power, if it were possessed by that
Church, instead of showing it to be
the bulwark of a divine system of Pro-
testantism, would demonstrate that it
was a dead organization incapable of
fulfilling the end for which a Church
was instituted by Christ.

Bishop Courteney should rather have
been praised by his assailant for en-
deavoring to infuse new vigor into
religion by making use of the means
of salvation which he supposed to be at
the disposal of the Church.

It is true that having no real priest-
hood, the clergy of the Church of Eng-
land have not the powers claimed for
them. But these powers are in the
Church of Christ, and they have been
exercised by the Catholic priesthood,
and continue to be exercised. It is
only within her bosom that advantage
can be derived from them.

THE MOUNTAIN IN LABOR.

It was announced some weeks ago
that before the prorogation of the
British Parliament, or at least before
the general election, certain revelations
would be made which would eclipse
in horror all that had been told by
the *London Times* against Parnell and
the Irish Parliamentary party when
the articles on "Parnellism and
Crime" were published in that vera-
cious journal.

The Tory journalists do not seem to
have profited by the lesson then so
forcibly taught them that impecunious
traitors looking for a reward are not re-
liable witnesses; but the British public
have learned that lesson, and though
since the announcement was made of
what was in store the expected revela-
tions have been producing about as
much effect as if a gun had only
flashed in the pan when it was hoped
that there would have been a fearful
explosion followed by death and dire
destruction.

The public remember that the accu-
sations brought by the *Times* against
the Nationalist party were backed up
with documents of a most sensational
character. There was at that time, at
least, some impression made. Some
believed, others disbelieved, the atroc-
ious accusations. Documents were pro-
duced incriminating Mr. Parnell and
the whole Nationalist Party, and the
impression remained on the minds of
many that they were authentic not-
withstanding that they bore internal
marks of spuriousness; and the im-
pression remained until, by compar-
ison with other papers, it was found,
not only that they were forgeries, but
the man who perpetrated them was
shown to be he from whom the *Times*
had purchased them. The Royal Com-
mission itself, a bench constituted for
the express purpose of finding the
accused guilty of all that was ad-
vanced against them, was compelled
to acknowledge the completeness of
the defence, and the case of the *Times*
collapsed.

The climax was reached when the
forger and traitor escaped to a foreign
country and a few days afterwards
shot himself through despair in a hotel
in Paris! Pigott's name will always
be held like that of Benedict Arnold,
in contemptuous remembrance.

These events are so fresh in the
memory of the British public that
when now a traitor quite as notorious
as Pigott appears on the scene, no
attention is paid to his statements.
Such a traitor has appeared in the
person of Patrick J. Tynan, who was
known as No. 1 of the Irish "Invinc-
ibles," the party of assassination, who
held that it is only by dynamite and
assassination that Ireland can expect
to gain redress of her grievances, and
who put their theories into practice by
the murder of Lord Cavendish, the
Chief Secretary of Ireland, and Under
Secretary Burke, in Phoenix Park on
6th May, 1882.

Tynan has just issued a book giv-
ing a pretended history of the opera-
tions of the Invincibles, and in the in-
terests of the Tories, the copyright of
the work has been purchased, by the
Pall Mall Gazette, and it is being dis-
tributed through the United Kingdom
in the form of leaflets to answer the
purpose of campaign literature.

The writer asserts that he himself
had no share in the murder, though he
knew all about the details of it when it
took place, and that the murder was
planned by Mr. Parnell and the Irish
parliamentary party. He adds that
the Invincibles were astonished and
indignant when, after the consumma-
tion of the deed, Mr. Parnell published
his manifesto in the name of the party,
denouncing the crime and its authors,
and that they did so "sailing under
false colors to betray the trusting
Irish."

In an interview held with Tynan in

New York, on being asked whether he
thought the publication of his work
would not injure the cause of Home
Rule in Ireland, he replied:

"That is precisely what I in-
tend it shall do. I want to kill
the Home Rule measure, and
the Parliamentary organization
which give us nothing. The proposed
Home Rule measure would take from
our control all the commerce and trade
of the country, without which we
would be helpless, it would give us
less power than a board of aldermen."

Thus he pretends to be as anxious
as ever for the success of Ireland's
cause, but not for success by constitu-
tional means, which he professes to
consider useless. Doubtless these profes-
sions are part of his plan to bring
odium on the Irish party; for there
can be no doubt that he is in the pay
of the Tories as Pigott was. When
interrogated as to the reason for the
appearance of his book just on the eve
of a general election, he stated that he
had not chosen the time. His book
had been ready for many years, but
had not been published for lack of
funds. It is being published now be-
cause he had found a partner who had
funds for the work only at this time.
The only way he was able to account
for the copyrights having fallen into
the hands of the Tories is by the sup-
position that the *Pall Mall Gazette*
had bought it from his publishers.

Patrick Ford, of New York, has as-
serted us that Tynan did not know Parn-
nell, and that therefore his pretended
intimacy with the Irish leader and his
plans is entirely false. No credit is
attached by serious people to Tynan's
revelations, and they will therefore be
more harmless than were even Pigott's
forgeries after the discovery of their
real character. It is significant that
Tynan, instead of acknowledging that
Pigott was a deceiver, says he was
deceived in certain matters, though he
was correct as to the main facts. By
such a statement he puts himself into
the same category with the notorious
forger. The whole affair is evidently
a Tory plot to influence the people of
England and Scotland against Ireland
during the coming elections. Truly,
in view of the announcement that
there were revelations in store which
would destroy the cause of Home Rule,
the mountain in labor has given birth
to a ridiculous mouse.

THE HAMILTON EVANGELIST AND SEPARATE SCHOOLS.

Our Hamilton contemporary, the
Canadian Evangelist, has in its issue
of June 1 an editorial in which it
complains that we represented it
wrongfully in stating its educational
theory, viz.,

"All religious exercises should
be abolished and the teaching of
religion should have no place in the
Public schools. The Church, the Sun-
day school, and, more than all, the
home, is the place for that. Here is
where our Roman Catholic fellow-cit-
izens, and many Protestants too, make
a great mistake."

Commenting on this we pointed out
that the Apostle of Christ commands
the constant teaching of God's word:
"Preach the word: be instant in
season, out of season: reprove, entreat,
rebuke in all patience and doctrine.
For there shall be a time when they
shall not endure sound doctrine. But
be thou vigilant."

According to the Christian view as
laid down in Holy Writ all education
should have for its basis Christian
doctrine and morality, and this is the
Catholic view. We conclude from this
that religious teaching should not be
neglected in the schools, and that
when the State steps in to assist in the
work of education, its aid should not
be withheld from those schools which
give the education which Christianity
commands. To do this is to impose
a penalty for obedience to the
law of God; it is to put
a premium on infidelity, and thus in-
fidelity is elevated into becoming the
State Church. Yet this is precisely
what our contemporary recommends
even in his second editorial on the sub-
ject, wherein, after some reasoning, it
thus announces the results which it
wishes all to accept:

"What remains? Why, that each
section of the community attend to the
religious education of its own children
and pay for it. We object to Catholi-
cism being taught by law and support-
ed by public funds; and just as much
do we object to Protestantism being
taught by law and supported by pub-
lic funds—or Judaism, or Unitarian-
ism, or Infidelity. We protest against
being taxed to support a religious or
irreligious system we do not believe in.
And we desire to have no advantage
over any of our fellow-citizens in this
regard."

It then asks:
"Will the Record be so good as to
give us its opinion of our position, and
then we may have a little more to
say."