

The Catholic Record.

Published Weekly at 484 and 485 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

EDITOR:

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY.

Publisher and Proprietor, JOHN NICH, P. J. REYNOLDS and Wm. A. NEVIN, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Rate of Advertising—Ten cents per line each insertion, agents measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of 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, June 12, 1897.

THE CHURCH OF ENGLAND ON THE SEPARATE SCHOOLS QUESTION.

Bishop Hamilton, of Ottawa, at the Church of England diocesan synod, which opened on the 1st inst., referred in his opening address to the much-mooted question of Separate schools for Church of England children. He said that he does not look for any rapid movement among the various denominations in favor of Separate schools for each one, but he is persuaded that there is no other way of securing religious education for the children of the Church.

There is little doubt that if the Church of England were definitely in favor of obtaining Separate schools it could obtain the concession of a Separate school system from the Ontario Government, but though the General Synod of Canada pronounced in favor of such a system, there are dioceses which differ in their views on the subject, from this general decision, and this fact will be a serious obstacle to its attainment, though in some cities, as in Toronto, there exist parochial schools at which there is a fair attendance. But these are not recognized as part of the Public system. In other dioceses, as in Huron, there is a strong feeling adverse to the establishment of denominational schools at all, and this operates adversely to the recognition of parochial schools under the laws of the Province.

The opinion of Bishop Hamilton, which is shared by several other Bishops and synods of the Church of England, amply vindicates the conviction of Catholics that it is only by means of Separate schools that a proper religious education can be attained, and makes it evident that the opposition to Catholic Separate schools in Ontario and Manitoba on the part of many Protestants does not arise from any conscientious conviction that a Separate school system is contrary to the public welfare, but from hostility to the Catholic religion, and to Catholics generally.

CHRISTIAN REUNION.

Under the heading "Rome and the Anglicans," the *Canada Presbyterian* of the 26th ult. had an article suggesting to the Anglican body the desirability that Anglicanism should cease to look Romewards in its effort to be come part of the great Christian Church, and look rather towards Presbyterianism "in the interests of Christian unity, or rather the union of Christendom."

The reasoning of the article we refer to is somewhat of a curiosity, and we cannot refrain from making some comments thereon.

It opens by stating that Presbyterianism holds its "mandates direct from the ever-present King and Head of His Church," and infers that Presbyterians need not be disturbed by the recent pronouncement of the Pope that the orders of the Church of England are invalid.

It is indeed a lofty claim on the part of our contemporary, that Presbyterian orders are from the mandate of Christ, and if the claim were proved good there would be no need of further dispute, but it should be at once admitted. But the claims of men are sometimes very deceptive and ungrounded, and they are not to be admitted in any important instance until they are properly substantiated, and Presbyterian orders require to be so proved before we can reasonably acknowledge them.

We all know whence Catholic orders are derived. Christ selected His Apostles, and commissioned them to teach mankind His whole doctrine, and to administer the sacraments, so that St. Paul could say truly of himself and his fellow Apostles, "Let a man so look upon us as the ministers of Christ, and the dispensers of the mysteries of God;" (1 Cor. iv. 1); or, as the Protestant Revised version has it, "stewards of the mysteries of God."

That the apostles had authority to

perpetuate their office and to commission others to succeed them in their work there can be no doubt, for their work was to be perpetual, as Christ's commission stated that He would be with them "all days, even to the consummation of the world." Besides Christ expressly told them: "As the Father hath sent me, so do I send you." In virtue of this commission and authorization, Matthias was selected to fill the place made vacant by the treason and death of Judas. Titus and Timothy were ordained Bishops by the "imposition of hands of the priesthood," (1 Tim. iv. 14; Titus i. 5,) and priests were ordained in every city where the gospel was preached. (Acts xiv. 23.)

As under the Old Law no man was allowed to assume this honor of himself, so St. Paul declared this should be the case also under the New Law, and the line of Bishops and priests was kept up without interruption, by direct succession and ordination, in the Catholic Church to the present day.

But how was it with the Presbyterians? As a matter of fact they did not derive their orders from any apostolic source. Presbyterianism came into existence fifteen hundred years too late to be connected directly with the apostles, and it does not even claim to have orders from them by any regular succession. It is for this reason that the *Canada Presbyterian* ridicules the notion that "Episcopal ordination confers some mystic power in rendering the sacraments specially efficacious," and sets up the absurd plea that the Church which it upholds derives its orders from no less direct source than Christ Himself.

This claim should be based upon some more solid foundation than mere assertion. The Apostles of Christ claimed that their mission was directly from God, but they proved their claim by miracles. They healed all manner of diseases by the power of God, and fell not short of Christ Himself in this species of manifestation of their heavenly mission, even to the raising of the dead to life. These miracles evidently were wrought by the power of God, who does not give His sanction to any fallacy or false claim: but by what signs or proofs do Presbyterians show that their mission is directly from heaven? By none whatsoever. We must therefore infer that their claim is a deception. Yet our contemporary puts it forward as a reason why Anglicans should "court concert with the Nonconformist bodies" which glory in the shame of having no Apostolic succession. The Anglicans fully understand this position, and this is the secret of the desire which some of them have manifested of late—and which the *Canada Presbyterian* laments—to have their orders recognized by the Pope and the Catholic Church.

Our contemporary is further mistaken in the view it takes of the Pope's decree declaring Anglican orders invalid. It speaks of the decree as an act of unfriendliness, and it has been the custom with many Anglicans to speak of it in a similar manner.

There was no unfriendliness in the act. The validity or invalidity of orders is a matter of fact, depending upon something which either occurred or did not occur. It depends upon whether or not the orders were received from the Apostles, through their successors, in the manner which the Apostolic Christian Church has always deemed to be essential to validity. It is no act of unfriendliness to declare the truth, for the sake of making known the actual state of affairs, that all may conduct themselves accordingly.

The Pope examined carefully into the question of Anglican ordinations, and his decision was based on the constant teaching of the Catholic Church in regard to what is needful for valid orders, and it would have been inconsistent with his position as Head of the true Church to have decided anything else than what is consonant with the faith of the Church, as it would have lulled Anglicans into a false security to have announced a falsehood to the world, whereby people might suppose that Anglican ministers are "dispensers of the mysteries of Christ," that is, of the sacraments, equally with the Catholic priesthood, whose orders are indisputable.

The Pope announces the truth without fear or favor, because the Church of Christ is the "pillar and ground of truth" whereby alone we are to be saved, and the Church, guided by the Spirit of Truth, cannot announce error or false doctrine, but the truth is announced, not to vex Anglicans, but in order that knowing the truth they may embrace it.

Our contemporary says sneeringly: "Roma locuta est. Rome has spoken"

irrevocably and Anglican orders in her sight are of as little avail as that of the humblest Presbyterian in dissenter's chapel or covenanters' hill-side."

It is true, the decision is irrevocable, but the reason is that the truth of God is irrevocable. Presbyterians, and other sects may change their doctrines by caprice, or in order to bring about some kind of union with each other, because they are human institutions—man-made churches—but the Catholic Church has the Divine Founder, Jesus Christ, and she cannot change His doctrine to suit any whims of men.

The *Presbyterian* concludes its article with an expression of regret that "the Churches of Anglo-Saxondom are not in closer fellowship and work. The waste of energies and the disintegration in such districts as the Muskoka mission fields, for instance, is deplorable; but of this we are assured, sacerdotal tendencies will never unite: never!"

If Presbyterianism and Anglicanism had not destroyed unity of faith by disobeying the command of Christ to "hear His Church," there would have been no need for the expression of such a regret: and the remedy is, not that the Church of Christ should abjure the truth once committed to her care, and taught throughout the ages, but that the wandering sheep should return "that there may be one fold under one shepherd."

We cannot doubt that if Presbyterians had any valid claim to Apostolic succession they would prize it highly, and that their affected contempt for it comes from the consciousness that they do not possess it.

AMNESTY.

A despatch from Dublin states that the Amnesty Association of that city have obtained an assurance that the dozen or more Irish political prisoners who have been kept in prison for many years will be released on the occasion of the Queen's Jubilee celebration this month.

We cannot sympathize with the dynamite methods of waging war, of which most of the prisoners were accused and found guilty by the courts; but there is very strong reason for believing, and the belief is very universal in Ireland, that the charges against the prisoners were trumped up plots invented by the police at the instigation of the Government, with the double object of showing their vigilance, and of bringing odium on Ireland, as an excuse for delaying the redress of Irish grievances. That this trick has been no uncommon one is sufficiently evident from the ignominious collapse of the pretended dynamite plot of last year, and from the Pigott forgeries of some years ago, which were intended to bring disgrace upon the whole Irish Nationalist party, but which in the light of the clearest evidence showed that the Tory Government was capable of the most diabolical frauds in order to attain these ends.

It has been shown to be highly probable that if a new investigation into the cases of the Irish prisoners had been granted their innocence of the crimes imputed to them would have been clearly established, but the Government has steadily refused the very reasonable demand to allow such investigation, and the prisoners were kept in their dungeons till some died, others lost their reason and health, and those who are still in prison have been also broken down in constitution. At all events the crimes of which they stand accused were political crimes, committed under a mistaken idea that by their means the day of Ireland's deliverance from misrule would be hastened—that is to say, if they were really committed, and were not rather the result of police and Government conspiracies. In any case there is no good end to be attained by keeping the prisoners still languishing in their cells, and it would be a graceful act on the part of the Government to release them now. Ireland's grievances have been no mere fancy, and even those who have erred through a misdirected love of country should have mercy extended to them now as an assurance of a change of policy on the part of the Government in its future treatment of Ireland.

It has been very justly pointed out that it has only been when England was in difficulty that any merciful treatment has been accorded to Ireland. It would be to the credit of the Government to break the record of the past in this respect, by amnestying the Irish prisoners while the country is at peace with all nations, instead of waiting till perhaps a general European war may oblige the Government to concili-

ate Ireland by taking this very course, as well as by making other concessions. The people of Ireland would feel grateful if this act of mercy were done at the present moment as an act of grace, but if it be deferred until it be forced by troubles with European powers there will be small thanks for the favor.

THE OTTAWA SEPARATE SCHOOLS.

It will be remembered that about a year ago there was considerable agitation in Ottawa arising out of the report of the Separate School Inspector, and subsequently out of the report of a special commission appointed by the Ontario Government to examine into the efficiency of the Separate schools of the city.

These reports, while showing good progress in the girls' schools under charge of the teaching Sisters, were generally unfavorable to the Brothers of the Christian Schools, and as a consequence the School Board demanded of the Brothers that they should change their mode of teaching to make it correspond with the methods laid down by the three Commissioners, but as the Superior of the Brothers refused to adopt the course suggested the result was that the Brothers left the city and lay teachers were employed to fill their places.

The latest intelligence from Ottawa is to the effect that the work of the Commissioners, which referred especially to the French schools, was not quite intelligently conducted, as the Commissioners were not sufficiently conversant with the French language to make a proper examination into the proficiency of the pupils, and that they did not make due allowance for the difficulty in the way of teachers who have to deal with schools in which the course of study has to be conducted in two languages. Many of the people of Ottawa are now beginning to believe that the Brothers were not fairly treated in the investigation which was held, and so general is this feeling that the School Board, which a year ago would not come to any terms with the Brothers, except those laid down by the School Commissioners, have now determined to ask the Brothers to return to the city, if they can be secured.

THE INDISSOLUBILITY OF MARRIAGE.

In another column we make reference to the stand taken by Bishop Hamilton and the Anglican Synod of Ottawa in regard to religious instruction in schools. We are pleased to notice that the Bishop's address to the clergy deals reasonably also with another subject of the greatest importance to the morals of the country, the sanctity and inviolability of the married state.

In England the Anglican Church has taken a very indefinite stand on the marriage question, for though the Bishops and clergy for the most part desire that all marriages should be recognized as indissoluble, except by death, because Christ elevated it to be a sacred institution, a Church so completely subject to the State as the Church of England is, could not proclaim or maintain the indissolubility of marriage in the face of laws permitting divorce. It is, therefore, the easiest thing in the world for a divorced man or woman to find a clergyman to marry him or her to another person, even though the Church as such looks with a half-expressed disfavor on such a marriage. The plea is that the Church must obey the law, even though it may command what is contrary to the gospel. But in Canada the Anglican Church is free from the domination of the State, and the Bishop says virtually that clergymen should be careful not to marry even those who come to them with a state license, if they are not free to marry under the laws of God. This is sound doctrine. The Bishop proposes that the following precautions be taken by the clergy, so that they may not make such marriages as the laws of God forbid. He says:

"The clergy are most solemnly reminded that marriage can only be broken by death, and warned to enquire into all the circumstances of those who come to be married, as the license which the parties may bring from the state is no longer a safe defence for the clergy, seeing that the state allows marriages which the Church has never sanctioned. Marriages should not be celebrated in private houses, but always in the church. The contracting parties should be urged to have the banns pronounced in the church for three Sundays before the marriage, that all secrecy may be avoided. The thing above all others to be avoided is marriage in secrecy."

The Catholic Church has always

maintained the sanctity of marriage, and Catholic priests always take particular care not to marry any couples where an impediment exists which would nullify the marriage in the sight of God under the Christian dispensation.

EDITORIAL NOTES.

COUNTY MAGISTRATE SMITH had several cases before him at Ottawa last week, under the law which forbids fishing on Sunday. Among the accused parties there were three young children who were caught fishing with bent pins at the end of a thread. It was proved that they had no bait, and very properly the magistrate let the children go. It is an absurd stretch of authority that the little ones were arrested at all. The policeman who took them into custody must have used a powerful microscope to see in their harmless amusement a breach of the law forbidding servile work on the Lord's day.

THERE has been a sensational row between two sections of the A. P. A. in St. Louis and Kansas City, and eighteen Councils of the Association have been suspended on account of it. Serious charges of mismanagement of the funds of the society, and of municipal funds, appear to be at the bottom of the quarrel, as the Apalists have controlled the two city municipalities for some years in a most unsatisfactory manner. A number of the mutinous members of the order have been summoned to answer many charges which have been made against them.

PIETRO ACCERITO, the Anarchist who attempted on April 22nd to stab King Humberto of Italy, has been sentenced to the galleys for life. It is to the irreligious policy of the Government that the spread of Anarchist principles is due, for nothing else could be expected when even the name of God is abolished from the schools, and it is made unlawful to teach Christian morality. Accerito assumed a cynical and indifferent demeanor throughout the trial, and when his sentence was announced shouted out: "To-day it is my turn; to-morrow it will be the turn of the bourgeois Government. Long live the revolution: long live anarchy." The Government is reaping the fruit of its own evil-doings.

GENERAL ALGER, the United States Secretary of War, having consulted the Attorney General, Hon. Joseph McKenna, regarding the lawfulness of allowing the Catholics to erect a chapel on the grounds of the West Point Military School, has been informed by the latter that it would be unlawful. Mr. McKenna is a Catholic, and he gives this decision notwithstanding that Gen. Alger was willing the chapel should be erected, and that Col. East, the Judge Advocate General of the Army and Secretary Lamont, who held office under President Cleveland, thought the chapel should be allowed, especially as over two thirds of the students are Catholics, and there has been no difficulty in allowing the Protestants to have a chapel. It is believed by many that Attorney General McKenna is pandering to the A. P. A., who protested against the erection of the chapel.

An important Encyclical of Pope Leo XIII. is said to have reached the Apostolic Delegate at Washington, who has forwarded it to all the Bishops of the United States, and it will, of course, be received also by all the Bishops of Canada. It is addressed to all Primates, Patriarchs, Archbishops, Bishops and other Ordinaries in communion with the Apostolic See. The subject treated is the reunion of Christendom, which is the favorite theme of the Holy Father, and it is said that it deals at length with the claims to Apostolic Succession put forth by Anglicans and Greek Schismatics. The Holy Father evidently entertains strong hopes, which we may trust are well founded, regarding the return of at least large numbers from these communities to Catholic unity, otherwise he would not be so persistent in treating of this subject. It is indeed well known that many Oriental schismatics are anxious for a return, and though we cannot readily expect that the Church of England as a whole will follow so good an example, the Holy Father's paternal solicitude will doubtless bear fruit in bringing about the conversion of many as individuals.

A CURIOUS police prosecution took place in New York last week when Commander Frederic de-la Tour Booth Tucker was convicted of keeping a disorderly house at the Army barracks.

Judge Newburger in his charge to the jury said that a public nuisance is a crime against the law, involving injury to life and property. If religious services so called deprive a large number of people of their rest, inflicting great annoyance, the verdict must be "guilty." The constitution of the State guarantees the right of every one to worship God, but such worship should be within reasonable hours and must not interfere with the enjoyment of life and property by the public. It was admitted by the defence that their services had been prolonged from 8 o'clock one evening till half past 4 next morning, and as the service was conducted with drums, cymbals and horns many persons regarded it as a nuisance. The jury were five hours discussing the case, but at length brought in a verdict of guilty. The prisoners were haled out, and the sentence was reserved.

In a recent number of the Boston *Congregationalist* the following picture is drawn of the present state of belief among the Protestant sects, and especially among Congregationalists. The writer is the Rev. A. J. F. Behrends, a Congregationalist minister. He says: "The doctrine of the Trinity is reduced to a form of logic. The incarnation is so formulated as to reduce it to the pantheistic statement of a universal indwelling of God in all men. Inspiration is reduced to intuition. Atonement dwindles down into a rhetorical expression. Expiation and propitiation have become figures of speech. Our ranks seem to be honey-combed with universalism and annihilationism. The reality of the fall is boldly denied, and the most extreme doctrines of natural evolution are openly advocated in our pulpits. Sin is declared to be only the remnant of our animal ancestry, which we are gradually sloughing off. The revolutionary theories of Wellhausen are invested with infallible authority, and the narratives of the Old Testament are reduced to a mass of fables and forgeries."

And yet Congregationalists with such beliefs, or rather negations of beliefs, would be very much surprised and very indignant if they were told that they are not Christians.

CATHOLIC PRESS.

A century ago, De Maistre, seeing the demolition of monasteries and convents in France, said: "If you destroy the houses of prayer, you will be forced to build barracks and prisons on their ruins." His prophecy is being verified. Irreligion in the French republic has produced its legitimate harvest of crime: and at present the Government is constructing at Fresnes a new central prison, which will contain fifteen hundred cells, and which will cost some eleven million francs. The monasteries of the last century are revenged.—Ave Maria.

"I don't fear man or death," said the late Admiral Meade, during his last illness, "because I was born and bred a soldier. I fear God alone and wish to be prepared to meet Him, in case my illness should prove fatal." Admiral Meade belonged to the Catholic branch of his family, and as proud as he was of the soldierly courage of the Meades who gained renown in the army and navy, he was more proud of the moral courage exhibited by some of the humble men who bore that name. He used to say that when the history of his family was written its brightest page would be that which told of the persecution and poverty which the Irish Meades endured rather than surrender the ancient faith.—Ave Maria.

As was predicted in this column, the Garibaldian volunteers for Greece proved a very undesirable lot. Led by socialists and gentlemen who live by their wits, as they appear to have been, they turned out to be auxiliaries of a most formidable character—to their friends. One of their leaders, an ex-deputy, named San Felice, caused an immense deal of trouble at Athens. He struck the Greek Premier, and caused more trouble to the police in arresting him than any of his party caused the Turks. Subsequently he was put aboard a man-of-war and sent home, with strict injunctions not to put himself to the trouble of coming to help the Greeks at any future time. A lot of his fellow-volunteers have had the same polite intimation broken to them gently, so as not to wound their tender susceptibilities. Then, as Uncle Toby remarked, "our army swore terribly in Flanders, but nothing to this."—Philadelphia Catholic Standard and Times.

It has always been a marvel to Catholics how any body of Christians who believe in the divinity of Him whose name they bear should refuse due honors to the mother who bore Him or find fault with others who render her such honors. The same surprise prompts one of the leading English organs of Unitarianism, the *Inquirer*, to say:

"The calendar connects the quarter day, as Lady Day, with the name of the Blessed Virgin Mary, whom our fellow Christians of the Romish (sic) Church call 'Our Lady,' and the 'Mother of God.' One does not see why Protestant Christians, of Trinitarian persuasion, should offer any objection to these designations: for, if Jesus was God, it would

seem to follow that the mother of God

Happily, Protestants are inconsistent in their treatment of the matter of honor. Many ignorant yet leveled by contemporary reverence this month past show that their for improvement Heart Review

WHO LOSE

The Earnest

Cat

The doubts seeker after ous man w preach the wo in the follow which entitles thy of those assured faith. a minister of whose priestly ness, is really difference between

Covington

Editor of Cat

A letter, of was found in last month. the writer, transmitted every el tion; but as it not appear, I aids in all go publish the le young men w erable kindness Following is a pathetic epist

"My Dear —You ask me charge. If possession of I feel that I A devoted wife, a ple during the rage destroyed salary, health are mine. happy, but the question right? Am He who laid His hand loving kindness heavy and m "Your gress at the se with redoubt lines. You that which me. You w against temp was to my flock, well. But thrashing its is ill with the the sainted simply, ill w

"I look o bath morn and see no e my sermon estly, most all my troub suggestions wife, but I remain but I ance two-Church, the

"There them, it is t in Church u under man and ance and ings: for I They tell m require so striking an the people rousing mu They insist sary to fill p up: the noble wome eties, their tertainment insist the m

"Someth fitted for effective. in Cincinnati Park chur Some time morning se Make a Pap to draw a menal yet he got was next sermo Run," and the morn that it w cinnati Bas His church of Deacons him. Fro tion he has and a fashio my dear that the pr crucified?"

"Ah! m Cincinnati the mornin saloon open so many se unprepared with horro of police w throngs fr the totterin ing to pu other harv upon the walls wi ing, whe magie, the towards th