



DIVISIONS IN THE CHURCH OF ENGLAND.

It is not often that we read or hear from the pulpit such a scathing criticism as that of the Rev. Bernard Vaughan, S.J., in his sermon two weeks ago, in aid of the Catholic Nurses' Institute. The sermon was preached in St. George's Cathedral, London, and nearly a third of the immense congregation consisted of non-Catholics. The text taken was: "And if a house be divided against itself that house cannot stand."

After drawing attention to the fact that Catholics all—even children—know their religion, while Protestants cannot agree upon any one truth or teaching, or text, he pointed out some dogmas of the Catholic Church, upon which no two sections of the Established Church could agree. Referring to the recent lengthy correspondence in the press on the question of what was the teaching of the Established Church about confession, he said:—

"In an important matter of this kind one would have thought that after a year something definite would have been settled about this teaching, but it was not so—some regarded confession as a divine institution, some as a device of the devil, others as a trick of the priest to deceive the 'old ladies' of both sexes. But confession could not be all these things at the same time. It could not be a device of the devil and a divine institution. It could be one or the other, but not both. Then, as to the Holy Eucharist, it seemed that as long as the Established Church was kept together every one was free to accept what he liked as the teaching upon this matter. They were told in effect that the Church of England was comprehensive, and that her comprehensiveness was such, and her spirit of compromise so beautiful, that she allowed her children to accept the doctrine of the real absence or the real presence. When the Archbishop of Canterbury told them this other bishops denied that it was the teaching of the Church. But our Lord could not be absent and present at the same time. He could be either, but not both. Then they were told that they could accept or reject Baptism, but it was either necessary or unnecessary. There could be no compromise on such a matter. Then the word Mass gave a frightful shock to some Protestants. (It was called a blasphemous fable and a dangerous deceit by one section of the clergy, while others were actually announcing Mass for certain hours and days, and also for the repose of souls of certain persons. But how could the Mass be a blasphemous fable and the highest act of religious worship? When they were told that the intercession of the saints and prayers for the dead were in vain, while the Archbishop of York said to pray for the dead in private was nice and to pray for the dead in public was naughty. If this was right in private how could it be wrong in public? Let the Bishops of the Catholic Church give their decisions upon such lines as these, and they would soon be called ugly names, but when the Bishops and Archbishops of the Established Church gave such decisions they were said to be large-minded and generous, in a spirit of comprehensiveness and compromise, as if the Church most comprehending and compromising must surely be the Church of Christ. If the true Church was defined in that was he (the preacher) granted he was in the wrong Church, and that the Established Church was the right one, for he

might say it defied competition in comprehensiveness as well as compromise.

The Church of England could not agree on any of the doctrines he had mentioned, and they were told that a house divided against itself could not stand. In effect it seemed to him that the Church of England was within measurable distance of its dissolution. But even if it had any defined doctrines and unity of worship, what was the good of having a knowledge that was clearly definite unless it was clearly true? The Church of England had no certainty of its doctrines even if it was agreed upon they were those of Jesus Christ. It had been recently declared in Parliament that what was decided, or not decided, there was binding upon clergy and laity. Thus it followed that Crown and Parliament were superior to the clerical authority, and that the Church was a State department, like the Home Office, Foreign Office, or the Post Office, the only difference being that there was orderliness in these offices, but in the Church of England there was none.

All were alike departments of the Crown and creatures of the State. The Bishops were appointed by the Prime Minister. True the Dean and Chapter elected the new Bishop, but if they did not elect the nominee of the Prime Minister they were guilty of a penal offence, and after the consecration of the Bishop he went to see the Queen to acknowledge that he received all his spiritualities as well as temporalities from her. The Bishops were simply State officials and creatures of the Crown and Parliament. They could decide no point of doctrine finally, and the subject could appeal from their decision, to the Court under the control of Parliament, and Convocation was bound hand and foot by Acts of Parliament, and the laity might gain say its decision. Some people pointed to the prayer book as an authority, but the book came from Parliament. It was nothing but an Act of Parliament, and if any disputes arose out of it they were submitted to the lay Lords: the Bishops were simply Middlemen in the business. In fact, the Church of England could only contain those who yielded to this spirit of comprehensiveness and compromise. The Protestant Church was a creature of Parliament, lived and was supported by Parliament, and Parliament could amend or end it. Some people were hopeful that the Bishops would bestir themselves, and set their houses in order, but they could not agree upon historical facts bearing upon the origin of their Church, and they were not likely to agree upon the points of doctrine. He had laid down the principle that knowledge to be of use in commercial or professional life must be definite and certain, and he would ask his non-Catholic fellow-countrymen whether in religion definite and certain knowledge was not, at least, equally necessary, and whether they had such knowledge? Was their Church teaching the doctrine of our Divine Lord? Was theirs the Church of Our Divine Lord? If it was not, then he asked, what was it? Echo seemed to say, "Let Parliament answer," for the Church of England was a child of Parliament, and Parliament could say what it was. One thing was certain, the Church of England was not the Church founded by Jesus Christ."

CATHOLIC FORESTERS' CONVENTION.

That the above Convention which concluded its labors last Saturday morning, marked an era in the Catholic world, the following reports from our special correspondent clearly demonstrate. To the citizens of Burlington, it was an innovation, it being the first Catholic demonstration of any magnitude presented to the eyes of our Protestant brethren, with 4000 men in line, all in uniform, 15 bands of music, the steady marching of the men, the numerous flags and banners carried by the different courts. The intelligent appearance of 150 delegates, many of them clergymen from all over this continent, was a sight which will be long remembered and talked about by the citizens of the Green Mountain State. As to the decorations of the city it was never

before equalled, some buildings being hidden from view with bunting; every shop window had C. O. F. in large letters, with the word "welcome," and many were the expressions of pleasure and thanks from the delegates to the convention. As to the work of the Convention want of space will not allow us to fully report. The most important matter was the Reserve Fund which was adopted, and which will place the Order in a position to guarantee all its members for all time. Chief Ranger T. H. Cannon's report shows that at last convention held in Columbus, O., two years ago, the Order comprised 627 Courts, total membership 43,898, while on the first of the present month (June, 1899) the

Order was made up of 997 Courts, with a total membership of 73,598. "While during the past two years many other associations have been at a stand still, the average monthly increase in the Catholic Order of Foresters has been about 1,000 members. As the Courts increase in membership so have they increased in financial strength, and with the favorable death rate experienced in the Order "High Treasury shows a substantial balance."

The secretary's report shows that the Order since the last convention has worked its way into the States of Massachusetts, Maine and Rhode Island, and feels assured that the enormously rapid growth of the Order is certain evidence that the Catholic Order of Foresters is destined to be the greatest Catholic insurance institution on this Continent.

The Treasurer's report shows that the receipts two years ago averaged \$28,000.00 per month, while at the present time the average is over \$40,000 monthly. Total monies received during the past two years, \$942,788.14. Total disbursements, \$862,891.34. With balance on hand January 1, 1897, of \$32,759.63. Leaving a Balance on hand January 1st, 1899, of \$112,656.43. The above amounts the High Treasurer says "demonstrates that the Catholic Order of Foresters has broken through the confines which marked the limits of its development in former days, and at the present time maintains a position equal in importance to some of the large financial and banking houses of this continent, with their paid-up capital of \$100,000 an amount which many of our smaller institutions

would be pleased to make public." The High Medical Examiner's report says: "During the past two years a Bountiful Providence has been very kind to us, prosperity has been showered upon us, and our ranks have increased beyond our expectations, and notwithstanding the slight reverses which the Angel of Death has inflicted upon us, we are to-day able to present a firmer front than any of us ever anticipated." From January 1st, 1897, to January 1st, 1899—29,203 applications were submitted, of these 28,571 were approved, 1611 rejected, and 42 held over for further information. Our death rate for the past two years would amount to a fraction over ten per thousand, or a little over five per thousand annually.

RYANS AT THE CONVENTION.

The following is taken from the Burlington Free Press:—

Five members of the Ryan family previously unknown to each other have met for the first time at the present session of the Foresters and the manager of the Van Ness has made arrangements to seat these gentlemen together at dinner to-day. He has also procured them a waitress of the same clan. The gathering consists of W. F. Ryan of Chicago, prosecuting attorney of the city, Henry Ryan of Bloomington, Ill., John J. Ryan of Montreal, Thos. H. Ryan of Milwaukee, M. J. Ryan of Escanaba, Mich., and M. Ryan of Joliet, Ill., an alderman of that city. Their table is to be especially decorated with the family coat of arms and placarded as belonging to "The Ryans." The name of the waitress was Miss Nora Ryan.

CHATS WITH OUR TEMPERANCE WORKERS.

In our day when temperance societies play a considerable part in the general social affairs of the country, and when heroic efforts are being made on all sides to efface the evils caused by drink, it may not be uninteresting to know that these movements are becoming very general all over continental Europe. Recently the Sun had an article in which some very startling facts are presented, and the most important of them is that concerning France. The article says:—"The French have been wont to look on themselves as good examples of moderation, while they gave their pity to Germany and England as horrible examples of people who drink too much. But now Dr. Laborde has informed the French that they are the most intemperate of all civilized peoples on earth, and gives science and figures to prove it."

The next paragraph is worthy of attention in this country, it reads thus:

"When the announcement was made the French told the doctor he was mistaken and the newspapers published columns of indignant protest against the charge—and investigated as a second thought. Then they changed their confident note, for in a series of articles prepared by M. Cornley of the Figaro it is shown that close to fifteen litres, or about sixteen quarts, of alcohol is consumed every year for each of the 38,000,000 people in the republic. The French find that instead of heading the alcoholic list, Germany and the British Islands come third and fourth as Belgium takes second place after France, but with nearly one-third less in its per capita consumption. Fifth in the list is Switzerland, the home of the absinthe, and then, in order named, there follows Italy, Holland, the United States, Sweden and Canada. Norway is the most temperate of any European country. Canada leads the world in its moderation with a per capita average of over two litres a year."

What with our Scott Acts, our Duncan Acts, our Prohibition Plebiscites, and our numberless public and private systems—goldcures, Dixon cures and other cures—surely Canada should be almost a barren field for temperance work in the future. Yet, unfortunately, there is still room for great improvement. However, it is a grand satisfaction to know that our Dominion stands last on the list and that it is considered the most temperate country in the world.

The faults of a good man are more dangerous than the vices of a thoroughly bad one.

Facing to-morrow's trials is turning your back on to-day's duties.

The following two or three paragraphs contain some most interesting information.

The widespread interest in the temperance movement on the continent was well shown by the International Temperance Congress, held in Paris in April. Twenty-one countries were represented by more than 1000 delegates, and official representatives were present from the governments of France, Germany, Austria, Sweden, and Norway, Denmark, Switzerland, Belgium, Holland and Roumania. These will all make official reports to their governments on the problem of drink, and the methods proposed to abolish intemperance.

The next congress will meet in Vienna, in 1901, where the Austrian government has assured a welcome through its representative, Dr. de Hebra, who was at the Paris convention. Dr. de Hebra says there is a remarkable movement among the young medical men of his country since the first of the present year, and that he as a teetotaler is finding many recruits, not alone for temperance, but for total abstinence.

The king of Italy is a total abstainer, as is also practically the Grand Duke of Baden; and Emperor William of Germany has several times expressed himself forcibly on the drinking habits of the army. He recommends to his officers that they set a good example to the men in the ranks and the Emperor is said to be alive to the dangers from the growth of child drunkenness in Germany. Other sovereigns are apparently awakening to the situation, and the young Queen of Holland especially so. In Russia the Government monopoly of the drink traffic has proved so successful in the provinces, where it has been on trial for several years, that the Czar, Nicholas II., is extending the system to decrease drunkenness. The Greek Church of Russia, is using its paramount power for temperance, and an association of the Catholic clergy of Europe has just been formed to push the church work for this cause, as is being done in America.

For the first time in the history of European expositions there will be a temperance building at Paris next year. Plans have been drawn and stock has been subscribed by prominent French people, for a handsome structure which will serve as a soft drinks cafe on the ground floor. It is intended to use the 1900 exposition for widely spreading the movement."

The school may give knowledge, but only the home can give a true education.

You cannot turn too much light on the religion whose God is light.

RECENT HAPPENINGS IN EUROPE.

A bill which is very closely identified with the future prosperity of the Irish Capital has just passed the British House of Commons by a majority of 162 votes, the actual figures being 291 for and 129. It was bitterly opposed by the Tory member for Trinity College, and several other Irish and English Tories, but was supported by the Government. The latter fact accounts for its being adopted, and will also, it may be taken for granted, secure its passage in the House of Lords. The object of the Bill is to create a Greater Dublin. It was referred to in the "True Witness" a few months ago, when the vote of the taxpayers was taken on the subject of extending the present boundaries of the city, and when the project was adopted by a vote of 16,000 to 1,000. The bill includes within the urban limits such suburbs as Rathmines, Kilmalsham, Clontarf, Drumcondra and Pembroke. The rich and well-to-do citizens of Dublin—those who made their money in various lines of business in the city—reside outside its restricted and imaginary boundaries, so as to avoid paying their fair share of municipal taxation. The annual loss to the city, can therefore be easily estimated.

Dublin is the only large city in the United Kingdom which has not extended her boundaries since her Majesty ascended the throne, 62 years ago. Glasgow and Edinburgh, Belfast and Londonderry, in fact all the large cities in the United Kingdom have enlarged their limits. This accounts for the fact that while the population of Belfast has been rapidly increasing, until it now greatly surpasses that of Dublin, the population of the latter has been steadily decreasing. Those who are not acquainted with the facts of the case have naturally arrived at the conclusion that the ancient capital of Ireland was declining whereas, the contrary is the case.

Incidentally, it should be mentioned that this Bill furnishes a strong argument for Home Rule. The Urban Council of Dublin and the County Council of Dublin are strongly Nationalist; four out of the six suburbs which are to be annexed are Nationalist; a vast majority of the ratepayers have voted for the extension of the city limits. Yet the city council has already had to spend over \$200,000 in promoting the Bill, and will have to spend more before it is passed. The Bill is supported by the 80 Nationalist members in the House. It had to run the gamut of 600 British members. And after the second reading was adopted, it had to go to the committee of private Bills, on which there is not one Irish Nationalist member. It was 17 days under discussion before that committee; 17,000 questions were asked; several costly parliamentary lawyers had to be retained; after it finally left the committee it was opposed by the gentlemen referred to above; and it is possible that after all this expense and trouble, and notwithstanding the wishes of the people concerned, it may be thrown out by the House of Lords, unless Lord Salisbury condescends to give it an active support. Surely this is a practical argument for Home Rule, not to mention many others.

It is now three years since a series of highly interesting Gaelic meetings were inaugurated in Dublin and the recent assemblies have been more interesting and successful than those even of the two preceding years. These "Oireachtas," or Irish literary festivals, were, as is known, instituted by a certain number of those learned Gaelic soldiers who are anxious to see the revival of all that pertains to native Irish literature, and the native tongue itself. Notwithstanding that the English laws which strove to kill everything that was national made the use of the Irish language penal, the people of three of the provinces so cling to it that even to-day it is spoken by a quarter of a million of the people and is known to as many more. But as the language was forbidden in all Government-aided schools, it would have died out in another generation or so were it not for this movement amongst Irish scholars, such as His Eminence Cardinal Logue, Dr. Douglas Hyde, etc.

With the hearty concurrence of their fellow-countrymen, of all classes,

these scholars started annual assemblies at which were to be competitions for handsome prizes, the competitors to be Irish speaking men and women from all parts of the country—country- Irish speakers, Irish musicians, singers, pipers, harpers and dancers of the famous old Irish dances, reel, step dancing. The result has been a series of the most interesting meetings. His Eminence Cardinal Logue, presided at the principal Oireachtas, held recently, opening the proceedings with a speech in the musical native tongue. His Eminence is a Donegal man of striking presence; a quiet, thoughtful Celtic face, with deep-set grey eyes, overhung by thick black eyebrows; simple and gentle in manner. Around him on the platform were many noted scholars, lay and cleric, Catholic and Protestant, with delegates from Scotland, who spoke in the Highland Gaelic and wore what is now the Highland Scotch dress; the ladies were wearing the long tartan scarf from the left shoulder, the gentlemen in the kilt, sword and philabeg, once the Irish dress, brought hence to Scotland. There were delegates from the Welsh Eistedfad, whose addresses and songs were in the Welsh language, and from nearly every county in Ireland came the Irish Gaels to show their proficiency in the long treasured poetry, oratory and song, not forgetting that a platform was brought in upon which the dance-prize winner footed it, to the delight of every one, while every toe in the vast rotunda irresistibly beat time.

The splendid victory of the Home Rule Liberal candidate in the East Division of Edinburgh, has raised the spirits of the Irish Nationalists in the old Scottish capital, and has increased their confidence that Scotland will soon return a large majority of Home Rule members, such as they did in the active days of Mr. Gladstone's later political life. One of the former members, Dr. Wallace, whose sudden death caused the vacancy, was a Home Ruler. But this time the Home Rule Liberal majority was doubled. That is the significant element about it. Another Home Rule victory in the South Division of Edinburgh is confidently expected.

The important address of Lady Aberdeen at the opening meeting of the Council of Women, of which she is president, came up fully to expectations that had been formed regarding it. It was full of sound common sense and practical suggestions. "The House is the great field for woman's action and influence," might be said to have been her main theme.

Mr. Chamberlain is so busy with his favorite pastime of bullying the Boers in South Africa, that he has little time left to look after the French Shore question in Newfoundland. The outlook in the Transvaal is very threatening, and war is feared by some.

The Irishmen of Liverpool and other large centres of population in Lancashire are now actively engaged in that all important work—the registration of their votes. The organization of the various branches of the Irish National League of Great Britain is being strengthened, and preparations are being made to put up a determined fight at the next general election, when it is expected that a Home Rule government will be elected.

There is good news to chronicle from Rome. The municipal elections that have just been held there resulted in the victory of practical Catholics over Masonic Infidels! This is the first time the Catholics—the clerical party, and the Vatican party, as they are termed by the Protestant newspaper correspondents—have had a majority in the city Council of Rome since 1870, when the usurper, King Victor Emmanuel seized the Eternal City.

Two prominent Belgian physicians are conducting experiments at the Brussels Hospital, under the auspices of the Belgian Medical Academy, for the cure of cancer by serum. Cancer is now known to be a microbe disease, like phthisis, diphtheria, etc.; and strong hopes are entertained that such a boon to so many thousands of sufferers from this terrible malady as an efficient serum will be shortly discovered.