

order to please the natives." known to have actually and we have known in a syrup, made by boiling grapes, was habitually em- in wine could easily have red. In some cases, also, been used by extreme prohi- churches, on the plea that it is intoxicating wine. It is these professing Christians themselves free to change the of Christ according to their nothing else could be ex- in every man considers him- extreme judge in matters of doctrine. We have our- of a clergyman who he would be glad to use, instead of grape wine, was more easy to procure it and the meaning was that it is expensive.

an Government appears to at the total destruction of the Propaganda, the international institution whose spread of the gospel in the Holy Father in a conversation expressed his deep steps taken to injure this institution. Not only did the at a great sacrifice, ago, the landed property the Propaganda throughout taxed the interest which it Propaganda. This tax, 13 per cent. originally, has been raised to 20 per cent. amounts to about 115,000 annually, though the property is the gift of Bishops and of missions, belonging to

ed in a despatch from Rome Holy Father is about to issue a deal to the Anglican Church the subject of re-union with the Church. When it is con- a very large and rapidly- section of the Anglicans has nearly all the doctrines of the Church, there is room for the present appeal may bear on the subject of the Rea- of Christ in the holy Euchar- sacrifice of the Mass, its effi- cing the souls of the faith- ing, on Purgatory, and the prayers for the dead, on the due to the saints of God, and to be derived from their in- with God for us, and even to the universal jurisdic- Pope, and many other a very numerous and of the Anglican clergy cord with Catholics. It is on the last mentioned ques- on not concede the complete which the Catholic Church have been divinely given See; but it does not seem should be any insuperable the way of their agreeing the policies on this point. The found in the testimony which they have studied recent years, and which them to adopt other Catholic should lead them equally to one fully. We may, there- fully hope that the concilia- ble of the Holy Father may ons of bringing about a move- union which cannot but be of great results.

vision to Protestants. experiences of Father Elliot in as to non-Catholics, which read with such deep interest have watched the progress apostolate, go to show that majority of Protestants in this are still uncontaminated by s. They are at least Chris- desire. Until in God's time Catholic fellow-citizens are the fulness of Christian and made free with the which is of God, let us beware in them, by word or deed- thing that makes for true it will be a sorry day for when Sunday ceases to be strict observance, and the sides and the city streets, flourish until their attend- at altars whereon the fice of Calvary is renewed! realize all that the Pro- house is to Pro- how much acceptable re- present. The religious most Protestant preachers harsh or cold or dry, and may seem like a winter's spring flowers; but there is important lesson taught in of sectarian temples—the self-denial. May the indu- meeting-house, in spite of ness and severity, continue until it is changed into higher and better!—Ave

tain see others perfect, and yet its amend not.—Thomas A.

ARCHDIOCESE OF KINGSTON.

Archbishop Cleary's Visit to Madoc.

North Hastings Review.

The Roman Catholic church in our town was the scene last Sunday morning of the intensely interesting and impressive ceremony of confirmation. Archbishop Cleary, now quite recovered from his late illness, was present, together with his private secretary, Rev. Father Kelly, the Rev. Father Farley, Vicar-General, and Rev. Father Davis. The service began at 10:30 with the celebration of the Mass by Rev. Father Davis, then immediately following, the rite of confirmation was administered by Archbishop Cleary. There were some seventy children, or more, confirmed. The girls looked very pretty in their white garments with wreaths of flowers and long floating tulle veils. On the conclusion of this ceremony A. A. McDonald, Esq., on behalf of the congregation, read an eloquent address to the Archbishop which was listened to with great interest by all, bearing as it did on important matters and events which had agitated our Province so recently. The Archbishop thanked the people in fitting and appropriate words for their kindness in presenting him with an address indicative of their kindly regard and appreciation of his services in their behalf as the defender and upholder of their rights and interests. He declared that he had only done his duty; that at a time when their civil and religious liberties were threatened it was necessary that one Bishop should stand forth and speak for all, that he would have been a coward to have shirked the duty which manifestly fell to his lot, and that at all times he would ever defend his people even at the risk of his own life. He then proceeded to give a clear exposition of the position and stand of the Roman Catholic Church, declaring that it never was the first to attack, that it was always on the defence, but that the point of attack was the point of defence and that when the attack ceased the Catholics would cease to defend. Continuing he remarked "that there was a time for peace and a time for war," and that he firmly believed that the time for peace had come. A recent public event had confirmed him in his prognostications of a long period of peace. He said in concluding his allusions to past strife that he might be a false prophet, but that he thought the sword would now be sheathed for some generations. As we listened to his words we thought of Longfellow's beautiful vision of peace:—

"Down the dark furrows through long generations
The echoing souls grow fainter and then cease.
And like a bell with solemn sweet vibrations,
I hear once more the voice of Christ say
"Peace."

Peace and no longer from its prayer portals
The blast of wars great organ shakes the skies.
But beautiful as songs of the immortals,
The holy melodies of love arise.

With reference to the petty persecu- tions of journalists to which the address had referred the Bishop said that he did not care, that they never troubled him in the least. He declared that he was no politician, that he never interfered with the regular course of legislation and had no desire to do so. As his forcible words fell on our ears and we marked the stern ex- pression of his countenance indicating his powerful will and determined spirit we felt that in Archbishop Cleary the Roman Catholics of this province would ever find a staunch defender, and that whoever attacked him would find "a foeman worthy of his steel." Then the Archbishop addressed his remarks more particularly to the parents and the children. He ex- horted the parents to train up their children for God, to watch carefully over the literature that came into their homes so that the children would not receive evil impressions. The chil- dren were instructed to remember that their first duty was to love God, then to love their neighbor as themselves. He spoke strongly on the necessity for them to do kindly acts and speak kindly words to their neighbors, no matter how they differed from them in religious opinion. They were admon- ished to remember their prayers, morning, noon and evening. He de- plored the fact that they were obliged to go without religious instructions six days in the week, but that under the circumstances this could not be helped. The address was very long, it was about a quarter to two when the service was con- cluded, but it speaks well for the elo- quence of His Grace that he retained the attention of his hearers until the end of his discourse. The choir de- serve great praise for their rendering of the musical service. The music, as is usual in Catholic churches, was of a beautiful and elevated character and had the effect of intensifying the devo- tional feeling of the congregation.

Mrs. McDonnell, of Trenton, presided at the organ, and during the service sang an "Ave Maria" and "O Salu- taris" by Cherubini. The choir, under Miss O'Riordan, rendered some beautiful selections.

The following is the address pre- sented to the Archbishop:

To His Grace most Reverend James Vincent Cleary, S. T. D., Archbishop of King- ston.

May it please Your Grace—We, your devoted, loyal children of the parish of Madoc, approach you to extend to your warmest and most heartfelt greetings on this your second official visit to our parish as our Arch- bishop. We assure you it revives within us that deep and enthusiastic pleasure we all experienced, when we first learned of your well-deserved promotion to your present high dignity by our revered and illustrious Chief Pastor, Pope Leo XIII. The honor so befittingly conferred upon you, did and does redound to our honor also, for it is the grand and peculiar prerogative of our Holy Church that the vital and intimate union existing between her pastors and her people reciprocally redounds to the advantage and to the honor of each. That Your Grace, by your noble qualities of both head and heart, adorns your holy and exalted dignity in the

Hierarchy of our Province, is a fact well known to all the children of your archdiocese, and indeed also to our fellow citizens not of the household of faith. You have brought to it a mind stored with deepest learning, garnered in the most celebrated universities of Europe, a heart filled with love of God and country as proved by your many public acts for the advancement of true religion and for the amelioration of down-trodden but expect- ant Ireland—Ireland, the land of Saints and Martyrs—and last, but not least, an unaffected piety and an untiring devotion to duty even in the face of calumnies and misrepresenta- tion by those who would fain prostitute our holy altars on the ignoble shrine of mere party politics. We are deeply grateful for and are more than proud at your late masterly and effective defence of our rights and reli- gious parents and as free born citizens of this Dominion, and we take this our first opportunity to thank you therefor, and we pray that you may be long spared to uphold and to vindicate the principles of real civil and religious liberty. We are children of the Holy Catholic Church, therefore we possess and enjoy liberty in its fullest and most extended measure, and while we submit our political franchise to the behests of no one but to our individual judgment we are heart and soul and mind with our Bishops and pastors when the interests or the principles of God's holy religion are at stake. We are free born citizens of this Dominion, and as such we demand as our right, and shall be satisfied with nothing less than that measure of civil freedom in the education of our chil- dren guaranteed to us by the constitution of our common country. Vituperation and abuse on the part of unscrupulous journalists have been your portion for simply doing your episcopal duty by us as Catholic par- ents and as loyal subjects of the State, but in all this we recognized and realized that these petty persecutions must needs ever be the portion of the champions of the Faith and the New Law.

Your Grace, we again bid you welcome on this to us auspicious occasion, and we come to us with your hands laden with choicest spiritual gifts for ourselves and for our children, and our fervent prayer is that these precious gifts may descend not only to our souls' salvation, but that they may penetrate to and sanctify our humble homes, making them truly Catholic homes in every sense of the word, thereby insuring for us that peace, happiness and domestic felicity, characteristic fruit of communion with God's holy grace.

It is with much pleasure and satisfaction that we assure Your Grace our spiritual inter- ests are zealously safeguarded by our two worthy and beloved pastors, Rev. Fathers Davis and Murrage. We can never ade- quately repay the debt of gratitude we owe them both, and can only promise to them in your person an increase of loyalty, love and devotion as but a feeble expression of our lively appreciation of their constant zeal in our regard. With the flourishing societies of the parish, the Holy Family, the Holy Family and of the Altar Society our people have ample incentives to personal piety and religion and efficient aids to elevate our thoughts and our lives to that central object of all Catholic devotion and practice, our Blessed Lord in the august Sacrament of His love. The temporalities of our parish were never in a more prosper- ous and flourishing condition. Al- though but few in numbers, only forty-five families, we have lately contributed some \$3,000 to reduce the debt on our church, and this we hope to largely augment by special effort in the near future.

Trusting your present official visit will prove salutary and beneficial to ourselves and to our children, and humbly asking your paternal and Episcopal benediction, we are, Your Grace, on behalf of our con- gregation,

Yours devoutly,

Dated at Madoc, 21st October, 1894.

THE ARCHBISHOP AT PICTON.

His Grace Archbishop Cleary, accompan- ied by Mr. Farrelly, Belleville; Dean Mur- ray, Trenton; Father Kelly (Sec.), arrived at Picton on Monday, Oct. 8, and the next noon train, Father Spratt, Wolfe Island, and Hogan, Napawan, arrived the same evening by boat. Father McDonald wel- comed His Grace at the station. The dis- tinguished party then drove to St. Gregory's church, where a large crowd had assembled, including the candidates for confirmation, to receive the benediction. After a short prayer His Grace gave those present his blessing, then retired to the presbytery. Tuesday morning he examined the children, and with delight both with the way he answered the various questions put to them. Wednesday morning His Grace administered the sacrament of confirmation to the candi- dates, assisted by Fathers Spratt, McDonald and Kelly, prior to which Father Murray, Trenton, celebrated Mass. The chil- dren all looked charmingly pretty, like angels, and presented a very impres- sive appearance as they approached the altar rail to receive from His Grace the sacrament of confirmation. After confirmation His Grace, in a very able manner, addressed the chil- dren and parents on the duties they owe to each other. He also stated the children gave him full and entire satisfaction in the instruction they received in their Christian doctrine. In fact he never met a more in- telligent and better instructed class, and it reflected great credit on their worthy pastor and teacher. The choir rendered effective service.

While here he examined the books of the parish and found everything in a satisfactory condition. By His Grace, by the way, here, made a very lasting impression on St. Gregory's congregation, especially the children whom he confirmed. During his examina- tion of the children he had them kneeling around him at the altar steps, seeming to be delighted to have them near him. By his kind and gentle manner he greatly endeared himself to them. Many of them were heard to say, "I wish he would soon come again," so delighted were they with him. Nothing seems to please His Grace so much as to find the children well instructed in the Christian doctrine. In this particular his hopes were more than realized. In fact he was so delighted he told them they could not say his prayers better than they. Father McDonald is to be congratulated. He must feel justly proud of the good showing the parish of St. Gregory made during His Grace's visit. It serves to show what a pastor can accomplish, ably assisted by his congregation.

His Grace is never idle; if not visiting the different parishes he is like a faithful shepherd always on guard over his flock, and if neces- sary defends our holy religion against the assaults of the enemy. Have we not always found him a tender father, a wise counsellor, a kind and generous friend, evincing the most earnest care and solicitude on our behalf; ever warning us against the evils and rocks that beset our path, ever guiding us by his words and by his virtues upwards to our heavenly home. His late pastoral letter for dear old Ireland has made his name a household word all over America. Never was a more able appeal written or more forcible arguments adduced on behalf of the Catholic faith than were contained in his great pastoral. Every Catholic paper of note copied it, and commented favorably upon it.

The numerous, spacious and elegant churches, schools and convents that have been erected throughout the diocese under the direc- tion and supervision of His Grace, and the token command after he has passed to his reward, will serve as a lasting monument to his zeal and energy displayed by him in having suitable churches erected for the honor and glory of God and the uplifting of our holy religion.

When the lives of the great men who have been connected with the Church in Can- ada will be written, the name of our good and saintly Archbishop will shine out prominently and rank among her greatest prelates.

The Right Rev. Mgr. Brown, president of Maynooth College, has been appointed Bishop of Cloyne, and the Rev. Dr. Owens, professor in the same college, Bishop of Clogher.

THE ANGLICAN CHURCH: ES- SENTIALS: CHRISTIAN UNION. ETC.

For the CATHOLIC RECORD.

Going back in the history of our times some forty or fifty years, we find that the two principal contending "schools of thought," in the English-speaking religious world—the Tractarian, or High Church school, on the one hand, and the Evangelical (so called), on the other—were, year after year, engaged in perpetual conflicts and controversies, bearing upon their respective tenets and theories, and especially upon the supposed authori- tative teaching of the Church of Eng- land. In those days, the primary contention on both sides was ostensibly for "the faith once delivered to the saints," an Apostolic phrase, which at the present day seems to me to have fallen into almost entire disuse; the result, no doubt, of a continuously disintegrating basic principle, which, when not wholly resolving "faith" into "trust," reduces articles of faith to the level of changeable opinions, open to revision as a newer exegesis, an altered environment, or mere personal sentiment, may from time to time seem to suggest. But, as regards the Church controversies referred to, which were oftentimes of a rather acrimonious character, doubtless because felt to involve questions which at that time (however otherwise it may be to-day) were held to be of the most vital importance, it must to many appear surprising that even half a cen- tury has not sufficed to bring about some definite pronouncements by the Anglican Church herself, in her cor- porate capacity, on matters of such significance. It may, however, it seems to me, be safe to say that this anomaly is sufficiently explained by the consideration that, as the Church of England, as a Church, had been for a long period practically mute, if not congenitally speechless—as the poet hath it: "Poor convocation gapes, alas! it cannot speak," and, more- over, though asserting her authority in matters of faith, never having pre- tended to such Divine assistance in her determinations as to warrant the hom- age or intelligent assent of her mem- bers; but, on the contrary, having virtually proclaimed her own incom- petency as a teacher, the result must obviously have been a foregone con- clusion with all parties concerned that, whatever her power in an administra- tive sense, her decisions could settle nothing as to the verities in question, and that, therefore, it was a matter of absolute necessity for each individual to contend for his own construction and interpretation of what had been described by some Church adherents as her "ambiguous formularies;" formu- laries which, in some particulars, cer- tainly, must be admitted to be neither definite, perspicuous nor even coher- ent; and in respect to which the two schools of thought referred to were, as a natural consequence, found to differ in no less a degree than in their de- ductions from Holy Scripture and the ancient fathers. As years rolled on, however, it would seem that the pre- tensions of both of these antagonistic parties were in great measure modified, the two sides gradually becoming reconciled to each other; relaxing their dogmatic tone; subsiding into a mutual toleration of their respective views; settling down to the idea of a broader comprehensiveness on the part of their Church; and finally attaining the apparent conviction that she had been manifestly deceived by her found- ers to include, not simply one harmoni- ous body of doctrine, but rather a shad- ow of shifting opinion, compatible, at least, with a nominal acceptance of the ancient creeds. I say "nominal," because I suppose it must be very well understood that certain articles of the creeds are not by any means accepted in the same sense by all: the "one" Church, for example, being variously construed by different "schools of thought." And here permit me (al- though the purpose of this communica- tion is not controversial, but merely suggestive) to observe in explanation of this remark that, while the Catholic contents that "one" Church means a persisting organism, numerically one, and hence excluding the idea of "severed" members, or "independ- ent" branches ("Unity cannot be sundered,"—St. Cyprian), there is, on the other hand, a school which, to evade the force of Scriptural phrase- ology and analogies, claims that "the Church is a sacramental vine," develop- ing runners which, taking root, "retain the common life, even when severed from the parent stock." Whether, however, the Scriptures can be reasonably construed to accord or not with this notion, I need not inquire, the more especially as it is obvious, in the case supposed, that "severance" means "separation" from the primary root and stock, rendering the severed portion no longer "one" with the original and persisting vine. With another school Church unity is suppos- ed to consist in the invisible union with Christ of all Christian partakers of "the Sacrament." With some it becomes a unity of doctrines called essential. Then, again, I observe that Canon Wilberforce recently propounded his idea of unity to his Bishop by stating—if I correctly paraphrase his expression—that in the "divine na- ture" may be found the analogue of the unity exhibited in a heterogeneous sectarianism (the "Divine nature," he there observed, being indivisible and immutable; a Tri-unity in whom

essence and understanding and wisdom and will are indistinguishable; and of whom it must be affirmed that the three persons equally concur, though in di- verse respects, in every essential act or work). Finally, to omit a variety of other opinions, the ordinary High Church view would seem to be that "oneness" consists simply in Episco- pal succession, or, more correctly, perhaps, simply in Episcopacy, a notion which excludes the possibility of the sin of schism. Evidently, therefore, it appears that, while accept- ing the creeds, there may still be question as to their sense objectively considered. But however this be, taking a general survey of schools and parties and views found to prevail at the present day, it can hardly be said to be strange to witness "high" and "low" and "broad" and "no" Church adherents acquiescing in a common policy of concession; erecting compromise into a sort of principle, and finally adopting the opinion of the late Bishop Wilberforce, that "extreme divergencies of doctrine" are "inevita- ble" in the Church of England; or, as the worthy Thomas Hughes, of Oxford, put it to the House of Com- mons, "that the Church of England contains everything from Romanist to Rationalist is precisely the great argu- ment for a national Church." Such being the state of things, it can surely be no cause for astonishment to find a clergyman of the National Church (since exalted, if I mistake not, to the Episcopal dignity) not long ago deliver- ing himself as follows: "Between (Mr. Maurice and Dr. Pusey), it may be said with almost literal truth, that it was hopeless 'to find any common measure. The two men had two wholly different religions, to which each gave the name of Christian. Both spoke of sacrifice, atonement, redemption, mediation, salvation; and both attach- ed to these, and to almost every other term of their theology, conceptions hopelessly antagonistic. Both had their recognized status in the Church of England, and both, beyond doubt, had an equal right to it." The writer in question then proceeds to maintain the opinion that the Church should embrace "all who profess and call themselves Christians."—(Rev. G. W. Cox, in *Contemporary Review*, June, 1885.) And here I am reminded of the saying of Coquerel, the once famous Protestant minister of Paris: "La diversité des sectes qui partagent le Protestantisme, forme son plus beau titre de gloire;" a view of things somewhat analogous to that subse- quently maintained by the late Rev. Henry Ward Beecher (that brilliant but wan- dering star, whom no centripetal force of Church or Bible could retain in de- finable orbit), and which in another form seems to have found previous expression in one of the phases of the idealistic philosophy: "Truth as hu- manity knows it is not what the school- men call it, one and indivisible; it is like light, and splits not only into elementary colors, but into numberless tints."—(Caxtonian ii., 70.) But, how great a departure we have in the view of Rev. Mr. Cox from the belief and opinions of many High-Churchmen I need not attempt to show. Time was, indeed, when, so far from admit- ting all who say Lord, Lord, to be of the household of faith, English church- men would never for a moment have thought of looking abroad among what in English phrase are called "dis- senters," with the object of effecting a merely nominal union, or even har- monious joint action; their fraternal regards being directed exclusively towards those communions in which the Episcopal order had been preserv- ed; and their highest ambition, seem- ingly, the attainment of some recog- nition of Anglican orders or priesthood by Greek Patriarch or prelate. Years upon years spent in the effort, in vain, would appear now, however, to have cooled their ardor in that direc- tion, diverting it into more congenial channels, so that at the present day it has become to many a matter of sur- prise, on the one hand, and of thank- fulness, on the other, to observe on occasions the facility with which the "higher" churchman can lay down his apostolic arms and play fast and loose with outlying dissenters, by whom, in some instances, at least, the nod of recognition, from so unexpected a quarter, seems to be regarded as an augury of a more complete surren- der of Episcopacy at no distant day. And now, once more, we hear on all sides words of peace following thoughts of Christian union, which again, like the flowing of the tides, are resuming their periodical sway, and energizing the different communities with the feeling, apparently, that, if the isola- tion of each be not a reproach to all, it is without question a standing stumbling block to unbelievers. And, accordingly, failing, to all appearance, in the courage of their convictions, or unwilling to accept boldly the inevi- table results of the cardinal and generative principle of the reformers, we find now the issue to be what it is: the one idea of the ministerial brethren on the union question being, when analysed, reducible, it seems to me, to the problem of how to minimize the revealed Word of God in a manner to effect a sort of compromise or un- derstanding as to essentials, so that by agreeing to differ on what may be considered to be minor points, homage may be rendered to the respective views of each communion, wherein they differ, and thus the world at large be impressed by an imposing, though questionable or artificial, unanimity of thought and feeling. Do I exaggerate the character and import of the problem? I think not; but, as bear- ing upon it, let me be permitted to recall circumstances of fifty years ago,

when the Presbyterian Church of the United States, having offered a prem- ium for the best essay on the dissen- sions of the Churches, awarded the prize, out of twenty-seven competitors, to the Rev. Paracelsus Church; from whom I quote as follows: "If we mean by essential Christianity not only that portion of inspired truth which is necessary to the conversion of a sinner, but also to perfect the work of his sanctification, then we see not how we could exclude any part of that inspiration. Is it not all essential to the perfecting of the Body of Christ? Dare we omit anything which God has not omitted? If one idea of essential or substantial, therefore, as applied to God's truth, comes anything short of the whole revealed subject matter, it will have the effect to increase rather than diminish the obstacles to union among Christians, and at the same time will impose the hazardous task of determining what portion of that to which God has adified His own infallible impress we must retain and what portion we may sacrifice. . . . Because one inspired truth is less im- portant than another, is it therefore unessential?" (Page 43, *et seq.*) Al- though these remarks are half a century old, it seems to me they are such as the Rev. P. Church would be likely to repeat to-day, in spite of the softening of asperities and removal of kindred barriers to harmony. Notwithstanding, therefore, all the recent hints and projects for the accomplish- ment of Christian union, and giving full weight to the interchange of courtesies and compliments among those feeling interested in the move- ment—which, by the way, to broad- clericals, like Mr. Heber Newton, seem to be suggestive of the grotesque, so far forth as high churchism is concern- ed—we may, perhaps, be not incorrect in assuming that, whatever the disposi- tion of the Churches in general, there are still likely to be found large numbers of our Episcopal brethren who will continue to hold aloof from fraternizing *in sacris* with outside bodies or with "unordained" clergy, and who will insist, with Bishop Dudley, of Kentucky, when arguing for "Bishops, priests and deacons," that their Church "speaks with no uncertain voice as to the neces- sity for an authorized, an apostolic ministry." (*North American Review*, November and December, 1886.) True, indeed, *per contra*, the question may be suggested as to the meaning of this supposed "necessity." Has it not, for instance, been generally held, from Barlow, Hooker, Bramhall and Andrews downwards, that the "exi- gence" of circumstances dispenses with the "necessity" of Bishops, as in the recognized reformed Churches of the continent? Who is to decide as to the fact of exigency? Does not the dispensing necessity completely over- throw the doctrine of succession? Is it not an entire surrender of the position to Presbyterianism, with the reservation merely of Bishops as a sort of ecclesiastical orderlies, rather than the ministers of orders? Is the dispensing necessity a power? I can understand the exigence of necessity wholly relieving individual souls from any obligation in respect to Church rites and ordinances, but this, it ap- pears to me, is a very different thing from making "necessity" do Episco- pal duty, and, as a kind of function- ary, convey ministerial authority. Supposing, however, all these points satisfactorily answered, I am still led to remark further upon the position taken by Bishop Dudley, where he says: "Whatever be the opinion of the individual minister, preach he Romanism or Calvinism, when he stands by the font he can only say this, 'Dost thou believe all the articles of the Christian faith as contained in the Apostles' Creed?' . . . the one Creed to be confessed by all, and liberty of opinion as to all else." . . . These I find to be the characteristics of the Protestant Episcopal Church as to her teaching." (*North American Review*, Nov. and Dec., 1886.) Strange position, truly: "The Apostles' Creed, and liberty of opinion as to all else!" Yet, though the Creed mentions Pontius Pilate, which seems somewhat like a redundancy, there is nothing in it about Baptism, or Bible, or *semper ubique omnibus*, or Holy Eucharist, or even about Bishops. How is this? How reconcile the assertion of the necessity of Bishops, with the "lib- erty" of the assertors to deny both the necessity and institution of Bishops? Waiving this point, however, it is true Baptism is mentioned in the Nicene formula, and perhaps even Bishops may be supposed to be implied in the "Apostolic" Church, though obviously this is a point which may very well be questioned, and which at all events requires proof the Creeds themselves do not furnish. But why not allow "liberty of opinion" as to the Creeds also? The three Creeds, if I rightly understand the matter, are accepted by the Episcopal Churches, not as independent testimonies or authorities; not because they have come down to us from early times, and embody some of the principal points in the teaching of the early Church; but simply and solely because "they may be proved" from "Holy Scrip- ture." And the ultimate authority or standard as to what may be proved from Holy Scripture is virtually de- clared to be, not the Church, not the Bishops, not even "*quod semper ubique*," etc., but each and every indi- vidual soul; a principle which differs essentially in no way or manner from that of the Protestant Churches in general. Why not, therefore, liberty of opinion as to the Creeds? The an- swer, to my mind, seems obvious, that

if the various Churches are assumed to be Divine institutions, in any real and practical sense of the term; Churches of God, not merely Churches of men; and if, at the same time, the rule of private judgment, with its im- plications, is likewise considered to be divinely authorized; the erection of any creed barrier to Church member- ship or union must of necessity be not merely incongruous, but entirely un- warranted. And this is the view which seems to me to be implied in the remark of the Rev. Mr. Cox, when he says, in equivalent terms, that all who profess and call themselves Christians and pay their pew rent? have done all that any Church has the right to ask or demand. On the other hand, however, if in contradistinction to the view which holds the Church, in its most essential external features, to have been permanently organized by Christ Himself, it should be found that the several Churches in question are self-created, or segregated, and self-organized communities, local, territorial or national—terms to which the note of Catholicity stands in direct contrast and opposition—then, in- deed, it seems to me that such Churches or congregations may with perfect consistency adopt conditions of com- munion or union, broad or narrow, rigid or flexible, to suit their respec- tive views and purposes, just as any other human or devised association, depending upon conventional under- standing or the accordance of its ad- herents, is consistently free to do. The precise value, however, of such combinations, in a theological point of view, is a very different question. But, having already trespassed too far on your indulgence, permit me to close with a digressive remark, suggested by this word "congregation." We know that in the early English Pro- testant Bibles the word in question was substituted for that of "Church;" as, for example, "on this rock I will build My congregation." Have we here a "view" reproduced from some primitive "school of thought," or is the word merely to be looked upon as indicative of the anomalous position of Anglican Christianity at that period? Whatever the explanation may be, it is certain, at all events, that the old translation was in process of time restored, together with the "Church" principles, which gradually revived, though, as Macaulay informs us, it was not until A. D. 1661 that "Episco- pal ordination was for the first time made an indispensable qualification for Church preferment." (Hist. of Eng., chap. 2.) Yet, even at the present day, it is not unusual to meet with "churchmen" who, to all appearance, would willingly expunge "Church" from Holy Writ, if in their power to do so; who talk of Church and sacra- ments with ill concealed indifference; though at the same time showing very little disposition to undervalue their own individual persons and the sounds of their own voices as instrumentalities in the economy of grace.

Thanking you for your courtesy,

I am yours,

Ontario, 1894. NEMO.

"A DUKE'S BROTHER."

Toronto, Oct. 26, 1894.

Ed. CATHOLIC RECORD, London:

Dear Sir—As a constant reader of the Record I may perhaps be pardoned for calling attention to a youthful publi- cation of the story of a correspondent of the *Church Progress* writing from Louisville, Ky., and headed "A Duke's Brother."

It is, I think, important in the high- est degree that stories of this sort should be well sifted as to this truth before they gain admission, even by way of extracts from other journals, to a paper like the RECORD.

The name of Beaufort at once caught my eye as a Gloucestershire man, and one born, so to speak, upon the Duke of Beaufort's estates.

For your information then I may say, and you may verify my state- ments by reference to "Burke's Peer- age," that the present Duke of Beau- fort has no brother, and I never had one;—that the family name is Somers- set, and that only the head of the fam- ily and his lady—or a Dowager Duch- ess or Duchesses—can bear the name of Beaufort. There certainly therefore is no living relative of the family who has any right to call himself by the name of "Darnley Beaufort." Here again I would refer you to the Peer- age, where you will find no one of that name through all the Lords Somerset, from the Marquis of Worcester (the eldest son of the Ducal house) down- wards; as well might you call sons, younger sons and daughters of the Ducal house of Norfolk by the name of "Norfolk." We all know that they are "Howards."

To come down—it is not true that the Duke of Beaufort was involved in the scandal to which the correspondent of the *Church Progress* refers. Not a hint of the kind was ever levelled at His Grace.

I pass over the other noble names mentioned in this connection by the correspondent as "prosperous and silly." They are wicked, however, be- cause untrue. Silliness, untruth and wickedness often proceed from the haters of the British nobility who abound on the other side.

The chief seat of the Duke of Beau- fort is at Badminton in Gloucestershire in the South-west of England. The cor- respondent has transplanted it to the north.

The whole production, to one who knows anything of the noble ancient family of the Somersets, is suggestive of suspicion; and we may depend on it there is a "nigger in the fence some- where." Yours faithfully

A LOVER OF TRUTH.