That the Church has actually pro-

gressed is made evident by official re-

turns, which show that, whereas when

Queen Victoria ascended the throne in

1837 there were only 502 chapels in

Great Britain, there are now 1,812; and

whereas at the former date there were

only 567 priests, the total number now

chapels or churches would not be built

These statistics were read at the re-

cent meeting of the Baptist Union at

Plymouth, by the Rev. Mr. Hawkins,

who declared that they are a startling

evidence of the progress of Romanism,

notwithstanding all the efforts of Bap-

tists and other Nonconformists to com-

movement should be inaugurated to

Churchism than against Catholicism,

but it has been shown beyond dispute

that High Churchism has been a me-

dium through which many have found

their way to the Catholic Church, and

in proportion as it succeeds in propa

gating itself it leads many thinking

is now beginning to see and to ac

knowledge that it has been in error in

rejecting many Catholic dogmas and

erroneous principle which has been the

vagaries of these three centuries -- pri-

vate judgment in controversies regard-

ing faith. But the resolution is, at all

events, a reluctant admission of the

vitality of the Catholic Church which

priest dared not appear in public

wearing any of the insignia of his

thousands of Protestant spectators.

been losses to the Church, have been

more than compensated by the conver sions from various Protestant sects,

especially from Anglicanism, and there

is still more compensation in the well-

known difference between the two classes of converts. Those who have

become Catholics have, as a rule, done

so by conviction that the Catholic

Church is the one true Church, and

their conversion is sincere, while those

who have abandoned the Church are of

the careless or vicious class who would

reflect discredit upon any religion to

which they might claim to belong.

These do not generally attach them-

selves to any particular denomination,

but join the growing class of the indif-

ferent who are Christians only in

atholics really add to the vigor of the

Church, those who go out give little or

no additional strength to Protestant-

NEW BOOKS.

Thus, while those who become

testants.

minds to reflect that as Protestantism

the country.

of Romanism.

may therefore safely base our own nals of that city, and though it has no faith and devotional acts. But Mr. Dempster declares that the whole Church of Christ has gone awfully wrong: and not only the Church, but the Churches, for it is his peculiarity speaks of only one Church instituted to attribute to religious feeling or to and Scotland at the period when it was is 3,115. It is sure that so many new by Christ, Rev. Mr. Dempster and those who believe with him are accustomed to speak of the Churches of Christ, as if they were many and varying in their creeds. According to this preacher, therefore, the Church or Churches of Christ have gone astray into error, leaving only the little Carlton Street Presbyterian congregation to observe faithfully the commandments of God !

But Mr. Bempster himself admits that God had authorized the elaborate musical services held under the old

He says: "David was no innovator. He was appointed to God of this. He was a prophet, and so were Gad and says: Nathan, and music was part of their office, and this cleared the way down to the time of Christ, who instituted a

This is strange reasoning on the part of a descendant of the Scottish Covenanters, whom Lord Macauley, in his history, admits to have based their religion on the Old Testament rather than on the New. But we may say here there is no evidence whatsoever that Christ or His Apostles made a new rule on this subject, or forbade instrumental music. Its use was, therefore, as lawful under the New as under the Old Law, and it was the business of the Church, the pillar and ground of truth, to regulate its use, that only music appropriate to the dignity of God's service should be used in the Church. The office of supreme judge was not given to the Rev. Mr. Demp ster or the Carlton Street congregation.

Down to the time of Constantine the Great we have very few writings of the early Christians extant, and these treat chiefly of doctrine. We cannot be surprised that they say but little of the music which was used in the churches, but the liturgy of the Church, handed down from the earliest period, with its versicles, responses, and canticles, implies that music was used, and there can be no doubt that this music was both instrumental and vocal as under the Old Law. During the fourth century music was certainly used constantly, and we have every reason to believe that the canticles, singing, melody, psalms and hymns mentioned by St. Paul in Eph. v. 19 and Coll. iii, 16, were accom panied by instrumental music. The harps and other musical instruments described by St. John in the Apocalypse, as being played before the throne of God, were certainly imitated during the worship of God in the Christian Churches on earth-or, perhaps, we should say rather that the forms of worship used on earth were employed by the Apostle to give us a a very despicable offence. conception more lively

heavenly abode. We should here add a word in re futation of the innuendo made by Rev. Mr. Dempster against the Catholic Church. Catholics do not believe that the Pope or the Church can change or abolish what is divinely instituted, but certainly she has the authority to make use of what is lawful in itself to add to the dignity of divine worship, and to excite reverence and respect for the same, just as St. Paul declared to the Corinthians that on his visitation of them he would set all things in order. (1 Cor. xi., 34.)

But Mr. Dempster asserts that Presbyterians permit only of discipline which is backed by the Scriptural declaration, "Thus saith the Lord." Where will the gentleman find in Scripture a description of the peniten ial cutty stool which down to a very recent date was used in all Presby terian Churches?

# A FAIR RELIGIOUS PAPER

In view of the fact that many Protestants, and especially the Protestant religious press and the clergy, are accustomed to malign the Catholic priesthood, it is pleasant to find that there are some religious papers which do not join in the general outcry of slanderous accusation.

It will be remembered by our readers that on Thanksgiving Day, when President McKinley, who is a Methodist, was attending the church of which the Rev. Mr. Johnston is pastor, that clergyman made a most unjustifiable attack upon the Jesuits, attributing to them a sympathy with the liquor traffic of the United States, and with the corrupt rule of Tammany in New

The New York Independent is one

special love for Catholics, or for Jesuits, advanced school of Presbyterians. it has the fairness to condemn the Rev. Mr. Johnston's unfair language.

none of the candidates was a Catholic. Catholics of the city took in the election Chief Magistrate of Greater New York.

It appears that the majority of the Catholics of the city are accustomed to vote on the Democratic side, as they have the right to do under the constitution of the United States, and that was the winning side at the recent election. But the Independent dethe Catholic body on that account, or to assert that the civil liberties of the people of the United States are threatened because a majority of Catholics

says:

"Is it our civil liberty the Jesuits are threatening? If so, how? What are they doing? We will be told that they influence in a secret but effectual way our elections; that they influence prelates, prelates influence priests, and priests command communicants. Admitting that Catholics are sometimes a formidable element in elections, how does it appear that the Jesuits are the chief offenders? Catholics are said to have been largely on one side of the Presidential conflict last year. This may be true; but the bulk of them had, nevertheless, to vote either for a Presbyterian or a Methodist. No Catholic was in nomination. The strength of the Catholic Church in New! York is given constantly, we are teld, to the support of Tammany, and the Catholic vote helped Tammany to win lest mouth. Let us admit it; what then? Did they not elect a Protestant for Mayor? Where is the evidence that Jesuitsm is threatening our country with unspeakable evils? We are ready to see in this direction anything that is to be seen, to acknowledge anything that is to be seen to acknowledge anything that is a be seen, to acknowledge anything that is a be seen to acknowledge anythin

The words of the Independent are as applicable to Canada as to the United States. We have in Canada a Conservative and a Liberal, and a Patron party. There are Catholics belonging to all these parties, but there is no Catholic political party, and it is difficult to say to what party most of the Catholics of Canada belong.

The parties are not divided on any religious lines, and the only effort which has been made in Canada to raise a religious issue in politics has come from such anti-Catholic religious political associations as Orangeism and the A. P. A. The Independent continues:

"We have a Republican and a Dem ocratic party, a Populist, a Socialist Labor and a Prohibition party in this country, but we have no clerical party and there are Catholics in all of them Our political divisions lie not along re ligious lines, though there is an anti Catholic association that has been try ing to draw such lines. There is no Catholic party and no Jesuit party, and those who are sounding an alarm against Jesuitism are indulging in dreams or unsupported imaginings.

To try to fasten on the Roman Catholic Church as a body a stigma such as rests on the body of saloonkeepers, seems to us a very grave and

These fair words are as applicable to us in Canada as to the Catholics of New York. A political sermon is rarely if ever heard in any Catholic church, and Catholics are as free as any other citizens from the dictation of their clergy in politics.

#### THE WESTMINSTER CONFES-SION CELEBRATION.

The Rev. Professor C. A. Briggs, of Union Theological Seminary, New York, publishes in the Independent an article on "The Westminster Assembly," the occasion which calls the article forth being the general celebration of the two hundred and fiftieth anniversary of the adoption of the Westminster Confession of Faith.

It will be remembered that Professor Briggs is the learned but erratic divine whom the American Presbyterian General Assembly ordered to be dismissed from the chair of Biblical Theology in the Seminary, but as he was sustained by the Faculty, and retained in his professorship, that insti-

Presbyterian Church. The cause of Professor Briggs' con- Catholicism is actually losing ground. demnation was his adherence to the which led him practically to reject the itself.

which he treats have great interest on are rather under the reality.

nd on its practice and teaching we of the most prominent religious jour this account, as exhibiting the opinions of what is usually termed the

According to Dr. Briggs, the Confession was intended to be "irenic," In the New York mayoralty election that is to say it was meant to be a compromise between the different Protest-It would seem, therefore, most unjust ant beliefs which distracted England Jesuitical influence, the part which the composed, from 1643 to 1647, in which year it was completed, though not of Judge Van Wyck to the position of adopted by Parliament without certain amendments.

The original intention of the Parliament in ordering the assembly of Westminster divines was to so modify the the chapels were small and poor, where-Church of England as to make it acceptable both in England and Scotland, and as the Presbyterian party were then predominant in Parliament clares that it is unfair to cast odium on the divines named to do the work were mostly Presbyterians, there being only twenty Episcopalian clergymen out of one hundred and fifty one members of the assembly. Ten or twelve were are Democrats. The Independent Independents, now known as Congregationalists, five or six were Erastians, bat it. He recommended that a special the rest being Presbyterians.

It was scarcely to be expected that

such an assembly would produce an irenic work, and Dr. Briggs states one was that all ministers should that the result was polemic instead. The temper of the Presbyterians at the year, besides delivering lectures to time was far from being in favor of compromise, and as the work progressed they were gradually becoming more and more uncompromising. The Episcopalians evidently foresaw that such would be the condition of affairs, and only a few of the Episcopalian members took their seats in the assembly at all. The consequence was that a thoroughly Calvinistic creed was adopted, and it was received only by Presbyterians. The Presbyterian form of Church government was then established by vote of the House of Commons, on trial for one year, but as this vote was never passed by the House of Lords, nor was Presbyterianism really established except in this temporary way, and as the subsequent legislation on the changes of religion never received the royal sanction, it was not thought necessary to make new laws on the subject at the restoration. When Charles II. came to the throne Episcopacy was at devotions during the last three hundred once restored as the religion of years, it must be in error still, as England. The Westminister Confession it is still based upon the same was then made the standard creed of the Presbyterians of England, Ireland foundation-stone of all the doctrinal and Scotland, and even the Congregationalists recognized it as substantially expressing their belief. It is also recognized by the Presbyterians of Canada and the United States; but Dr. Briggs says it is , "distasteful to a in so short a time since Catholic Emanlarge and increasing number of Prescipation from the operation of the penbyterians." That this is not a fanciful al laws has made such progress. It is assertion was made evident when the a fact that at the beginning of the pres question of revision was under consideration during the last few years in the United States. It was not because a revision was thought to be unnecessary that this movement failed, but it was an easy matter to raise a mob because no agreement could be reached to shout no-Popery through the streets, as to the things which were to be and to burn effigies of the Blessed Viramended. In fact the Chicago Interior gin and of our Lord on the cross, and

sider themselves bound. The whole case illustrates how purely a human matter the choice of a creed has been thought to be both by Anglicans and Presbyterians. The question of a doctrine being divinely revealed was only a secondary consideration. The chief thought was to adopt a belief which would be acceptable to a majority of the people. The commis sion given by Christ to His Apostles was reversed. Instead of being "teach all nations all things whatsoever I have commanded, " it was: "teach the nations what a majority of our infinitesimal fraction among Christians are willing to accept."

and other organs of the Church de-

clared that even now the Con-

fession is a dead letter, by which

neither the clergy nor the laity con-

#### THE CATHOLIC CHURCH IN ENGLAND.

Much has been said of late in some English papers regarding the increase or decrease of the number of Catholics tution may be regarded as being in a in comparison with the entire populastate of excommunication from the tion of England, some of the papers alluded to taking the ground that

It must be admitted that with all the principles of so-called High Criticism, influences which Protestantism is able to bring to bear, there have been losses inspiration of Scripture, as he put its to the Church, but it is also certain inspiration on a par with the exercise there have been great gains. Cardiof human reason which he declared to nal Vaughan recently mentioned that be equally inspired with Scripture the average number of conversions to the Church per month has been over Notwithstanding this quarrel which 700 for years past, making a total of exists between the Professor and the over 8,400 per annum. These figures Assembly, the Professor is undoubtedly were disputed by several writers to a high authority in regard to the his- the London Standard, but the Tablet tory and general character of the Con- has shown by the official reports of the fession of Faith, and some matters of parochial baptismal records that they

### DIOCESE OF HAMILTON.

Father Rudolph Lehmann, the talented

erous existence.
Rev. Mgr. McEvay is making a lectur-t through the north of the diocese this On Monday night he lectured at Dor-n Tuesday at Markdale, on Wednesday

unless there were people to fill them, nor would so many priests be ordained unless there were a Catholic population from which they were drawn. Besides, it must be noted that sixty years ago as magnificent and large structures have now taken their place all over

prevent that progress, and among the means he suggested for this purpose preach a special sermon at least once a young people, on the evils and errors

The union then passed a resolution deploring "the extent to which priestly pretensions and sacramentarian superstitions are spreading in this land, such errors and assumptions having no foundation in Scripture, being inconsistent with the gospel testimony that salvation is the direct work of

God's spirit on the believing soul," etc. No doubt this resolution is aimed as much or perhaps more against High

# DIOCESE OF LONDON. Re-opening of St. Michael's Church,

opening of St. Michael

Blyth.

Blyth Standard, Jan. 27.

Inday, 16th inst., will be a memorable day the Catholics of Blyth. It was the day set is for the re-opening of their church. For past three months those good people were hout services in their own church, for durthat time it was undergoing much-needed extensive repairs. But anyone who knew the standard of the control of t

t was given to Mr. George Rosenblatt, of Clements, Ontario. t was then a glad day for the patishioners of Michael's church when they seated them-

ent century a violent hatred of Catholicism existed throughout England, and even within half a century the hatred of the Church was so great that

office, whereas now it is a common thing for this to occur, and even the great Catholic pilgrimage to Ebbesfleet, in memory of the landing of St. Augustine, was regarded with respect by Thus the progress of the Catholic re ligion is manifested not only in its material advance, but also in the respect which is now shown to it by Pro-The leakage to which we have already referred, by which there have

per psaims and the Episcopal Benediction Riven, the Bishop again addressed the congregation present.

He explained very clearly the meaning of the Forty Hours' Devotion, basing his entire discourse upon the sixth chapter of St. John in supported the offer of such as the policy of adoration wherever He is, and then in a few choice words showed that the body of the Saviour was undoubtedly worthy of adoration wherever He is, and then in a few choice words showed that the body of the Saviour was undoubtedly worthy of adoration whitist in the temb, even though the soul was separated therefrom. The divinity not being separated from the body, that body was entitled to adoration, and for that reason the holy women came beating sweet spices to anoint the body of the Lord. The body of the Saviour remained in the tomb for forcy hours, neglected, deserted and alone. On the Sabahath one visited that body. Hence it was to repair this neglect and to make satisfaction for his many indignituses that are offered to the Saviour of the world in our own day that this Saviour of the world in our own day that this Saviour bearing if the saving the ceremony, The bridg was statisfaction from the sixth chapter of St. John in support of the doctrine of the fleel Presence, step that the body of the decrement of the doctrine of the fleel presence, step that the body bear is the proper of the doctrine of the fleel presence, step that the body bear of the doctrine of the fleel presence, step that the body bear of the doctrine of the fleel presence, step that the body step tha Visits to Jesus in the Tabernacle: Hours and Half-Hours of Adoration Before the Blessed Sacrament. With a Novem to the Holy Ghost and Devotions for Minss, Holy Communion, etc. Adopted and compiled from many approved sources by Rev. Francis Xavier Lasanse, spiritual direction of the Tabernacle Society of Cincinnati; author of "Manual of the Holy Eucharist," Price, \$1.25. Published by Benziger Bros., New York. Apart from its devotional character, this book is splendidly printed, on good paper; the type is large and clear, and the illustrations are the best.

## DIOCESE OF PETERBOROUGH.

e earnestly and eloquency to God in His temples and of the responsive that men should have for these dwell-places of the Lord. The Church was, he h, in the spirit all order what the home is in temporal—all desired to have our homes it and orderly. May should we not have a it greater desire to beautify the House of d, these places where He delighted to speak the children of men? He then went on to low the many reasons why the Catholic out the many reasons why the Catholic out the many channels of grace of God oming out the many channels of grace of God oming out the many reasons why the Catholic out through the Church, naming and exhanning each of the sacraments, but the greatist of all was that there was an altar on white and in which dwelt the Saviour of the world. They believed that Jesus Christ dwelt in their temples, reality and truly with the reason, he said, Catholics were always this reason, he said, Catholics were always willing to go even beyond their means in fitting out costly edifices for God's honor and ting out costly edifices for God's honor and glory. They believed in His Real Presence upon it altar, and hence spated nothing when adorning His temples.

Bishop's with the best; and in doing mitted to give expression to our sentine you have been with a we have learned to love, which are the with was the crowd present that sears were at a premium.

At the end of Mass the Litany of the Saints are creded and the Bessed Sacrament elements of the Forty Hours' Devenue.

Bishop's with we wish Provision to our sentine mitted to give expression to our sentine you with the saint of the control of the follows. They desired to have been with us we have learned to love, and untring devotion you have said in the responsibility of the said untring devotion you will continue to pray faith, bear testimony to the fruitfulness of your apostolic work. But, Rev. Father, it is your

ated upon the aitar in the commencement of the Forty Hours' Develon.

Many visited the church in the afternoon to pend a quiet hour in prayer, so that, when 7 clock came, the hour announced for Vespers and Benediction, the church was again well ided.

Sharp on time, the altar being ablaze with sandles and lights of varied hue, the altar boys marched out bearing lighted tapers, immediately followed by the ciergy and the Right Rev. Father West, pastor of Goderich and Rev. Father West, pastor of Goderich and Climon, entoned Vespers, whilst His Lordship was assisted at the right by Rev. Father McKeon.

When the choir had finished singing the Vesper psalms and the Episcopal Benediction. When the choir had finished singing the Vesper psalms and the Episcopal Benediction and the left by Rev. Father McKeon.

He explained very clearly the meaning of the Forty Hours' Devotion, basing his ontire the Forty Hours' beyotion, basing his ontire the Forty Hours' beyotion, and a comment of the many solvanting that the requisition present.