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CHRISTMAS.

We are once more on the eve of which is for Christians one of the two most important festivals of the ecclesi- ful words: astical year.

Easter reminds us of the Resurrection of Christ, which typifies to us our resurrection and the fulfilment of the work of our redemption. Christmas reminds us of the birth of our divine Saviour, who comes down from His glorious throne in heaven to take upon Himself human form, that in so lowly a guise He may as one of ourselves atone for the sins of all mankind.

There is not any other purpose mentioned in Holy Scripture, or suggested in the traditions of the Church, why the Son of God so humbles Himself as to take upon Himself human form than that it is for our salvation -to blot out the handwriting of the decree that was against us-the decree which was pronounced against Adam as a penalty for his disobedience, and which made us all by birth children of wrath. By His taking upon Himself all the infirmities of human nature, sin excepted, and of bearing the penalty of our sins, though He neither committed nor approved of them, He fastened the decree of our condemnation to the cross, and it was thereby cancelled, (Coll. ii., 14,) and every baptized Christian became at once a child of grace.

We need not assert that in His infinite wisdom God had in view no other purpose than the salvation of mankind, in becoming man, for He may have had other purposes unknown to us but there is no other design in His Incarnation of which we are aware; and that this was His design is plainly revealed in Holy Scripture:

"He came unto His own and His own received Him not, but as many as received Him, He gave them power t be made the sons of God, to them that believe in His name." (John. i, 11, 12.)

For the same reason St. Paul writes to Titius (ii, 13, 14,) that "we look for the blessed hope and coming of the glory of the great God and our Saviour Jesus Christ who gave Himself for us that He might redeem us from all iniquity and might cleanse to Himself people acceptable, a pursuer of good works."

In view of this, the only purpose revealed to us on account of which Christ came upon the earth, we are bound to conclude with the words of the Nicene Creed:

"For us men and for our salvation He came down from heaven.

The humility of our Divine Saviour born in Bethlehem is beyond our conception. The Son of God, who is also God, equal to His Father and of one substance and nature with the Father, condescends to take upon Himself human nature and to become man, with all human infirmities, except sin. The condescension is infinite, and is thus described by the Apostle St. Paul in the Epistle to the Philippians, (ii, 6,7): "Who being in the form of God thought it not robbery to be equal with God; but emptied in habit found as a man."

This describes an infinite humiliation and condescension. But why does He submit thereto? He furnishes us Himself with the reason: "Love one another as I have loved you. Greater love than this no man hath, that a man lay down his life for his them like a thunderbolt. friends." (St. John. xv, 12,13.)

Elsewhere the Apostle St. John says: "In this is charity: not as though we had loved God, but because He hath first loved us, and sent His Son to be a propitiation for our sins.

(1 John, iv, 10.) It is not because the incarnation of Christ is a humiliation to Him that Christians rejoice on the feast of Christis sufficient reason why we should rejoice. Besides, by His birth the work of our Redemption is begun.

purpose for which He comes-to die for us-that if we were left to our own to decide whether we should rejoice or triumph is a triumph for the principles affairs is sufficiently apparent to renbe sorrowful, whether we should con- of the no-Popery organization, which kind, or our sins which have necessitated His coming into the world, the pander to these know-nothings. In the sorrows He is to endure. But Holy Scripture itself shows us that the joyous aspect is the proper one for our consideration on the occasion. Christ is called in the Old Testament the Desired of all Nations. He is longed for as one who will bestow benedictions, and in whom all the nations of earth shall be blessed, and Holy Simeon even prayed to God that he should see the day when these hopes should be fulcelebrating the festival of Christmas, filled. He saw the day and rejoiced blessing God and uttering the beauti-

> "Now thou dost dismiss thy servant O Lord, according to thy word in peace; because my eyes have seen thy salvation which thou hast prepared before the face of all peoples, a light to the revelation of the Gen tiles and the glory of thy people Israel." (St. Luke, ii.) The angel, also, who announced Christ's birth to the shepherds of Judea said: "Fear not, for behold I bring you tidings of great joy that shall be to all the people. The hymn sung by the Angels of God at the birth of Christ was also a hymn of joy:

Glory be to God on high and on earth peace to men of good will.

The festival of the birth of Christ is therefore to be celebrated as a festival of peace and joy. But to those at enmity with God, persevering in the ways of sin, there can be no true peace, no good foundation for joy. On this great feast, or at least during he Christmas time, all should seek reconciliation with God through the sacrament of penance, the only ordinary means through which reconciliation is to be effected: and being thus reconciled it is Christ's will that we should identify ourselves with Him still more closely by receiving worthily the sacrament of the holy Eucharist, His own Flesh and Blood, without which, He says," you can have no life in you."

Evangelist traces the geneology of Christ back to Adam. It is to show that He made Himself our brother in the flesh, and going still further Adam is said to be of God. We are all by grace the sons of God, and are thus made brethren of Christ in even a more strict sense of the term; so there are most solid reasons why we should identify ourselves with Jesus, the true Son of God, by abiding in Him through the sacrament of the Holy Eucharist, the banquet of His love lor us.

FANATICISM IN POLITICS.

There is much boasting as members of the A. P. A., of Detroit, be cause of the successes they achieved in that city and the State of Michigan during the late electoral campaign. They claim that it was their influence which made Detroit, usually a Democratic city, go Republican at the election, and that they turned the scale by securing a majority of two among the Presidential electors, who would otherwise have been equally divided in that State. They boast the more loudly because the association is of recent organization.

As far as Detroit is concerned the boast of the bigots has undoubtedly some foundation, but it seems to be merely empty vaporing as far as it regards the State, which has been usually Republican in the past, and on this occasion has given to the Republicans a bare majority of the Presidential electors of the State. Himself, taking the form of a servant, It was this pandering to the bigots being made in the likeness of men and which deprived the Republican party of these States, notwithstanding the fact that, foreseeing the consequences of their course, they endeavored to avert the disaster by repudiating the A. P. A. before the Presidential election. Their repudiation came too late, however, and the disaster came upon

The case of the United States resembles very much that of Canada. In both countries, bigotry may gain some local successes, but it will also meet with local defeats, and the latter will

outnumber the former. It is all very true that the tariff policy of the Republicans was the main issue at the recent Presidential elections; but the fact cannot be concealed, mas, but because of this love with and it is now frequently referred to by which Christ regards us; and this the press, that it was the intermeddling of the bigots of the A. P. A. in favor of the Republican party in so many States, and, still more, the enling of the bigots of the A. P. A. in favor of the Republican party in so

ing of our Lord Jesus Christ with the publicans which served largely to defeat that party.

Of course all these boasts are based regarded? on the hypothesis that a Republican sider most the joy He brings to man- is a very doubtful matter, though in a favorite Anglican theory unnecessary. few States that party certainly did humiliation to which He submits and Columbus, Ohio, the Republicans put no Catholics on their ticket, and the Catholics, two in number, on the Demoeratic ticket were defeated. But the Republicans gained nothing by their bigotry in this case, for, with the exception of the two Catholics the whole Democratic county ticket was elected. Wisconsin and Illinois turned the scale on the National issue decisively in favor of the Democratic party; and this was the case in other States besides those we have named. This it was which made the Republican defeat a rout, just as similar causes brought about similar effects at the last two general elections which took place in Ontario for the Provincial Legislature.

The Orange Lodge of Toronto which last week passed resolutions against the present Premier of the Dominion simply because he is a Catholic might learn a lesson of wisdom from what has occurred among our neighbors. The reign of rampant fanaticism has passed away in both countries and can never return.

ABSURDITIES IN THE PULPIT

Our attention has been called by a correspondent to the report of a sermo delivered recently in St. James'Church, Guelph, by the rector. The report is French. So also the English and appears in the Guelph Mercury of the 5th inst., the text being from the first epistle of St. John the Evangelist, ii, 24: Let that therefore abide in you which ye have heard from the beginning. If that which he have heard from the beginning shall remain in you ye also shall continue in the Father and in the Son."

The rector very properly explains that the Catholicity which the Church of Christ must possess consists in this that the Church which our Blessed Lord came on earth to found should spread into all the world," and "that It is with a wise purpose that the every creature might have the opportunity of hearing the gospel, and all nations should be baptized into the Church."

He very properly appeals to antiquty in proof of this statement; but when he asserts the following proposition as being sustained by the teaching of antiquity, in the sense in which he propounds it, he certainly falls into a nost serious error. His proposition is:

"Theseveral branches of the Churches in different nations were to be mutually independent of each other, like the Provinces or States of an earthly kingbut were to be united by the bonds of a common fellowship as mempers of the one body, and in communon one with another

We would not take objection to the comparison which the rev. gentleman makes between the parts of the Church in different nations, and the Provinces inces of a kingdom are dependent upon the central authority and subject to it, except that in the management of purely local matters they have a certain amount of liberty. To this extent the comparison is quite appropriate. The Church of Christ is like a kingdom, and it has its separate Provinces and dioceses, which are necessarily distinct and independent of each other in local

matters. But the rev. rector evidently means more complete separation than his omparison would indicate; for he adds immediately:

"Originally the Churches of Asia, Africa, Spain, France, (Gaul,) Italy, Rome,) and Britain were thus independent and holding intercommun-

This makes it clear that his mean ing is that the Churches of the world once established among the various nations had no further bond of unity between them than the intercommunion of friendly intercourse, and the recognition of each other as brethren engaged in the similar work of teaching the gospel of Christ as they understood it. In fact there would be in this hypothesis, no recognition of any supreme authority over the whole Church. The different nations were under no obligation to teach the same doctrine everywhere, and to recognize a comman source of ecclesiastical jurisdic-

According to this theory, Presbyterianism would be the true Church

the way in which the matter is to be

The absurdity of such a state of der any further refutation of this Indeed the rector himself declares that he does not accept the consequences of his own doctrine; for, after elaborating his theory, he says:

"The Church of England is that part of the Catholic Church which beongs to England and her dependencies, and is also independent.

Suppose for a moment that this is the case. The rector proves the truth of the Church of England by maintaining her independence. The same reasoning would apply to the Catholie Church as existing in the Catholic countries we have named, and the German and Scotch Protestant Establishments. Is it not after this assertion very like a piece of brazen effrontery to claim, as the reverend rector does, that "the Church of England is the one, only, true representative of the Holy Catholic Church for English-speaking countries, tracing her history back to Apostolic days?"

English-speaking countries indeed ! And where is the Scriptual or Apostolic authority for making the prevailing language of a country the source of ecclesiastical jurisdiction? The Church of England herself has never claimed to act upon any such principle as this, for the Anglican Ritual was imposed on Ireland and Wales when they had languages of their own, and the Canadian Anglicans have Bishoprics in the Province of Quebec, where the language Prussian Churches pretended to con fer Episcopal jurisdiction on their missionary Bishops of Jerusalem, where there were already territorial Bishops belonging to both the Catholic and the Schismatical Greek Churches.

It is needless to illustrate further the absurdity of the rector's ecclesiastical theory.

He quotes Cardinal Manning as havng said that "an appeal to antiquity is both a treason and a heresy;" and adds: "The Church of England appeals to antiquity as the only appeal which the Catholic Church can make.

We have to say on this matter that an appeal to antiquity to show what the Church of old believed and taught is neither a treason nor a heresy, nor did Cardinal Manning say that it was The Cardinal objected to an appeal to the authority of the ancient Church as against that of the Catholic Church of the present day; and such an appeal is both treason and heresy. The authority of the Church is tor all time. It is

a living authority, for Christ said to His Apostles, "Lo, I am with you all days, even to the consummation of the world." The authority of the Catholic Church is to-day the same as was that of the Church fifteen or eighteen by a prominent statesman who is in centuries ago, and her teaching is the same. But it is not the teaching of the Anglican Church.

The rector tries to sustain that the modern Church of England is one and of a kingdom, as the comparison is the same with the Church of England sufficiently appropriate ; for the Prov- of ante-Reformation times. The whole character and constitution of the Church was changed by Henry VIII. when he assumed the supreme authority over it, placing himself in the Pope's place. Instead of being part of the Universal Church, the new Church thus consti tuted was a merely local organization without any ecclesiastical jurisdiction, and the breach was widened when Edward VI. and Elizabeth engrafted upon it new-fangled doctrines.

The rev. rector's cause is in no way improved by his quotation from Magna Charta that "the Church of England shall be free." This did not declare the independence of the Church from the divinely appointed head of the Church, St. Peter's successor. In fact Cardinal Langton, who was the leader of the barons in wresting the great charter from King John, is described Irish parliament elected from the in the document as a Cardinal of the freedom from the King's interference and obtained. This is the freedom which the modern Church of England does not possess at all. It has rejected the authority of the Pope which Magna Charta recognizes in religion, not in politics; and it has made itself the slave of the civil power, against which state of things the Magna Charta expressly makes full provision. The modern Church of England has nothing in common with the Church of which Medwy and Augustine and Anselm were shining lights.

As proving that in the ancient

347, by several British Bishops as well as by those of France, Spain, Germany, Italy and Helvetia: "If in any Province a Bishop have

any matter against one of his brother Bishops, neither of these shall call in as judges Bishops of another Province. But if a Bishop shall have been con demned who thinks he has not a bad case, but a good one, in order that the those who have given judgment, to

and that he appoint the judges.' It is thus seen that the ecclesiastical Provinces were indeed not subject to each other, but all were subject to the Pope. This is the discipline of the Catholic Church to this day; but the Church of England has no likeness with the Church of the world as it existed fifteen hundred years ago.

SEPARATE SCHOOLS.

The Toronto Mail has many times reiterated the statement that Archbishop Ireland and other prelates of the United States are opposed to Separate schools, and a leading article which appeared in last Saturday's issue of that journal is based upon this supposition. The statement is quite erroneous. Archbishop Ireland's experiment at Faribault and Stillwater was such that Catholic education was secured to the Catholic children, by consent of the school authorities, though it is true the instruction was given outside of school hours. This arrangement was deemed satisfactory by the great Archbishop, under the circumstances peculiar to the two localities. The Mail labors, or pretends to labor, under the idea that the Catholic Church has been opposed to Public schools all the time. Catholics have not a word to say against Public or State schools as such, but we point out the defect of a system which ignores or excludes religious teaching. If a religious training is provided we are satisfied, whether the schools be called Public, Parochial or Separate. The essential thing is the Catholic educa-

The Mail is surely playing upon the credulity of its readers when it declares that even Pope Leo XIII. has been converted to be an opponent of the Catholic parochial school system.

Of course the inference which is drawn by the Mail, that Separate schools ought to be abolished, falls by the exposure of the false premises on which it is grounded.

THE HOME RULE BILL.

A cable despatch was published by

he New York press giving what purported to be an outline of Mr. Gladstone's proposed Home Rule Bill, and as it was declared that it was furnished Mr. Gladstone's confidence, some credence was given to it, and it received a good deal of attention on this side of the Atlantic; but the intrinsic character of the measure gave great cause to doubt the accuracy of the report. It has since been ascertained that the measure is not at all that

which is proposed by Mr. Gladstone. It has been many times asserted by Mr. Gladstone himself and by members of his Cabinet that the Bill which will be proposed resembles greatly that which was brought forward in 1886, and upon which the Liberal ministry then in power was defeated by the defection of the so-called Unionist wing of the Liberal party.

One of the principal features of this spurious bill is the manner in which it proposed to deal with the Ulster difficulty. The Ulster convention which was held not long since in Belfast, together with the General Assembly of the Presbyterian kirk, protested against Mr. Gladstone's proposals, chiefly on the plea that an whole of Ireland would be the tool of Most Holy Roman Church. But it was the Catholic hierarchy, and would dominate Ulster in a manner intolerthat the barons stipulated for the Church, able to Irish Protestants. The suppositious Bill proposes the following method of meeting this difficulty: "Let each Province have its own House of Representatives elected by

manhood suffrage for equal electoral districts, and let each House of Repre sentatives elect in proportion to the population of the Province a number of life Senators to meet in Dublin and constitute an Irish Senate." Each Province, it is said, would also under this arrangement have a Governor appointed by the Crown, and

officio president of this senate. The acts of these Provincial Legisla-

the Governor of Leiuster would be ex-

So intimately connected is the com- couragement given them by the Re- true Church in Austria, Italy, Spain, from the fourth canon of the Council of until passed a second time by some stipulated considerable majority. Thus the four Provinces of Ireland, Ulster, Munster, Connaught and Leinster, would be self-governing, like the American States or the Provinces of Canada, while the Irish Senate would have authority somewhat similar to that exercised by the United States Federal Government, with limitations to the effect that all armed forces and military matters, all relations with foreign countries, taxes on commerce, and the like, should be under control solely of the Imperial Government and Parliament.

This splitting of the country between

five different Legislative bodies seems to be one of the awkward devices which might have emanated from the brain of Mr. Joseph Chamberlain, but it is scarcely possible that Mr. Gladstone or the statesmen who are with him in the Cabinet could ever have contemplated such a measure. The Ulster difficulty is surely not a sufficient reason for multiplying Legislatures through the whole country, and the proposal does not seem to meet the difficulty either. Ulster is so evenly divided between Catholics and Protestants that if the principle of separate Legislatures should be introduced at all for the protection of minorities, this Province would need to be divided into two. We cannot imagine, however, that, for the protection of an Ulster minority, it should be necessary to subdivide the rest of the country, and we believe that when Mr. Gladstone's Bill will be promulgated, such a provision will not be found in it. The Ulster minority will most probably be protected in some other way, if the protection be required

CHURCH TAXES IN QUEBEC.

Apropos to the resistance which the merchants of Montreal are preparing to offer to the new tax laws recently passed by the Quebec Legislature, the Montreal Witness and the Mail are taking occasion to denounce the alleged burdensomeness of the taxes levied by the Church Fabrique upon the people of that Province. As the Fabrique tax only amounts to one twenty-sixth part of the produce it cannot bear so very heavily as these journals pretend, and it is not levied upon Protestants at all, as taxes are levied in England and Wales upon the whole population, Catholics and non-Conformists as well as Anglicans. Protestants have, therefore, no reason to complain if the Catholic people of Quebec prefer this way of supporting the Church. It is a fact that the Protestant people of Ontario are much more heavily taxed for the support of their Churches, clergy and charitable institutions than are the habitants for whom the journals we have mentioned profess so much conmiseration. The habitants of Quebec appreciate at their proper value the crocodile tears the Mail and Witness shed so copiously over their benighted condition.

EDITORIAL NOTES.

A CABLEGRAM just received from Europe informs us that Most Rev. Michael Logue, Archbishop of Armagh and Primate of all Ireland, and Most Rev. Wm. Vaughan, Archbishop of Westminster, have received letters notifying them that they will be made Cardinals at the coming Papal conistory.

TIMELY topics are discussed in the December number of the Arena by master brains and representative thinkers: "Compulsory Education," "Government Ownership of Railways," "The Opening of the World's Fair on Sunday," "The Rapid Spread of Occultism in Paris," "Evictions in New York," "Are we Socialists?" "Religious Persecution in Tennessee." These are all live topics, with which even the busiest of thoughtful persons are more or less interested; while among subjects more strictly literary in character will be found: "A Chinese Mystic," "Whittier and Tennyson," "Religious Thought of Colonial Days," "The Defence of Shakespeare," by the eminent Shakespearean scholar, Dr. A. Nicholson, and Miss Dromgoole's charming little Christmas story, which is reproduced in this issue of the CATHOLIC RECORD.

ARCHDEACON FARRER is very despondent as to the future of the Church of England. He draws a picture of her present condition which, if given by any one not a member of that Church, would be set down as an imagination arising out of hostility. He says :

"See her lapsing on every side

of 'saint' bandied among by her partisans. I doubtedly losing some upon the upper class growing more indiffe Sabbaths and her ordina her producing little real working-classes, who a mass of the nation, not of whom attend her ch her standing with wea feeble knees in the against the master-fiend even siding with his palliating his intolerab prophesying deceits. L if they will, prop totteri untempered mortar. Tof them to do it and for it. I will not.' It is difficult to un some people persist

DECEMBER 24, 1

High-Churchism as a fo ism," for it is as viole the Pope as any form of High Churchism is and nothing less, the forms of protest to whi of human thought mus divinely instituted as head of the Church High Churchism has to exist on the Prote private interpretation form of Protestan among errors it is th the truth. THE Chicago Presh

posed to the plan of Westminister Confe adopted by the Comn eral Assembly, and, Revision. They are ists, notwithstanding supposed organ, t advocated changes of nitude. The Presby by a vote of 35 to 18 tion at its last mee approving of all the A GREAT sensation

Brooklyn by the cele tation of High Ma Protestant Episcopa the rector, Rev. 1 assisted by Rev. J. Church, New York, nell of Passaic, N. was in all the detai lie Church at sole with deacon and s church is furnished churches, with holy accessories, and the to make the sign making an abeisa when they enter Low Church clerg are very indignan of these rites, which leading to Rome; many who favor th the fact that fiftee at the celebration said to have been Littlejohn, in who lar celebration ta though the vestn are richer.

> THE Cincinnati to a conclusion by ing Professor Smil a very close vote, farther confirmat another column which are being arianism in the As the vote on th close it is expect will be extremel tence would not as a change of sufficient to vet all. On the con pare the senter members of tho him, and the se only a nominal likely be allow teachings unde which will mea what he has tar

> > lations between have become last few weeks reasonably be of Catholics Empire will It has long be himself is not cutor, but the of the holy syn is very potent to inflict the all who do not ical Church. testants or Je however, that imply that a and Latin C probable than this forecast i that a first st indicated by

> > > much desired

A CABLE desp