

THE CATHOLIC RECORD.

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CHRISTMAS.

We are once more on the eve of celebrating the festival of Christmas, which is for Christians one of the two most important festivals of the ecclesiastical year.

Easter reminds us of the Resurrection of Christ, which typifies to us our resurrection and the fulfillment of the work of our redemption.

There is not any other purpose mentioned in Holy Scripture, or suggested in the traditions of the Church, why the Son of God should humble Himself as to take upon Himself human form than that it is for our salvation.

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.

"He came into His own and His own received Him not, but as many as received Him, He gave them power to be made the sons of God, to them that believe in His name."

So intimately connected is the coming of our Lord Jesus Christ with the purpose for which He comes—to die for us—that if we were left to our own imagination it might be difficult for us to decide whether we should rejoice or be sorrowful, whether we should consider most the joy He brings to mankind, or our sins which have necessitated His coming into the world, the humiliation to which He submits and the sorrows He is to endure.

"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 Gentiles and the glory of thy people Israel."

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.

FANATICISM IN POLITICS. There is much boasting among the members of the A. P. A., of Detroit, because of the successes they achieved in that city and the State of Michigan during the late electoral campaign.

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 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.

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.

couragement given them by the Republicans which served largely to defeat that party.

Of course all these boasts are based on the hypothesis that a Republican triumph is a triumph for the principles of the no-Popery organization, which is a very doubtful matter, though in a few States that party certainly did pander to these know-nothings.

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.

ABSURDITIES IN THE PULPIT.

Our attention has been called by a correspondent to the report of a sermon delivered recently in St. James' Church, Guelph, by the rector.

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."

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 of a kingdom, as the comparison is sufficiently appropriate; for the Provinces 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.

But the rev. rector evidently means a more complete separation than his comparison would indicate; for he adds immediately: "Originally the Churches of Asia, Africa, Spain, France, Gaul, Italy, (Rome,) and Britain were thus independent and holding intercommunion."

This makes it clear that his meaning 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.

true Church in Austria, Italy, Spain, France, South America, etc., if this be the way in which the matter is to be regarded?

The absurdity of such a state of affairs is sufficiently apparent to render any further refutation of this favorite Anglican theory unnecessary.

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 Catholic Church as existing in the Catholic countries we have named, and the German and Scotch Protestant Establishments.

English-speaking countries indeed! And where is the Scriptural 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 Rite was imposed on Ireland and Wales when they had languages of their own, and the Canadian Anglicans have Bishops in the Province of Quebec, where the language is French.

He quotes Cardinal Manning as having 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."

THE HOME RULE BILL. A cable despatch was published by the 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 by a prominent statesman who is in Mr. Gladstone's confidence, some credence was given to it, and it received a good deal of attention on this side of the Atlantic.

The rector tries to sustain the modern Church of England is one and the same with the Church of England 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.

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 kirks, protested against Mr. Gladstone's proposals, chiefly on the plea that an Irish parliament elected from the whole of Ireland would be the tool of the Catholic hierarchy, and would dominate Ulster in a manner intolerable to Irish Protestants.

As proving that in the ancient Church the theory of independent National Churches was unheard of, we need only quote the following extract

from the fourth canon of the Council of Sardica, which was attended, A. D. 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 condemned who thinks he has not a bad case, but a good one, in order that the decision may be considered anew . . . those who have given judgment, to Julius, Bishop of Rome, . . . that the judgment may be reconsidered, 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 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 education.

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.

CHURCH TAXES IN QUEBEC.

Apocryphal 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.

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 consistory.

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 Dromgole's charming little Christmas story, which is reproduced in this issue of the CATHOLIC RECORD.

ARCHDEACON FARRER is very dependent 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 into Romanism in all but name; I see but few living saints among her professors, though I hear the name

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 at all.

A GREAT SENSATION.

A GREAT sensation in Brooklyn by the celebration of High Mass Protestant Episcopal rector, Rev. J. assisted by Rev. J. Church, New York, nell of Passaic, N. was in all the detail lic Church at solemn with deacon and s church is furnished churches, with only accessories, and the to make the sign making an abscissa when they enter Low Church clergy are very indignant of these rites, which leading to Rome; many who favor the fact that fifteen at the celebration said to have been Littlejohn, in who lar celebration talt though the vestme are richer.

THE CINCINNATI.

The Cincinnati to a conclusion by ing Professor Smit a very close vote, further confirmat another column which are being arianism in the As the vote on the close it is expecte will be extremely tence would not as a change of sufficient to yet all. On the com pare the senten members of the him, and the sen only a nominal likely be allow teachings under which will mean what he has tau

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