

CAUTION!

We hereby give notice that the Rev. W. H. Wadleigh is the only gentleman traveling authorized to collect subscriptions for the "Dominion Churchman."

MR. USSHER.

THE so called "Bishop" of the R. E. C. in Canada is a very tiresome person. He reminds us of the house fly in this hot term, for he jumps from one point to another in the most erratic, inconsequential style, very irritating to witness, but as he logically is quite toothless and fangless, he neither can sting nor draw blood. In a fit of spleen Mr. Ussher left the Church because for some strange reason the Church refused to change all its history, traditions, doctrines, ritual, Bible and Prayer Book to gratify Mr. Ussher, a little concession, no doubt, which ought to have been made to please him. Having left the Church he got a few spirits of a like modest character to appoint him to the office of "Bishop," for which they had just as much authority as to appoint him King of England, and he just as much fitness. One would have supposed that a very insignificant person raised to the highest office in the body to which he is attached would quietly settle down to do what little his small talents and less judgment would allow him for the building up of this body. Mr. Ussher, however, finds that the so called "Church," of which he is a so called "Bishop," does not thrive: it is treated by ultra Protestants as a sham, a pinchbeck imitation of that wicked old Church, the Church of England, of whose Prayer Book, and titles, and constitution, it has made a miserable counterfeit, and by Catholic Churchmen it is regarded as just what it is a very poor schism; "simply that and nothing more." Vexed and disquieted at his own failure, Mr. Ussher turns in wrath upon the old Church, and vents his rage upon her. He comes into the market place, and taking the *Toronto Mail* as a trumpet he shouts aloud that because the Church will not follow him the Church has failed, is failing and will disastrously fail. All his cries are very vague, he gives no figures, no facts, nothing indeed but wind and temper. Hearing this noisy babble, a well beloved son of the Church, bearing a name of honour and an office which demands zeal for the Church against her foes, stepped out from his parsonage and with an extinguisher made up of facts and figures and sound logic he quietly overwhelmed Mr. Ussher, and literally made him a laughing stock to all, Protestants and Catholics alike. But the little house fly is not to be put down, and Mr. Ussher has again taken up his trumpet and this time his noise is even more inconsequential and ridiculous than before. Let us put the case in as plain a shape as we can. Mr. Ussher first wrote that owing to its declining Protestantism the Church of England was fast going to the dogs. This was answered by the Rev. Mr. Spragge who showed by the testimony of its enemies and by official figures that the Church never in its history was so prosperous as it is to day. That settled Mr. Ussher for a time, but flies don't settle long. He now writes that the Church of Ireland is in distress and to prove this he quotes the *Church Times*, which attributes that distress to "bad harvests, the Land Act, the impoverishment of landlords, the dismissal of servants, emigration and agricultural depression." "Now," says Mr. Ussher, waving the *Mail* over his head triumphantly, "I said

the Church of England was in trouble because of Ritualism and I claim that I was correct, because the Church of Ireland is in trouble because of all these sources of poverty!" Such is the logic which elevates a man to the dignity of "Bishop" in the "Reformed Episcopal Church." We have no comments to make. If people are satisfied that it is a proof of the Church of England being ruined by any cause whatever because the Church of Ireland is passing through a time of trial, they must enjoy their satisfaction. We do not write for persons whose minds act in this way, this is not the organ of a lunatic asylum. We commend to Mr. Ussher's notice the notorious Parliamentary Return, which is so false that even the chief organs of the Independents and Methodists condemn it. Being utterly false it will harmonize with and serve as a charming bulwark for Mr. Ussher's other figments and morbid fancies in regard to the most prosperous Church in existence—the Church of God in England.

THE OLD CATHOLIC MOVEMENT IN FRANCE.

BY THE REV. ED. RANSFORD, M.A.

FRANCE, as has already been pointed out in the columns of the DOMINION CHURCHMAN, is apparently on the verge of a religious, perhaps a cataclysm or the remodelling of the existing predominant Church system. At present rank atheism in the highest places is the ruling power. The outward and visible signs of all and every religion are being oftentimes violently suppressed. The powers that be are aiming at the abolition of the chaplaincies in the Army and Navy, and are meditating an onslaught on the Sisters of Charity in the hospitals, whose unremitting self denial and blamelessness of life shine forth in such glaring contrast with the hireling services of the paid lay nurse.

In the schools a godless training has superseded the Christian education of the past, the officials themselves going out of their way to crush the very idea of a Supreme Being out of the minds of the pupils. "Children," lately said a leading French lawgiver of Paris, while delivering the prizes, "they accuse us of having hunted God from out our schools. That is false; and why? For the very good reason that there is no God so to hunt out."

In society this worst corruption of all that is best flourishes and abounds. The Anti-Clerical League, an association not by any means composed of the lowest or least intellectual members of the community, flouted CHRIST and Christ-like souls after a fashion too blasphemous to record, in the menu of their Good Friday dinner, and in the parody of Catholic teaching published by them on Easter Day. By means of such and similar acts of devilishness they are getting at the youth of both sexes, and feeding the flames of lust and vice thus enkindled by literature of the most immodest sort. Their encouragement supplies the stage with plays that no decent man, much less any inexperienced boy or girl dare sit through, if they would not lose their sense of shame. Their schools of art are openly subsidized by the Government, and their exhibitions of statuary and paintings, such as that at the Luxembourg—whose villainess are reproduced by means of photography and sold in the most fashionable shops, their indecent and suggestive immodesties in dress-fashions, all tell the same tale of the deliberate intention on

the part of the Republic to subvert what little of purity and religiousness, not to say Christianity, which the regime of the Third NAPOLEON had left in France.

As for the Sunday, its observance, even by the mere physical attendance at Mass, has become completely a thing of the past. The fourth Commandment has been as thoroughly blotted out of the decalogue, as the very principles of that decalogue itself will shortly themselves be blotted out.

These, however, are but effects presupposing a cause. Rightly or wrongly, the majority of Frenchmen of the more intelligent class look on this worse than irreligiousness as the direct outcome of the teaching and pretensions of modern Vaticanism, with all its claims to infallibility, with its endorsement of the worst superstitions, such as the impostures at La Salette and Lourdes, with its winking at sin in the upper classes, its Jesuitically inspired doctrine of "probabilism," the rock on which so many souls are shipwrecked, its interference in political matters, its restrictions on free inquiry, and its shackles on the intellect. The revulsion has come; its effects are likely to prove, if not fatal, at least perilously near to deadly, so far as regards the nation's religious and social life.

And what remedy do the medicine men of the age suggest? Well-meaning Christians, who utterly misunderstand the Frenchman's mind and tendencies, point to the Protestantism of the sects, or would thrust upon the nation the Prayer Book of the Church of England as an infallible breakwater. But Protestantism of the barest and simplest form has been before the French people for 300 years, and has not as yet proved a panacea, while the excellent translations and theological productions emanating from the press of the Anglo-Continental society have shown themselves equally inefficacious, and this for the simple reason given by the Rev. Francis Pigott, D.D., Vicar of Halifax, Yorkshire, a noted Evangelical, as follows:

French Protestantism is too naked and severely simple for one cradled in the gorgeousness, nursed in the elaborate ritual, familiarized with the sensuous ceremonial of the Church of Rome. The hollowness of the communion of his ancestral Faith discovered, the pendulum knows no point of rest, but swings between superstition and atheism. The more pious and religious may, as doubtless many do, submit themselves to the severe contrast of Puritanism rather than part altogether with faith, but of the mass of men and of those Roman Catholics by tradition rather than by conviction, who at best sit loosely to religion, more go over to the ranks of atheism than to the ranks of Protestantism.

Now as the latter class form the great majority of Frenchmen, it would seem the wiser plan to accommodate to their tastes and system of worship whatever is introduced as a substitute for Romanism, in other words, to re-establish in France a national Gallican Church; to restore to that Church its ancient Liturgy and ritual; and to represent to the people the old Catholic Faith in its purity and integrity. Considering the present condition of the Roman communion, it is really often a matter of serious doubt whether she has not altogether cut herself off from the Catholic Church. Her doing so in the end is only a matter of time. The mere fact of her having declared herself in no need of reform—irreformable—and of holding herself in readiness to accept as of faith any decision of an "infallible pontiff," even though he should decree, what Cardinal Manning has more than hinted at as the Catholic doctrine, that the Papedom is a continuation of the Incarnation, will precipitate her ruin.

Looking at all the consequences of the declaration of the dogma of the Infallibility and the manifest contradictions of historical and theological truth involved in it, the old Catholics of Germany and Switzerland broke away from Vaticanism and came out as reformers, returning to primitive observance and the old faith. Their movement is