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Publisher and Froprison, Thomas Coney. Mesers. Luke King, John Nigh. P. J. Neven nd Joseph S. King, are fully authorised to re-sive subscriptions and transact all other busi-bas for the CATHOLIC RECORD.-Basent for Newfoundland, Mr. T. J. Wall, St. Account have also written epistles founded upon their faith in Jesus who was crucified and who rose again from the dead, and the apostle St. Paul declares that

ohns. Rates of AdvertiBing—Ten cents per line each sertion, agate measurement. Approved and recommended by the Arch-ishops of Toronto, Kingston, Ottawa, and St. oniface, the Bishops of Hamilton, Peter-yrough, and Ocdensburg, N. Y., and the clergy roughout the Dominion. Derraspundence intended, for publication of the truth of the resurrection of Jesus is the foundation of Christian faith, so that if Christ rose not, our faith is vain,

and all the apostles.

vert.

witnesses to His burial. When He rose

again, they not only saw Him, but they

touched Him and conversed with Him

for forty days while He taught them

many things regarding the kingdom

of heaven and what they were to teach

the nations whom He sent them to con-

Easter is a festival of great joy to

Let us be glad and rejoice therein."

The efforts of some Anglican di

vines to prove the continuity of the

modern Church of England from the

broaghout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and musi-eon London not later than Theaday morning.

when subscribers change their residence it when subscribers change their residence it is important that the old as well as the new ad-tress be sent us.

LETTER OF RECOMMENDATION.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD London, Ont.: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RE-CORD, and congratulate you upon the man-ner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

it to the faithful.

e faithful. sing you, and wishing you success, Believe me, to remain, Yours faith.ully in Jesus Christ, † D. FALCONIO, Arch. of Larissa Apost. Deleg. Lendon, Saturday, April 6, 1901.

JOHN KENSIT ONCE MORE.

The irrepresible John Kensit, the leader of the English Church Evangelical or Low Church party, has announced his opinion on the appointment of Dr. Ingram as the Anglican Bishop of London. He regards Dr. Ingram as an extreme Ritualist, and he calls his appointment to the important See of London, "a thorough disaster," for he is "an out and out Romanizing Ritualist who will do no end of harm to the Church " Kensit admits the great ability of Dr. Ingram, but he thinks this makes the case all the worse, as he will thus be in a position to do greater mischief, and the appointment is one of the worst results of Lord Salisbury's policy in regard to the Church. He hopes, however, that there will be one good effect from Dr. Ingram's promotion, viz , that good Churchmen will be awakened thereby to understand that the perils for Romanism which will arise out of the appointment of a Ritualistic Bishop of London must be energetically counteracted. It remains to be seen whether the appeal of the vender of obscene literature will have the effect of rous ing the no Popery spirit of the London Evangelicals.

EASTER SUNDAY.

Among the many miracles performed by our Lord and Saviour Jesus Christ, during His stay on earth, His resur rection from the dead on Easter Sun day morning is undoubtedly the most marvellous and striking.

All miracles are beyond the power days of the Apostles to the present of man, as they consist in a derogation time are often very amusing, but they or departure from the ordinary laws of | are at the same time always contra nature. These laws are established by dictory to each other, and frequently

artion which Canon Hill's strange as the record it in the Gospels were eye amounts to this, that St. Patrick was, vitnesses of it, and the two evangellike the Canon himself, a met ists who were not apostles were at least contemporaneous witnesses who had the modern Church of England. He every opportunity to know the truth of said :

"if St. Patrick were on earth to-day, he would be more at home among the Pro testants of the North of Ireiand than among the Roman Catholics of the South." the matter. But not only the evangelists have asserted the truth of this mystery. Saints Peter, James and Jude We understand the Canon was paid handsomely enough for his discourse,

and of course, he wished to say some thing which would be worth the money and pleasing to his audience. It would never do to tell them that St. Patrick planted the Catholic faith in Ireland, which would be an acknowledgment and vain is the preaching of Himself that the Catholic faith is the ancient faith of Christendom, a truth which The sincerity of the apostles in teachwould be very unpalatable to an ing the fact of the resurrection is Orange audience, so he informs them not to be doubted, for they endured all that St. Patrick was truly a Protestsufferings even to death itself in testiant, and in fact a Church of England mony to the firmness of their faith in missionary of the most modern type. this truth. Neither can it be supposed But the speaker evidently knew that that they were deceived or mistaken he was saying something preposterous concerning the fact, for they saw Him in making such an assertion, so he dead before, and when He was taken apologizes for speaking of St. Patrick down from the cross, and they were

at all, and for the fact that the I. P. B. S. celebrates St. Patrick's Day. He Says :

"It might be thought strange that a man who was a monk, and a Bishop in the Churcl of Rome would be the one whose memory i revered and kept green by a Protestan society; but he reminded them that th Church of Rome was a very different body from what it is to day. Mariolatry or th worship of the Virgin had only then begun the doctrine of transubstantiation had no been heard of, and his hearers needed not to both that Papal infallibility and the in maculate Conception are creations of the

us because our Divine Master riscs th century." again glorious and triumphant from naculate the death which He endured for our In connection with these assertions sins. As we should grieve for the

we may here mention another sermon sorrows and sufferings which He enwhich was preached on the same day dured for our sake, so we should rein Ottawa Christ Church Cathedral by joice at His victory over sin and death, the Rev. W. M. Loucks who asserted the more especially as His victory is that St. Patrick, having been educated also ours ; for, as the apostle St. Paul in France, " received holy orders from declares, by the resurrection of all that Church, and commenced his work from the dead we gain a victory over of evangelization in Ireland A. D. 432 death, so also through our Lord Jesus As far as his relationship to Rome was Christ God hath given us the victory. concerned, history is silent." But Christ's resurrection is a type of the the Rev. Mr. Loucks, agrees with resurrection of the just when "we Canon Hill in regard to St. Patrick's shall all be changed. for this corrupt Protestantism, and makes even more ible (body) must put on incorruption, openly the assertion that he was an and this mortal must put on immortal Anglican of the Irish brand ! He ity." (1 Cor. xv, 51, 57.) The words Savs :

"The Church which St. Patrick founded was the Irish branch of the Catholic and Apostolic Church which is still in existence and known as the Church of Ireland. The Right Rev. Dr. Alexander, Archbishop of Armagh, is St. Patrick's successor in the Apostolic office : and the Roman Schism in Ireland began in the sixteenth century." of the prophet are therefore well ap plied by the Church to Easter, the feast of Christ's resurrection : "This is the day which the Lord hath made : The Easter time, during which all Surely these two reverend gentle Catholics who are sufficiently advanced men of the same Church ought at least in years to know what the Blessed to have some agreement between them Eucharist is, are strictly obliged to ap selves ibefore they propound their proach that holy Sacrament, will con-Church theories soldogmatically. Actinue to Trinity Sunday, eight weeks cording to one, St. Patrick is a "Bishcp after Easter. We hope that none of of the Church of Rome," which is clearour readers will neglect this important y implied to be the ruling Church of Christendom at that period, but with doctrines differing much from the Cath ST. PATRICK AND ANGLICAN

olic Church of to day, while according to the other, St. Patrick had no connection with the "Church of Rome" or the Pope, but went to Ire and by virtue of orders received from the independent Church of France, which according to history had no connection with the "Church of Rome." Let us examine these two theories to-

was addressed by the Pope's legate Philip as follows :

" It is known to all ages that Ble prince and head of the Apostic

King Edward VII. should desire the re-We might multiply quotations, bu we have here the testimony of Europe, Africa and Asia to the effect that the whole Christian world acknowledged the Pope's authority, and the Pope Celestine above mentioned is the same who sent St. Patrick to Ireland, giving Supper. him authority to preach the gospel there. In fact, no other Bishop could claration oath must have been as confer upon St. Patrick the Archi grossly offensive to Queen Alexandra episcopal jurisdiction which he exercised as Archbishop of Armagh and Primate of Ireland.

through affection and respect for his It is true that St. Patrick received Queen, the King should desire that his episcopal consecration in France, the insult which has been offered her a fact of which Rev. Mr. Loucks is should never be repeated, and the clearly ignorant, since he can say only Queen herself, if she has any respect that the Saint received holy orders in for her religion, should expect as the France. But a French Bishop, not least reparation which could be offered having universal inrisdiction, could not for what has been done, that the oath make him primate of Ireland. It was, should be repealed as a relic of barbartherefore, from Pope Celestine alone ism. that he received this office, and the French Bishop Germanus consecrated him Bishop, because he had his auth

ority from the Pope. All this does not look as if St. Patrick belonged to the modern Anglican, or the misnamed Irish Church. We can easily show in detail that the

doctrines of the Catholic Church which are attacked by Rev. Messrs. Hill and Loucks were all held by the universal Church in St. Patrick's time, but we have already drawn this article to greater length than we intended. We shall therefore postpone the full consideration of these matters to another issue. We will here, however, remark that the honor paid to the Blessed Virgin Mary, as held by the Catholic Church to be due to her. was uphesitatingly given to her in St. Patrick's time, as will be evident from a single passage which we will quote here from St. Ephran, a Syriac Father of the fourth century. Mary is

" immaculate and undefiled, incorrupt and throughly chaste, a virgin estranged from every defilement and stain of sin, the Spouse of God and our Lady . . . in violate, the pure Virgin Mother of God . . more holy than the Seraphin, and be-yond comparison, more glorious than the rest of the Supernal hosts."

Mariolatry means the worship of than against the manner in which it Mary as a Divinity. Canon Hill's use of is brought about. the word as applied to the honor given Lutheranism was, in fact, almost if to Mary is a gross calumny and misnot entirely an unknown quantity in representation. We will not, how-England when the declaration oath ever say more on this subject in this was instituted as a test of Protestant issue. orthodoxy, and it was certainly never

For the present we will add only that intended to save Lutheranism from nothing can be more clear than that the church of St. Patrick's time was a uni versal Church which acknowledged the supreme authority of the Pope, the honor due to the Blessed Virgin as Mother of God, and her Immaculate Conception, just as the Catholic Church does to day, and that it had no affinity or likeness to the Anglican or any

gards the manner of that Presence men's suggestions as anything more they do not pretend to say anything dethan the ravings of the fanaticism of cisive, as the words of Christ leave us a past age. We have good reason to

Brockville, Kingston, Peterborough,

1860, while he was visiting Canada.

It is readily understood that the de-

as to the Catholic lords who assisted

at the ceremony. Surely, even

Here it will be said by some that the

change from the substance of bread

and wine to that of Christ's body and

blood, or by impanation or consubstan-

tiation, whereby the body and blood

of Christ are supposed to unite them.

selves with the bread used in the cele

In England Calvinism was domin-

this the ministers had educated the

people, and the declaration was aimed

condemned by Act of Parliament.

ority by which their religion is ruled.

This is, undoubtedly, the reason why

the Ritualists of to-day really favor

the Lutheran doctrine, though they

declare that their belief must not be

called either impanation or consub-

bration of the Sacramental rite.

believe that His Majesty remembers in darkness on this point. The first authority which we will the brutal rudeness with which he was quote shall be Dr. Mosheim, who says : treated by the Orange societies at

"The Holy Supper is an ordinance com-manded by Christ, in which together with the consecrated bread and wine, the Body and Blood of Christ are truly . . . pre-sented to (exhiber twr) those who receive the rite . . . What the nature of this Pres-ence is. we know not. The thing itself we know; but the mode of its truth is a mystery which we cannot comprehend." Milbrook and Toronto, in September, There is another strong reason why peal of the insulting clause of the oath

in question. His amiable Queen is a ["Quoted in Rev. S. S. Schmucker's Manual published with the approbation of the American Lutheran Church.]" Dane and a Lutheran, and is said to be a firm believer in the Real Presence Dr. Hazelius in his discipline of the

of Christ in the Eucharist, or, as many Lutheran Synod of South Carolina Protestants prefer to call it, the Lord's BAVS :

"That Luther and the Reformers who labored with him entertained the idea of the Real Presence of Christ in the Eucharistis undeniable." (Ibid.)

This author afterwards states that the Lutherans of to-day believe with "the other Protestant Churches on this subject." The Manual of the American Church, however, is inde. finite, stating that "On this subject great diversity of views has existed." From all we have said, if it be true, which we may readily believe to be the case, that Queen Alexandra believes in the Real Presence, the Orange op. ponents of the repeal of the declara. tion insuit are, by their clumsy and malicious obtrusiveness, simply aim.

Lutherans do not believe in Transub ing at annoying the Queen, whether wittingly or unwittingly, just as they stantiation, and therefore their belief annoyed the king forty-one years is not impugned in the oath, or stigmatized as superstitious and idolago.

But if the Queen does not believe strous. This is a mere evasion of the personally in the Real Presence, at truth. It is the fact that Luther's least, through respect for her religion doctrine was impanation as he called which still keeps the doctrine in its it. and not transubstantiation ; but it is also clear from the general sense of formularies of faith, and to Luther Lutherans of that day that the Real himself, who firmly believed in the Presence was the real issue between Real Presence, the insulting oath should at all events be set aside once Lutherand on one side and Calvinists and Zwinglians on the other. The for all.

manher of his presence was a second PROTESTANTS RECOMMEND. ary consideration, whether it took ING WORKS OF PENANCE. place by transubstantiation or the

The Boston Pilot calls attention to the fact that now even the Unitarians have begun to see the reasonableness of fasting or self denial in general. that we may propitiate God and become pleasing to Him. Thus the Christian Register, the most prominent Unitarian organ in the United ant, and the popular sentiment was States, said recently : against the Real Presence itself, for to

States, said recently : "The essence of fasting is to deny your-self or to be denied the things you like and love. We say "or to be denied," because whether a man shall fast or not is always left for him to choose. Often he is oblighed to fast, whether he will or no, and he is for-tunate if his fast continue only forty days. There have been those whose fast has lasted forty years or more, their lives a constant giving up of sweet and pleasant things, a perpetual hunger for some 'better bread than can be made of wheat.' It is no hypoc-risy for such to wear a sad countenance. The hypocritic thing is for them to smile and smile, as did the Spartan boy while secret wounde were eating 'neath his cloak. This is a divine hypocrisy which good men and angels cannot approve too much." more against the Real Presence itself

being a target that Transubstantia-Fasting is simply a form of penance, tion was condemned. The condemand its usefulness is founded on the nation was directed against the Real same basis as are all penitential works, Presence, and it was meant by that so that after all Protestantism is begincondemnation that the Real Presence, ning to learn that the old Catholic docwhether as held by Lutherans or trine of fasting which was rejected and Greeks, or by Catholics, is idolatrous ridiculed since the Reformation is after and superstitious. Calvin himself had all the truth of God. The Methodists said that the Catholic doctrine of of the United States made a similar discovery not long ago, and instituted Transubstantiation is more reason. able and more in accordance a Lent for themselves, evidently to with the words of Scripture than the make it appear that they were not con-Lutheran doctrine of impanation or verted to the Catholic doctrine on works consubstantiation, and we cannot supof penance. These sects should not pose that the English colonists who rest contented with this approach to framed the declaration oath intended Catholicism, but should embrace it in to save the Lutheran doctrine while its entirety : for the Catholic Church they condemned that of the Catholic has retained the Apostolic teaching on Church. It is simply a subterfuge reall points equally with this one. cently invented as a cover for those That our interpretation of the Regis-Anglicans who have during the last ter's statement of the case is correct is fifty years come around to some Catho evident from the approval it expresses of a fond mother who by way of Lenten lic doctrines and practices, that they assert now that the declaration oath penance proposed that scientific whist of the king, and the test oath which should be given up during the Lenten other officials, including Bishops and season, saying : "What can be more

ained by the His party at the prese to be greatly won of learning, such was, should hold i of the doctrines w and Presbyterian handed down from

There is a serie tant which comes very days of the continuing through ages, shows us understood from of the Christian were other writin new extant, we through being qu whose works still

Among these tion the Clement andria, Polycar Justin, Irenaeus, Origen, and othe cil of Nice, after of the Church very numerous. names as Athana Optatus, Jerome The careful :

ers' works is suff Christian Church faith of the Cat on all the point were controvert of the sixteenth

Doctrines rev changeable ; b practices founde vary according nositions of succ in regard to such many of them stantially the s with the Catholi sent day. Thus of the Sign of t constant use un able circumstan

A. D. 200.

Laud was in idea of the auth God both from h ture, and from Fathers. He d the authority of what is said in Fathers regard Church of Eng lished, and so the Communion ceived with g ing, crucifixes churches, cand altars. and an was employed so strongly se authority of th

book for the e venting the co Backingham's Church. He d venting the came a staunc ing to his zeal It may be se

had no though back to the Ca was accused b this object in

God's creative will, and are universal so in themselves. in their operation, and it is beyond Thus, the Kev. Canon Hill of St. the power of man or of any creature, Thomas delivered a St. Patrick's sereven of angels, to derogate from them. mon before the Irish Protestant Benev When we know, therefore, that these olent Society in Toronto, which is a laws are departed from, or even tempbranch of the Orange Association. orarily reversed, we know that the We shall not make any comment here finger of God is there.

concerning the Rev. Canon's lauda-Jesus appealed to his miraculous tory remarks on the loyalty of the work, which had been witnessed by I. P. B. S. If what the preacher said multitudes in Jerusalem and through to the effect that this association out Judee, to prove His divine mission "honors all men" and especially "the king," "fears God, loves the to preach and teach the truths of salvation. He healed the sick by His word brotherhood," which the speaker in only, or even by an act of His will. terprets to be "the brotherhood of The winds and the seas obeyed Him and of man," it must have improved greatwere stilled at His command. The dead ly in its manners since the days when were raised to life ; but when He was it joined in insulting King Edward Himself dead, having suffered by the VII. when he visited Toronto in 1860. ignominious death of the cross, who as Prince of Wales, and when it was was to raise Him from the tomb? It the customary thing for it to parade was reserved for Him to do this by His the streets of Toronto by night, playing own power, and when He had been for insulting party tunes in those localipart of three days dead and buried He | ties where it was thought most likely arose glorious and immortal from the that street rows or bloodshed would be sepulchre or grave to which He had the result, and when it took delight in been consigned ; and as by His death attacking the Catholic orphan homes He had proved Himself to be man, by and asylums for the infirm and sickly. raising Himself from the dead He where they knew that there were none showed Himself to be truly God, as He to resist except the children, the ladies had declared Himself to be while He in charge of the institution and some was living and teaching the divine sickly old men. It will be good news to the public to

duty.

truths of the Gospel. The resurrection of Jesus is properly hear that this society has made some regarded by Christians as the most imadvance in the direction of civilization. portant of all the miraculous events. law and order; though we fear that whereby the truth of Christianity is the Rev. Mr. Hill's statements will made manifest. It was foretold by hardly be implicitly believed, in view Jesus Himself when He said (St. Mark of recent resolutions passed by the

x, 83 : St. Matt. xx, 17):

lodges in several Outario cities. "They (the chief priests and scribes and ancients) shall condemn Him (the Son of Man) and shall deliver Him to the Gentiles. And they shall mock Him, and kill Him; and the third day He shall rise again."

There is no fact in history better at-"brotherhood of man" that we protested than the resurrection of cur

Lord Jesus Christ. The two apostles pose to speak here, but rather of

gether, for they exhibit to us in a clear light the inconsistencies of the Angli can position, both in regard to the land.

nature of the Church of Christ, and to its doctrines.

First, what was the relation of the Christian Church to the Pope in the year 432 and during St. Patrick's life? St. Patrick was born about A. D 372 or 387, and died in 464, at the earliest, though Usher puts the date of his death at 493 He lived and preached the faith, therefore, during the fourth and fifth centuries. St. Optatus of Milevis, who lived dur-

ing this time, wrote in his treatise against the Donatists :

against the Donalists: "Thou canst not deny but thou knowset that in the city of Rome, on Peter first the episcopal chair was conferred, wherein Peter, the head of all the Apostles should sit, that in one chair unity should be preserved by all, that the other Apostles might not claim dis-tinct (or independent) chairs, and that who-ever should set up another chair against the single chair should be a schismatic and a sinner To Peter succeeded Linus, to Linus Clement."

Then he continues the succession of Popes to Siricius who was St. Peter's successor and Bishop of Rome in his time, and who died in A. D. 398. St. Optatus adds :

"Siricius is now our colleague with whom the whole world is in accord with us in one fellowship of communion." "Blessed Peter merited to be preferred before all the Apostles, and he alone received

before all the Apostles, and he apple received the keys of the kingdom of heaven to be communicated to the others." Again :

"The succession from St. Peter is given to Siricius whose chair is the centre of unity, as the only one of its kind in the world, with privileges not bestowed on the other Apos-tolic sees."

The great St. Augustine of Hippo said in Ep 43:

"The city (Carthage) had a Bishop of no slight anthority who could despise the enem-ies conspiring against him whereas he was united with the Roman Church in which the primacy of the Apostolic chair has always been in force, and with other lands."

The Council of Ephesus held in 431 reason to regard Canadian Orange- Real Presence of Christ, but that as re- many respects those which are enter.

other Protestant sect: and that was the Church which the Saint planted in Ire-

> THE KING'S DECLARATION OATH.

A despatch from London to the New York Sun dated March 16th., states that on Thursday, 21st inst., King Edward VII. would admit to an audience Lord Horries, a Catholic Peer, who is to move in the House of Lords an inquiry whether the King's Protestantism cannot be sufficiently asserted without hurting the feelings of his Catholic subjects.

The despatch adds that the Governecclesiastical dignitaries take, are ment has agreed to grant the request,

and the fact that the King himself deaimed only against the strict Catholic sired it to be made known that he has doctrine of Transubstantion, and not granted the interview with Lord Horries, is understood to indicate that he is favorable to the proposed motion. The high opinion we have entertained of the good sense of our new monarch has given us confidence that the proper moment has arrived for a united movement in favor of the repeal of the obnoxious clauses of the

declaration oath, and the despatch they could plausibly say that it is not above referred to confirms us in our view. There is every prospect that which is undeniably the highest auththe insulting words of the oath will be repealed, notwithstanding the fanatical resolutions of Canadian Orange

Lodges in favor of their retention. The resolutions of Toronto and London Lodges, to which we have already

referred in our columns, have been stantion. supplemented by others to similar ef-In proof that we have taken the fect passed by a Kingston Lodge, and correct view of this subject, we will by the Grand Lodge of Western On. here quote a couple of Lutheran authtario, which recently assembled at orities of the highest repute who de-Stratford. But the King has little clare in effect that they believe the

ARCHBISHOP LAUD,

L. M. N. of Belleville, points out to us that the history used in the Public schools as a text-book states as a proof that Archbishop Laud, who occupied the see of Canterbury from 1633 till he was executed in 1644, was doing the work of the Pope in England and Scotland, and was offered a Cardi-

Our correspondent is satisfied that

belief that the statement is incorrect ; and, further, there is no good ground for it beyond this, that Laud had a higher view of the authority of the Church than was commonly held by the people of England at that time. Laud's religious views resembled in

against impanation, or consubtantiation. The Tractarians, now usually called Ritualists, found themselves between two fires. They must either re ject entirely the doctrine of the Real Presence which they had discovered to be the primitive doctrine of the Christian Church, or they must find some middle doctrine concerning which nal's hat as a reward.

solemn ?"

the statement in the history is incorrect ; but he enquires on what circum. stances it is based, as usually such statements have some kind of basis which gives them at least an appear. ance of truth.

Our answer is that he is right in his

efforts to brin and Scotland Church and Praver. We may he

> Itanical Parli the existing p olics sufficien ished Laud u artifices to re ity, or to do ially as it wa under those l the Pope's a therefore, no pass a specia of the aged p

him, as was England, cha "The grou though belied I was continuall and every err this imputation ply the heigh man, said Se long speech a the Syrian, a

The charg any underst

restore the C fore, eviden ed as a mise lence and bi itan party.

We have

Laud's care in our own Oxford divi half centur Church of 1 trines and Church, wi least notion They have olic doctri others, few

now outdo them. As Delby less cumper- ato without directly with the same

showing that their hatred of Catholics sad of the Catholic Church is as intense as it ever was. But it is not of Orange love for the