

THE ANCIENT CHURCH OF ENGLAND.

The Anglican Theory of Continuity.

On Sunday night the Rev. John S. Vaughan, continuing his course of sermons at the Church of the Sacred Heart, Camberwell New Road, on "The Ancient Church of this Country," dwelt upon "The Anglo-Saxons and the Mass." From the first dawn of Christianity in England, he said, the Holy Mass was the central object of devotion, and although the Anglo-Saxon period was separated from the present generation by more than a thousand years the celebration and its liturgy in those days differed from the celebration and liturgy to-day in nothing that could be called in any sense important. In those days the Latin tongue was the language of the Church and liturgy, and if it were possible to transport ourselves to...

CHURCH OF ENGLAND - REMOVAL OF STONE ALTARS.

The following letter was addressed by the Secretary of the Protestant Alliance, 9 Strand, London, to the Bishop of London on October 14: My Lord, - I have on the part of the Protestant Alliance respectfully ask Your Lordship's attention to the proposed consecration of the Church of St. Philip, Stepney, in the diocese of London, on the 27th inst. by the Bishop of Wakefield, under the authority of Your Lordship. This church has been renovated by the Vicar, and contains a Lady chapel and other accessories for worship which are not required by the service of the Church of England as established by law; but the feature to which the Protestant Alliance desires to direct Your Lordship's attention is the erection of brick and stone altars in this church, which the committee of the Protestant Alliance respectfully submit are not communion tables, and cannot lawfully be substituted for such, as will be seen by reference to the cases of Parker v. Leach, Faulkner v. Lichfield, Masters v. Durst, and Liddell v. Westerton. The committee of the Protestant Alliance desire me to express the hope that Your Lordship will direct the removal of the brick and stone altars, and will withdraw the authority for the consecration of such church until the said altars be removed, and respectfully ask the acknowledgement of this letter. I have the honour to be Your Lordship's faithful servant, A. H. GUINNESS, Sec.

A copy of this letter was also forwarded to the Right Rev. Lord Bishop of Wakefield. A reply was received from the Bishop of London, stating that his attention would be given to the matter. The Secretary of the Protestant Alliance is glad to say that a large stone altar in the church, and the brick and stone altar in the Lady chapel, have been bodily removed and wooden tables erected in their places, for which the thanks of the Protestant Alliance have been duly forwarded to the Bishop of London. However (continued Father Vaughan), the interest associated with the fact that altars of stone existed in all...

THE EARLY CHURCHES IN BRITAIN was due to what they indicated, viz., sacrifice. Another point which vividly illustrated the closeness of resemblance between the early Church of Britain and ourselves, and, on the other, had its contrast with the cold, barren forms of Protestantism, was the use of vestments. These were, Dr. Rock reminds us, "with very few and unimportant differences, the same both in number, shape, material and ornament as those which to the present day the Catholic priesthood in England and throughout Christendom wear at the altar." The Anglo-Saxon priests wore, as the priests do still, an amice, alb, girdle, maniple, stole and chasuble, the chief difference being that those ancient priests did not cross the stole over their breasts as the priests to-day do, and...

WHAT PROTESTANTISM HAS DONE.

The following extraordinary remarks were made by the late Dr. Ewer, rector of a Protestant Episcopal Church in New York, in the course of a lecture which he was invited to deliver before the citizens of a town in New Jersey on the subject of religion. They are well worthy of careful perusal: - "The instinct of Protestantism is the instinct, alas! of disruption, disintegration and death. Leaping upon Jesus Christ it hath rent His Body mystical, the Church, apart from His Body natural of Palestine, and sent Him with His Body natural into a far-away, astronomic heaven. Leaping, then, upon His Body mystical, the Catholic and Apostolic Church on earth, it hath disconnected its outward and visible, from its inward part; and while it lauds its disembodied 'Church invisible and spiritual' buries the dead visible part as some offensive thing it only to be put out of sight."

"Leaping upon Christendom it lacerates it into numerous fighting sects, and, alas! glories in its disorganizing work as producing a beautiful and actively working variety. "Leaping upon the rounded, perfect number of the seven sacraments, it slays five outright; and instantly springing upon the other two, it tears its soul from its body—Baptism is left without the divine regenerating force of life; the Eucharist is despoiled of its tremendous, adorable freight, and is left a mere natural and lifeless piece of bread, and a memory of the natural man."

"Leaping upon man as an immortal being, it disjoins body from soul, and, ignoring the former, appeals only to the latter with 'Save your soul, oh, save your soul.' But, O Jesus, Thou didst tell us to fear Him who is able to destroy both body and soul in hell. "Leaping upon man as a worshipping being, it sunders body from soul and forbids the worship of the body—no fasting, no reverent bending of the head on entering God's presence in the sacred Name, as little kneeling and standing as possible. But, O Jesus, Thou hast taught us that the body is a creature of God as well as the soul, and Thou hast taught us to worship the Lord our God; and to pray that both our hearts and bodies may be directed, sanctified and governed in the ways of Thy law and in the works of Thy commandment. O Jesus, Thou hast taught us, too, that we are to worship Thee in spirit and in truth; and how can we worship Thee in truth if our body belie the moods of the spirit? O Jesus, Thou hast taught us, too, that our body is grafted into Thine; that it is precious to Thee, too, as it is to the very instincts Thou hast planted in us; and that Thou wilt rescue it from death. And Thou hast taught us to pray that through Thy most mighty protection we may be preserved both here and ever in body and in soul. Nay, cries Protestantism, we have decomposed the man, and the body is dead as a worshippier."

"Not satisfied with slaying the Body Mystical, it has cut the Church asunder, not only longitudinally, but also transversely. For it has sundered Church Militant here from Church Expectant and Triumphant there, hurling the beloved departed so far away that the gulf between the living and the dead is bridgeless, that all communication is gone, and that neither can give the other the charity of its prayers. O God upon Thy throne, must not even Thine Heart have been filled with amazement, as, to Thy listening ear, the voice of Thy needy children's prayers for each other died away into silence?"

"It decomposes the organic Christian creed, and holds out in its hand the poor disjecta membra of the once fair flower, that the world may admire its death. It lays hands upon the ancient Apostolic three-fold ministry, slays the Bishop and the deacon, and, at last, leaves the world without even a priest. "With boisterous might it has divided religion from aesthetics, and has then proceeded to deprave architecture and to trample ecclesiastical fine arts under its feet. It has gone down with its bosom to sweep hell away; nay, in its Unitarian form it has even mounted to the throne of God Himself, and has there disintegrated and separated the Holy Trinity, slain the Holy Ghost, destroyed the Son, and left the Father alone upon His Throne. "Behold Catholicity! A life issuing from God; an organizing, centralizing, harmonizing, constructive and beautifying Force! And behold, too, Protestantism, then other of uncomeliness, a disorganizing, decentralizing, disruptive, and destroying power! One cannot but admire its might and its daring. Its work on the slopes of time is, indeed, a mighty work. But, gentlemen, it is a ghastly work."

CHARITABLE BAZAAR. To be Held in Stayer 3rd, 4th and 5th January, 1893. Rev. Father Moyna, the zealous pastor of Stayer, takes this opportunity of notifying the many persons to whom he has addressed Books of his Bazaar Tickets; that he expects them to make their returns without further delay. He has gone to considerable trouble in keeping lists of the names and addresses of all persons to whom tickets have been sent, as well as those who have either sent him money or returned his tickets. He is accordingly in a position to charge up all unreturned tickets to those parties from whom he has not heard. Kindly therefore send in the money or return the tickets on or before 1st January, 1893.

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THE CATHOLIC WRITER.

A Thoughtful and Able Preacher Gives His Views on the Mission of the Press.

Rev. William Barry, D. D., one of the foremost Catholic preachers in England and a deep student, lately delivered an address on "The Catholic Writer" which is worth recording. He says: "The power of the press consists in the knowledge—or even in the ignorance cunningly disguised as knowledge—of those who write in it multiplied into the number of those who read them. Its purpose should be the greatest enlightenment of the greatest number; so that, while we enjoy a free constitution, we should not degenerate into what Burke has denounced as a 'frantic democracy,' and that while art and science create a sound material civilization, the Christian faith may carry it up to divine and everlasting heights. But can we maintain that literature, among Catholics, has a recognized position, or is a career in which we should recommend even a man of genius to embark with any confidence? A Catholic man of letters who should devote his services to Catholics alone, would fail disastrously. Even those who, with private means, or earning their bread elsewhere, contribute to our journals, magazines and other literary enterprises, do so at a dead loss, for the most part. They give in a spirit of self-sacrifice what they cannot always spare. Others who must live by their labor fall silent and turn their attention to pursuits which will reward them; while the cheap or gratuitous work alone, encouraged under the present system, fills our catalogues with productions the economic value of which it would be difficult to estimate in any market. Are these things not true? or will it be said that I am exaggerating? I appeal to publishers, editors and authors to bear witness if my contention is unsound. Now, I am well aware that literature is no mere mechanical art; that genius is born and not made, nor soon recognized even where it really exists; and, though I am not talking of genius, but of the more discernible thing called talent and average literary power, still I say that Catholics...

HAVE NOT DONE THEIR DUTY.

by it, and that it is the audience, not the teachers, who are wanting. What is the explanation? Is it not such as this—that few among us have realized the changed conditions under which religion must be preached to the world, from the good old days when it required nothing but a church with a pulpit in it? That still we believe in fighting modern artillery with bows and arrows? That knowing it to be the business of the clergy to explain or defend the great truths of religion, natural and supernatural, we go on to argue most illogically that it is not the business of anyone else besides the clergy? And even the clergy themselves, are we not apt to think that the sermon and the catechism will afford them all the vantage ground they can possibly desire, and that "literature" is, at the most, an ornament of their profession, a pastime, or a superfluous luxury?"

What do I ask for Catholic writers? Recognition, first, as exponents of saving truths, religious, philosophical, scientific, political and social. Recognition from their own and with recognition, honor and support. All his we could give, were our fifteen millions at home and abroad of one mind in the matter. The many should be taught to realize their obligations; and a few who are possessed of means which they desire to employ in the service of religion, should seriously meditate whether any more necessary or more fruitful employment can be found for their riches than in establishing the Catholic press. There can be no doubt on this head. The Catholic press—I do not mean books exclusively or mainly, which again, I say, is the outward visible form of the Catholic writer—is, in our day, and will become more and more as education spreads, the great religious order, the most effective propaganda, the instrument of expansion and progress, and an indispensable state and condition of life in the Catholic Church. We have had, and still have with us, contemplative orders, preaching orders, missionary orders. Why should I hesitate to avow that...

THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, his disease, etc. Consumption is scrofula of the lungs. In this class of disease Scott's Emulsion is unquestionably the most reliable medicine. MILLER'S COD LIVER OIL EMULSION with Wild Cherry and Hypophosphites builds up and strengthens the entire system. LITTLE MEN AND LITTLE WOMEN sometimes suffer from worms. Lee's Worm Syrup is very highly recommended as a cure. DR. WOOD'S NORWAY PINE SYRUP CURES Coughs, Cold, Asthma, Bronchitis, Hoarseness & Consumption if taken in time.

FATHER KOENIG'S NERVE TONIC. SPREADS ITS GOOD NAME, 5 St. Edwards College, Austin, Tex., April 22, 1892. I can have no doubts as to the virtue of Pastor Koenig's Nerve Tonic, for I have recommended its use where persons are afflicted with diseases of the nervous system and in every case the result was such that my own confidence in this medicine was confirmed and its good name spread in the respective locality. REV. P. J. HURTIL, N. Ashcroft, O., February 28, 1891. For over 2 years I had become hopelessly ill several times a month. Since I used Pastor Koenig's Nerve Tonic I have not had an attack. The medicine is very good. AUGUSTA DRAYES, (Per Rev. J. ROBERT). Rev. Father B. Googers, of Maple Valley, Mich., knows of a case of St. Vitus' dance which was cured by two bottles of Pastor Koenig's Nerve Tonic. FREE A Valuable Book on Nervous Diseases and a sample bottle to any address. Four patients also get the medicine. This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1876, and is now under his direction by 400. KOENIG MED. CO., Chicago, Ill. Sold by Druggists at 50c per Bottle, 3 for \$1.50. Large Size, \$1.75. 6 Bottles for \$9. Agent, W. E. Saunders & Co., Druggist, London, Ontario.

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away? Who shall occupy the room it is leaving? Every one of our writers who can, in this critical time, expound with force and freshness, in a language level to the common, yet not vulgar, mind, any principle of religion, of philosophy, of moral or social science, will be helping to scatter the darkness into which millions have gone down for want of such teaching. Reward from his own side, or perhaps from any side, he may not receive. But if he has light, IT IS HIS DUTY, and it must be his recompense, to spread it where he may. If St. Augustine has taught many centuries, and Cardinal Newman a whole generation, it was not because the one was Bishop of Hippo and the other Cardinal of St. George, but because they were Newman and Augustine, with the Catholic Church behind them to secure their freedom by guarding them against error. The greatest name in Catholic literature, if it is not Shakespeare, is Dante. Can we say, then, that only the clergy need concern themselves to show forth religion in its most taking form? The layman of to-morrow will be trained in our schools, the priest in our seminaries. If literature is to flourish, the roots of it must be planted in both these wide fields. Would it not be a grand thing if from the beginning it were admitted on all hands that the career of a Catholic writer is not only honorable, but worthy of reward; that it can be made such only by the multitude of Catholic readers, eager and willing to accept what he offers them, and prepared to pay a price for it, as they are prepared without grudging to support Church and school now? It depends on Catholics themselves, on the wage-earners in this democratic time who can spend their earnings how they will and where they will—on them it depends whether we shall have a literature not unworthy of the faith and of the nation we would win back to the faith. Numbers are not wanting to us, nor material resources, nor talent, nor industry in those who possess them. Why, then, should we fail? We shall not fail. But, if we are to succeed, I affirm that literature must be recognized amongst us as a sacred calling, with its own place and prerogatives and a befitting sustenance. Furgatory as Viewed by the Holy Fathers of the Early Church. "The venerable prelate coming prays over the dead body."—St. Dionysius, disciple of St. Paul. "By punishment after death men must expiate every sin, even the least, before they can enter heaven."—St. Clement, A. D., 200. "All souls are purged by the punishment of fire before they enter into bliss, unless they are so pure as not to stand in need of it."—Origen, A. D., 253. "There be some which after their death may have absolution of their lighter offences, in the debt whereof they passed out of life, either after just punishment for the same suffered or else through the prayers and alms of their friends, with the celebration of Masses."—St. Jerome, A. D. 420. "The amending fire."—St. Augustine. "The fiery sword."—St. Ambrose. "Why dost thou gather the poor people to come to thy friend's funeral? Why dost thou the priests to pray for his soul? The answer, I am sure, will be that thou dost these things to provide for his rest and to obtain mercy and favor at his Judge's hands."—St. John Chrysostom. "Purgatory fire will be more intolerable than all the torments that can be felt or conceived in this life."—Venerable Bede. "It (purgatory) will be more grievous than whatever a man can suffer in this life."—St. Augustine. "In the liturgy, we mention the faithful departed to pray for them."—St. Cyril of Jerusalem. THE CHILDREN'S ENEMY. Scrofula often shows itself in early life and is characterized by swellings, abscesses, his disease, etc. Consumption is scrofula of the lungs. In this class of disease Scott's Emulsion is unquestionably the most reliable medicine. MILLER'S COD LIVER OIL EMULSION with Wild Cherry and Hypophosphites builds up and strengthens the entire system. LITTLE MEN AND LITTLE WOMEN sometimes suffer from worms. Lee's Worm Syrup is very highly recommended as a cure. DR. WOOD'S NORWAY PINE SYRUP CURES Coughs, Cold, Asthma, Bronchitis, Hoarseness & Consumption if taken in time.

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NOTICE IS HEREBY GIVEN That at the next session of the Parliament of Canada, application will be made for an Act to incorporate the society known as "The Grand Council of the Catholic Mutual Benefit Association of Canada," the object of which society are to unite fraternally all persons entitled to membership under the constitution and by-laws of the society; to improve the moral, mental and social condition of its members; to educate them in integrity, sobriety and frugality; to establish, manage and disburse a benefit and a reserve fund, from which a sum not exceeding two thousand dollars shall be paid to each member in good standing, his beneficiary or legal representatives, according to the constitution and by-laws of the society. LATCHFORD & MURPHY, Solicitors for Applicants. Ottawa, October 29th, 1892. 755-9.

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NOTICE IS HEREBY GIVEN THAT A dividend of three per cent on the paid up capital stock of this Society has been declared for the current half year, and will be payable at the office of the Society, opposite the City Hall, Richmond Street, London, on and after the 22nd day of January, 1893. The transfer books will be closed from the 9th to the 31st December instant, both days inclusive. H. E. NELLES, Manager.

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