# The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, January, 28, 1859,

THE JESUITS WILL RETURN.

It is now believed to be certain that the German Bundesrath will this year repeal the law by which Jesuits are excluded from the German Empire. The law by which they were banished was passed in July 1872, and it is the sole law remaining of the persecuting enactments passed during the Chancellorship of Bismarck. The final repeal of this oppres ive act will complete the proofs of the liberality of the Emperor, who has constantly shown his solicitude that the Catholic Church may enjoy perfect freedom in doing good.

All Jesuit colleges and mismissionary institutions have, of course, been closed during the the twenty-six years that the law has stood, but these zealous workers have in the meantime been at work in other countries, which thus benefitted by the persecution to which the German Jesuits were subjected in their Fatherland. Preparations are in progress to re-open their institutions as soon as the country will be re-opened to them.

#### NATIONAL EMBLEMS.

The British military authorities have issued an order directing that no officer or soldier shall wear any unauthorized emblem or ornament when in uniform without express permission from his superior officer. The purpose of the regulation is said to be to cause soldiers to be treated with impartiality whether their nationality be English, Irish, Scotch, or Welsh. Hitherto Scotch and Welsh soldiers have been allowed to wear their national emblems freely, but when St. Patrick's day came round, the Irishmen who wore shamrocks were punished, sometimes with vindictive severity. Instances of this have, been frequently brought to the attention of Parliament by the Irish members. The expectation is that when permis sions to wear national emblems are to be asked from the superior officers, they will be granted or refused is impartially, as the discrimination against any nationality would be a glaring offence of which it is supposed no officer would be guilty. It remains to be seen whether this expectation will be realized.

## BIGOTRY ON THE WANE.

There was quite a little breeze in Belleville lately. Two Catholics were appointed to the chairmanship of the two most important committees on the town council, whereat some of the ultra Protestants were greatly alarmed for the safety of the Protestant religion. The chairman of the Board of Works, Mr. Thomas Hanley, who is one of the suspected individuals, has replied to the murmurings in a very caustic letter, which concludes as follows:

"Really I do not feel like holding th Really I do not feel like holding the office, if by doing so some of our worthy citizens are likely to lie awake nights, and will therefore, most willingly hand the office, honor, salary and good will to any orthodox Protestant in the council who may be chosen to fill the position. If, however, I am permitted to hold the magnificent sineure, I shall see that no dangerous fluids of the nature of the holy water shall be allowed to lurk beneath the sidewalks. I shall see, moreover, that there shall be no distinctly Catholic or Protestant sidewalks or streets built with civic funds. I shall do my best to build streets and sidewalks, so far as the funds at my disposal will permit, upon which the dust from all our shoes alike may mingle together in harmony and peace."

The Town Council knew what they were doing when they appointed Mr. Hanley, who is one of Belleville's most respected citizens.

The Presbyterians of Belleville had no fear of any underhand work when they gave him the contract to rebuild their church, destroyed by fire. Equally confident were the Methodists, who gave him the contract to build the new addition to Albert College, both of which contracts were fulfilled in a most satisfactory manner.

While a mission was going on in one of the smaller towns of Iowa the congregations of four non-Catholic churches adjourned their services in order to attend the Catholic church .- | there. The Missionary.

### MISSIONS IN THE SOUDAN.

The efforts of the Holy Father, Pope Leo XIII., to establishCatholic missions in the Soudan, which were interrupted and made inoperative by the Mahdi's usurpation, are to be renewed, now that the Mahdi has been overthrown by the Anglo-Egyptian forces, and the Soudan becomes once more Egyptian territory under a British protectorate. Mgr. Sogaro was vicar apostolic before the Mahdi's usurpation, and he has been again designated by the Pope to resume his work there. Native Coptic missionaries will be appointed for the missions, as it is believed that they will be more successful in the propagation of the faith there than Latin missionaries, the more especially because the Christians who are there, beside the Catholics, are adherents of the Coptic and Abys sinian schismatical Churches, and use the Coptic liturgy in their Church services. It is part of the Holy Father's plan to reconcile the Oriental schismat es to the Catholic faith, and for this reason the Oriental liturgies of the Church will be used according to the country to be evangelized. Mgr. Sogaro has already been instructed to negotiate with the Anglo Egyptian authorities for the re-establishment of the Catholic missions.

THE IRISH LOCAL GOVERN-

On Monday, the 17th inst., the elections of County and District Councillors were held throughout Ireland under the new Local Government act which came into operation with the new year. We are familiar in Canada with the working of County and Township Councils, and we would consider it a very backward step if the municipalities were obliged to look to the Government at Ottawa to make any necessary local improvements. It is evident at glance that such a state of the law would leave the locality to engage in a long and tedious struggle, laving its case before the Government over and over again before the improvements could be made, roads and bridges constructed, poor houses built, and the amount of local taxation determined. Yet this has been hitherto the condition of affairs in Ireland. Everything had to be done for Ireland practically at Westminster, or to be left undone. This was one of the many grievances under which Ireland has been suffering, and which was one of the reasons for the demand for Home Rule.

In England and Scotland this state of

affairs did not exist, and local matters were settled by the local County Councils. In Ireland, the Grand Juries, appointed by the High Sheriffs, who were, of course, Government appointees, possessed the ruling power for most local matters, and as a matter of course they ruled with an eye to please the Government from which hey derived their authority, rather than to meet the wishes or needs of the people. The new law, however, gives the County Councils much larger powers than were possessed by the Grand Juries, and thus the Act may be regarded as a partial Home Rule measure. The present Government, hostile as it is to Home Rule, saw clearly that the matter could not be left in so unsatisfactory a condition as it has been in hitherto, and for this reason the new law was passed. Besides, it cannot be doubted that they are under the impression that as the people will now have the power to do their own local business, they will be diverted from the demand for the more extensive powers of self-government implied by Home Rule. The hope is that Ireland will be contented with the half loaf, instead of the full loaf it has been asking for.

This Local Government Act was accepted by the Irish Nationalist party in Parliament as a great step in advance towards redressing Ireland's grievances, though it has not been accepted as the full measure of justice which Ireland needs, nor is it very likely that the Irish people will take it as an equivalent for the Home Rule they have been demanding. In fact this new law will give them new opportunities of pushing their claims to still larger measure of justice.

Under the new law, clergymen are disqualified from being elected members of the County Councils. This pro vision was, of course, aimed against the Catholic priesthood especially. We cannot suppose that the priests would in many instances seek to be elected to the position, but it was an invidious and spiteful distinction to make, plunged by a succession of wars durwhereas there is no disqualification of ing almost the whole of this century. clergymen in England and Scotland to What Spain needs is a period of peace, sit as members of the County Councils and if this be secured, we have no

The recent elections have resulted

Home Rulers to the new County Councils, though in some cases political lines appear to have been considerably departed from. In a few places, Nationalists even voted for Unionist candidates, probably on account of their personal fitness for the office, and a good many landlords have been elected, though for the most part the members of the Councils will be ten-

A new party has made its appear ance during these elections, which is called "the Labor party." The purpose of this party is to secure the interests of the laboring classes, and as this object will undoubtedly commend itself to other members of the Councils beside the Labor party itself, the Labor party, from which many candidates have been elected, will exercise great influence in the County Councils. We regard this as a good feature of the new law, that it will give to labor a much-to-be-desired influence in the country. The effect will be to elevate the working classes, and to give them employment.

RISING.

There have been so many reports from time to time of imminent Carlist risings in Spain, which have not materialized, that we are apt to judge that such reports reiterated now are but exaggerations and sensational alarms. But these reports have taken recently a more definite form, and it is now asserted on the highest authority in Carlist circles, that preparations for a general rising of Carlists throughout the country are completed, and that the party are resolved to take the field as soon as Don Carlos shall give the

signal. Don Carlos himself is said to be ready to put himself at the head of his followers in the effort to obtain the throne. He is said to be well supplied with money and arms to carry on a protracted struggle, and that throughout the country he has many devoted followers who will espouse his cause with enthusiasm.

The ill success of the Spaniards in the recent war with the United States is made by the Don a pretext on which to make the present appeal to his countrymen to establish a strong Government. The total collapse of the Spanish Colonial Empire under the present regime is a fact most humiliating to Spanish pride, and there are, undoubtedly, many who imagine that if there had been at the head of affairs an adult king capable of leading his armies to the field in person, the result

of the war might have been different. We cannot for a moment think that the Carlist, or any dynasty, would have been able to save the Spaniards from the fate which befel them in that struggle. When in three years, with 200 000 men, Spain's best generals were unable to quell the insurgents, who never numbered more than a few thousand fighting men in the field at once, the Spaniards were unable to suppress the rebellion, it was not to be expected that they could hold out against the whole power of the United States, superadded to the insurgent forces, and neither Don Carlos nor any other ruler would have averted the disasters which befel the Spaniards at every point. It may be that if the government had been in other hands, the management of the war being different, the struggle might have been protracted. It is sure that the American army in Cuba suddenly collapsed from the hardships of the short campaign and the severity of the climate upon the constitutions of men who were not accustomed to it, and if the Spaniards had only known that this was the condition of affairs they might have drawn out the struggle for a longer time, particularly if the terrible disasters had not occurred whereby the whole Spanish fleet was virtually annihilated; but it is difficult to see that Spain would have been saved by any dynasty. Even if the Spaniards in Cuba could have checked the American forces for a while, ultimately such an overwhelming force would have been landed by the energetic Americans as would have crushed all opposition.

It is clear, therefore, that the advice given by the Pope to the Spaniards, and especially to the Spanish clergy, to give no countenance to any Carlist insurrection, is founded upon a sincere desire to see Spain recover from the troubles into which she has been doubt prosperity will follow.

It was owing to the abolition of the

party was formed in Spain. The Don refuting the flippant and blasphemous Carlos of that date, who would have been the legitimate successor to the throne under the Salique law, was set aside by its abolition, and in 1833 he laid claim to be the rightful sovereign. The present Don Carlos is his grandson, who from 1872 to 1874 carried on a warfare with varying success, but his insurrection was finally quelled. It can scarcely be expected that he can that he is not to be held accountable succeed in effecting a revolution now, whereas even with the open encouragement given him by legitimists in Europe, and their aid in money, he was unable to do more than gain some temporary victories. We hope that at the present moment Spain will be spared the horrors of a civil war. The present dynasty has acquired a prescriptive right, and whatever dissatisfaction may exist among the people on account of the late unsuccessful war, it has been long enough in possession of the throne to claim to have been confirmed by the consent of the people : just as it was established firmly by the vote of the people's representatives. The only result we can foresee from THE THREATENED CARLIST the threatened insurrection is that the country will be plunged into new horrors should it take place.

> REV. SILLIMAN BLAGDEN AGAIN REBUKES BIG.

OTRY. The Rev. Silliman Blagden, of Boston, Mass., writes to us expressing his thanks for our kindly mention of him in our issue of the 14th inst. We could not do otherwise than speak kindly of a gentleman who has many times manifested toward all Christians a spirit of tolerance and a desire that all should labor earnestly to promote peace and good will. We certainly believe he is sincere in this desire. He includes Catholics within the mantle of his charity, within the folds of which he wishes to embrace all Christians, and of Catholics, and of the Catholic Church, he always speaks with respect and reverence.

It requires no small amount of courage in a Protestant clergyman to face the odium which the expression of this tolerance is likely to bring upon him from an anti-Catholic public, but the Rev. S. Blagden does not fear the consequences, and even in his aspirations after Christian unity he says: "The Catholic Church would be made the nucleus: indeed, it is that now."

In his communication, the Rev. S.

Blagden tells us: "You misrepresent me when you state that I think all Churches alike. It is questionable to my mind whether the Unitarians and Universalists are Christians, because one of these denominations denies the Divnity of Jesus, and the other denies the Word of God in the doctrine of Eternal Punishment and overlesting burnings; and this is to put it in the doctrine of Eternal Punishment and everlasting burnings; and this is to put it mildly. But all the other Protestant denominations are orthodox upon these doctrines, and they all teach faith in love for, and obedience to Jesus as God. But some of them are better than others."

and we have pleasure in inserting his explanation. We feel it incumbent on us, at the same time, to remark that in the letter we referred to he did not make the distinction here given, and we were led to think that his meaning was what we expressed, inasmuch as he spoke of all Christians, whereby we understood him to mean all who call themselves by this sacred and honored name. We were further led to interpret his words in this sense, inasmuch as he seemed to place on a par the belief of Catholics, that Christ is truly and bodily present in the Holy Eucharist, and the Sacramentarian belief that the Lord's Supper is merely a memory without this actual Presence. From this statement we were obliged to express our dissent, though we by no means meant thereby to impugn or throw doubt upon the Rev. Mr. Blagden's sincerity, or his courage in expressing honestly his convictions.

We must still point out that Christ instituted but one Church, which is described in Holy Scripture as the "pillar and ground of truth ;" and we cannot consistently admit that it is a matter of indifference that some professing Christians reject many of the truths taught by that Church.

We already explained fully under what circumstances of invincible ignorance a person may be excused from the guilt of wilfully rejecting God's truth : but the fact remains that Christ commanded that this truth should be taught, and all are obliged to should be taught, and an are obliged to accept them, being excused from the guilt of sin in rejecting them only when their rejection is not to be attributed to them as a wiltul act. As we have already explained this matter we need not repeat our explanations now.

Since the Rev. Mr. Blagden's letter above referred to appeared in our columns, another letter has been published. guilt of sin in rejecting them only

for the most part in the election of Salique law in 1830 that the Carlist from the pen of the same gentleman comments of a Baltimore Methodist paper, on the respect shown by Catholics to relics of the Saints, the special occasion of this gross attack being the veneration shown to a relic of St. Anthony which is kept in one of the Catholic Churches in New York. When the editor was called to account for this outrageous attack, he made the excuse for the opinions of his correspondents. The Rev. S. Blagden's "open letter" is a reply to this attack, and we gladly insert it in our columns as another evidence of the truly Christian sentiments entertained by the writer. We hope that God may reward him by granting him the precious gift of a complete faith.

AN OPEN LETTER TO ALL

WHOM IT MAY CONCERN.

By Rev. SILLIMAN BLAGDEN.

Dear Sir—There appears in the first column of the first page of your Edition of the 4th Jan. an article under the caption of "A Bone of St. Anthony," which contains editorial remarks in connection therewith which are most deplorable and reprehensible; and which show the awful stereotyped Unbelief of the writer; and which suggest that a man who will thus comment upon a matter of precious and holy belief amongst our Catholic Brethren in Christis totally unfit to be Editor of your paper, or to have anything at all to do with its publication.

After the outrageous remarks against the Catholic Church (which I will not quote, for long since I made it a rule, to never quote the devil's utterances, such as published in this article, unless absolutely necessary, as in our Lord's Temptation), the Editor cow ardly endeavors to "sneak out of it," by the lame and false apology that he is not responsible for what appears in his paper. By REV. SILLIMAN BLAGDEN

ible for what appears in his paper.

■That a Christian Paper, such as yours, and

That a Christian Paper, such as yours, and representing a Christian community such as I personally know yours to be, should yet elect for Eitor a man of such gross and appalling Unbelief as to write the Editorial comment upon "St. Anthony's Bones," which appears in your Edition of Jan. 4th, is amazing and almost past comprehension, were it not that Jesus has warned us, "When the Son of Man cometh, will He find faith on earth?" well indeed "It is written" in 2 Thess,

earth?"
Well indeed "It is written" in 2 Thess, 2:3, that before Jesus comes again, there will be a "Falling away" in faith, amongst God's Ministers and people.
And your Editor, who wrote the outrageous abuse of the Catholic Church, in your edition of Jan. 4th, proves that he is most unfortunately and deplorably one of the worst kind of those who are so fallen away in Faith as to be almost entirely bereft of it: if indeed not altogether. For were he a child of faithful Abraham, which all really thorough going and genuinely orthodox Christians are, then he would have remembered the examples of Faith given to us, by all the Patriarchs, Prophets and Great Apostles of The Lamband recorded in the whole Word of God, from Genesis to Revelation; and he would have imitated, and profited by such glorious, Christ-like, and Divine Faith! But no, the writer of the wicked attack upon the Cathos lie Esith in onestion, is among the ranks of imitated, and pronted by such glorhouse. Christ-like, and Divine Faith! But no, the writer of the wicked attack upon the Catho lie Faith, in question, is among the ranks of those who have already fallen away from all Biblical Faith; because otherwise it would have been impossible for him to write and publish, or permit to be published, such sacrilegious and blasphemous words against the old Mother Church. The Bride of Christ, and which is The Church of God; and all else to the contrary notwithstanding.

May God have mercy upon this poor man, and rebuke him, as to Him seemeth best; and then bring him to true repentance, corversion, and salvation, to the Glory of Christ's Holy Name. Amen.

When Almighty God calls and blesses a man, and fills him with His Holy Spirit, and sacreds him forth and uses him as His Amarch.

when Almighty God calls and blesses and sends him forth and uses him as His Aubassador, then every fibre of that man's the Advantage is more or less permeated with the Adorable Holy Ghost. Just as was Enoch, who "walked with God," and was translated because it is a way and the adorable holy grapher of the arministic forms. been able to save the Spaniards from the fate which befel them in that struggle. When in three years, with an army ranging from 150,000 to misrepresenting the rev. gentleman, and they are the same of the same and whole being were so permeated with and full of, The Holy Ghost. (See, Gen. 5:24) And as was the misrepresenting the rev. gentleman, and whole being were so permeated before the same of the Gnost. (See, Gen. 5:24) And as was the great, and mighty, and holy Elijah, whose bones and whole being were so permeated with, and fall of, The Adorable Holy Ghost, that he too was translated, in the very sight of Elisha! (See, 2 Kings 2:11.) And beto dagain the incontrovertible and divine Biblical fact that Elisha also was so permeated with, and full of, The Holy Ghost that even after he was buried, his dead and dry bones, still retained The Holy Ghost to such supernatural, miraculous, and divine extent and fullness, that when perchance another man's dead body was put into Elisha's grave, and touched the dead bones of the famous and God anointed Prophet, behold this strange corpse "revived, and stood up on his feet;" even as "It is written" in 2 Kings 13:21.

Now if this unbelieving Editor, and author of the wicked abuse of the Catholic Church, in question, had the spiritual sense and Christ given Faith to have understood and believed all these above facts, and vastly many more besides,—(and they can be only spiritually discerned; for to the unconverted and carnal mind such things are foolishness. It is to the Greeks of old; — then he would know, realize and believe that it is just as possible for St. Anthony's bones to be more or less permeated with this Blessed, Supernatural, and Divine and Miraculous Holy Ghost power to day, as were the dead and dry bones of the man of God, Elisha, above referred to! And it would have been impossible for him to have written the scurrilous words hinted at above, and which are altogether too bad for me to quote.

Which not only blasphemes God's Holy

words hinted at above, and which are allo-gether too bad for me to quote.

Which not only blasphemes God's Holy Church, but which must also "grieve" and "quench" The Holy Spirit; if they do not indeed trespass very closely upon the "Un-pardonable Sin," which is Blasphemy pardonable Sin," which is Blasphemy gainst The Holy Ghost! (See, Matt. 12:31 Ah! would that this Unbelieving Editor

Ah! would that this Unbelieving Editor and such as he could and would recollect and profit by the old saying, "That fools rush in, where Angels fear to tread," How wonderful, too, is the withholding Mercy of Almighty God in not striking dead such abusers of His Church, and Holy Faith, and Religion! Especially when the Editor in question is a Minister of the Gospel! For to whom much is given of him much is required. O may The Lord have mercy still, on these poor, blinded, faithless, and misguided poor, blinded, faithless, and misguided Editors and men and bring them, ere it is too late, to a consciousness and deep conviction of their fearful Sin, and to saving Repentance

of their fearth; sin, and osaving rependance unto life, for His Name's Sake. Amen. For if they should otherwise continue, then, sooner or later, Mercy's Door will close; and then, terrible beyond conception, will be the Eternal Doom of all Blasphemers of God and Unic Obards.

words referred to! Indeed he would have cut his hand off first! provided he could not have otherwise avoided doing so.

And he most certainly would never have permitted them to be printed: he would have vacated the editorial chair first.

And if this Unbelieving Editor had the right and true kind of Faith in the Powerful, Glorious, and Divine Resurrection of Christ Almighty, then it would have been impossible for him to have published such dreadfully reprehensible words of villiving abuse, against the Catholic Church. Nor would he have allowed them to be printed.

And if this poor and wretched man, possessed even a modicum of the Faith and Charity to which we are exhorted in 1 Corinthians, 13thChapter, wherein "It is written."—Charity 'believeth all things" (1 Cor. 13:7),—then he would have been innocent of this terrible sin, and spiritual crime against God's Church, Faith and Religion.

Because if St. Anthony was in reality the holy Man of God, tradition records him to have been: (and the Holy Bible enjoins us to respect and observe the Traditions of the Church: 1 Corinthians xi., 2; Galatians 1:14; 2 Thessalonians ii., 15, iii., 6) and we have all good and sufficient reasons to be, lieve that he was such, then it is just exactly and pecisely possible for his dead and dry bones to be permeated with, and also to possess even to this day, Supernatural, Miraculous and Divine Holy Ghost Power, as we know the same to have been the fact, respecting the dead and dry Bones of Elisha, and as "It is written" in 2 Kings 13:21, and in the 37th Chapter of Ezekiel, and as finally all true and full-fledged Christians of genuine orthodox and Christ like Faith, believe to be also the fact in the Powerful, Glorious and Divine Resurrection of Christ Almighty.

Consequently your Editor has shown himself to be a man without Faith, and he has proven himself to be, on more than one content of the provent himself to be on more than one content of the provent himself to be on more than one content of the provent himself to be on more

Consequently your Editor has shown is self to be a man without Faith, and he

Consequently your Editor has shown himself to be a man without Faith, and he has proven himself to be, on more than one occasion, heretofore, in addition to this culminating one, unworthy the office of Editor, and also spiritually, incompetent.

And there must be an immediate change; or at any rate an absolute retraction of this wicked abuse of the Catholic Church and, complete cessation of this defamation of God's Peeple, or you may strike off my name from your subscription list; for your humble servant will not be "a partaker of this man's iniquity" by having anything to do with such a paper, which in this respect, does far more barm, and infinitely more sin, than it does good: And if it is not stopped, and that quickly too, Almighty God,—Who will not always permit the blasphemers to go unrebuked,—will, sooner or later, make bare the "lighting down," (Isaiah 30:30) of His Avenging Arm, and strike dead in their footsteps, or before the ink from their vilifying pens can dry, these unbelieving blasphemers of His Church, and of Himself: Or He will otherwise summarily punish them, as they richly deserve; and that, too, without remedy!

And for them, we pray,—God have mercy on their souls; forgive them, for they know not what they do; bring them to a deep, profound, and lasting conviction of their sin; and to that Repentance to which we are exhorted in Revelation; and save and bless them, for Thy Great and Dear Name's Sake. Amen.

exhorted in Rayelation; and save and bless them, for Thy Great and Dear Name's Sake. Amen.

#### A JEREMIAD ON RITUALISM.

The Christian Guardian is very much troubled concerning the "drift toward Romanism" which "became so pronounced in a certain section of that Church which had long been considered the bulwark of Protestantism,' and it says that the fact has brought "a blush of shame on many a cheek, and a feeling of indignation which has filled many a heart."

This sorrow and humiliation, according to the Guardian, was intensified " when it was revealed that this high Ritualism, both in England and America, had drifted so far away from those doctrines so long honored by millions, and for which Cranmer and Ridley and hosts of others had died, that the very word Protestant was ignored and de spised, and by them would be banished from the Church, if they could have their way."

Our contemporary's grammar is not quite according to the rules laid down y Lindley Murray, but this point v will pass over, as the intention is sufficiently clear. The whole article is a Jeremiad arising out of the fact that within the last half century so many clergy and laity of the Church of Eng. land have come to the conclusion that in sweeping away so many doctrines and practices of the Catholic Church in its first zeal for reformation, and the restoration of the pure primitive Christianity, set aside what was really taught by the Apostles in virtue of the commission given them by Christ to teach all nations all things that He had

There can be no doubt that the Caurch as originally established by Christ, and as long as it adhered to the teaching of the Apostles, was pure, and it was certainly so when St. Paul said of it that it was "the Church of the living God, the pillar and the ground of truth." (1 Timothy ili, 15)

But these words were said of the Church as it existed when St. Paul wrote his epistle, and they imply that it had then authority to teach the truth of Christ's doctrine, and that it would not depart therefrom. This is further implied by the same inspired Apostle when in Ephesians iv; 11-14, we read that Christ instituted in His Church a ministry of various grades: 'some apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the Saints, for the work of the ministry, unto the edification of the body of Christ, that we may all meet in the unity of faith, and of the knowledge of the Son of God that we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive.'

These, and many other passages of the New Testament, show the nature of

the Church of Christ as our guide to divine truth, which will never lead us astray. The infallibility of this Church

which is clearly taught in these pass ages, is questioned by Protestants, in deed, but few are rash enough to deny that at least during the first three of four centuries she retained the purity of doctrine which was handed down b the Apostles. If she did not do so, the promises of Christ to remain with Hi Church to the end of time, and that th gates of hell should not prevail agains her, were vain and meaninglesswhich it would be blasphemous to a sert to have been the case. It was with this conviction that th High Church clergy searched into th

records of the past, and found the

the doctrines which Protestantism re

jected were taught in the ages whe

the purity of the Church's teaching undeniable. Even from the writings the three early Christians, Tertullia Origen, and St. Cyprian, all the do trines which Protestants have mai tained to be innovations and corru tions, may be shown to have been t teaching of the Church in their day Transubstantiation, Prayers for t dead, the Invocation of saints, a that the saints pray for us, the Sacrif of the Mass, the priestly power of solution, the infallibility of the Churc teaching, are all unequivocally taug by these Fathers of the Church, as merely their own fanci theories, but as the undoubted bel of the Church from the time of Apostles. When to these testimon those of numerous other Christ writers of the same period, and of fourth century are added, we have mass of testimony which proves demonstration the apostolic origin these doctrines. It was by the str of these writings that the High Chu clergy discovered that Protestant swept away the fundamental tru of religion which had been taugh Christ to the Apostles, and which t transmitted to their successors.

It is for this reason also that High Church party find the nam Protestantism to be odious and Christian. Christianity is based to positive doctrine, and not upon testing against such teaching, we need not be surprised that Bishop of Milwaukee said cently that the title of Protestant Episcopal Church the United States has become so or that it had not a single defender in recent Episcopal Church Congress in Washington. That Church is of a name which is self-condemna though the Guardian speaks of it it were the greatest glory of the C tian. This is surely the height consistency in one who profes found his religion on the Bible, speaks indeed of the necessity of as the substance of things to be for, and the conviction of thing appear not, but never as a prot

negation. The Guardian's article next there is a growing tendency in quarters to belittle, or at least tempt to apologize for Pentec kind of half-apologetic interpreof some of its glorious scene triumphs, and an utter lack of and expectency for anything li baptism of power and its marvictories.

Pentecost is the fulfillment of C promise that He would send the Ghost, the Comforter, to teach Apostles all truth. It was certa marvel of divine power, but do the Guardian fall into the class littlers of that glorious coming Holy Ghost, when it denies t descent of the Holy Ghost up Apostles had any effect in keep Church of God in the "faith o livered to the saints?"

Before concluding our remar this subject we must enter our against the custom of the Evangelical Churchmen to abu olics whenever they have a wo concerning the Ritualists. Th alists have reached their cor in the exercise of their privat ment, which Protestant contr ists assert they have the use and are under oblig obey. The disputes of High a Churchmen should therefore b among themselves, as a quarrel, with which Catholi nothing to do. We are ju drawing the inference that the gelicals abuse Catholics in this tion because they may thus g tain amount of sympathy fr thoughtless people who are gratified to hear such abuse draw a red herring across th conceal the fact that they as to refute the Ritualists by va ment. This is evidently who brother of the Guardian.