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THOMAS COFFEY. Publisher and Proprietor, THOMAS COFFEY

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London, Saturday, September 4, 1897. ANGLICANISM AND ITS OFF.

SHOOTS.

Bishop Henry B. Whipple, of Minnesota, who was regarded as one of the most prominent representatives of the American Protestant Episcopal Church at the Lambeth Conference, has written, at the request of the Associated Press, his views in regard to the Conference and its results.

As was to be expected, he paints in strong colors the fraternal feelings existing between the American and English Bishops, saying that, in fraternal love and brotherly sympathy, their hearts and those of the colonial Bishops are as one.

It is no matter of surprise that the feeling between the Bishops of the two countries and of the colonies should be friendly, as the Colonial and American Churches are the offspring of the Church of England, and it is but recently that they have become so many distinct organizations, so that as y.t the offshoots have scarcely had time to diverge much in doctrine from that they inherited from the parent Church. The American Church itself dates back only a little beyond a century, which in the life of a Church, which is supposed to be established for all ages, is but a short time. The Colonial Churches are still younger, as they have all declared themselves to be in dependent only within a few years. As it must occur that, with independ ence, there will be in the future some changes of doctrine," it remains to be seen whether the fraternal feeling will stand the strain of a serious diversity in so important a matter. The experience of the past leads us to the conviction that it will not.

Our readers know that the Anglicans of Great Britain are conscious that in the future divergencies must arise if the various offshoots of Anglicanism remain separate organizations, and it was to prevent this that the proposal was brought forward to elect the Arch bishop of Canterbury General Patri arch over them all. It was hoped that thus there would be a bond of unity established similar to that which binds all nations in one faith and into one fold in the Catholic Church. But the absurdity of appointing; as Universal Patriarch a dignitary who is named by the Premier of Great Britain was too apparent to be generally accepted, and though the question was mooted at the Lambeth conference, not only the American, but even the Colonial Bishops refused to entertain it. Who knows what kind of a Primate may be next appointed as incumbent to the See of Canterbury, whereas the official who will have the appointment in his hands may easily be a Presbyterian or a Baptist, or even a Catholic, or a Jew ?

been unknown, that the matter has afternoon a Roman Catholic procession been under consideration ever since had walked through the streets from the Church to the convent at Peckham the first Lambeth Conference. Why should the American Bishops have so strongly asserted at that Conference procession to appear on the streets, or their intention to remain independent. to walk outside of a Catholic building ; if there had not been some plan on the and whether the Government intends tapis to take away that independence? to institute any legal proceedings It is worthy of remark that the inagainst those who took part in the dependence of the colonial churches alleged violation of the law. was effected since that first conference,

The Attorney General, in answer to and consequently with the plan of a lasting union fully in view. The fact these inquiries, said that the procession to which reference was made was ilthat the separations took place under legal, but he added that the Govern such circumstances is proof sufficient ment are not prepared to take proceedthat Anglicanism is by its nature as ings against the processionists, on the much dominated by the tendency to assumption that the statement of the disintegration as is Protestantism of case as presented by Colonel Sandys was correct, but he added that he had no information whether or not the case THE BAPTIST RELIGION.

was as stated. "C." enquires of us some particulars Religious processions of various regarding the date and manner of the kinds are freely permitted in Great establishment of the Baptist religion, Britain. The Salvation Army has and where and by whom it was first such processions many times every established. week in all parts of the country. The

every form.

The Anabaptists of the continent of Bishops who took part in the Lambeth Europe have a different name from the Conference had several processions Baptists of England and America, but through the streets of London, Canter the fundamental doctrine of the two bury, Ebbesfleet, and other places sects bearing these names is the same, which they visited as pilgrims, but no and therefore some look upon them as objection was raised from any quarter really the same religion, though there to these proceedings. Her Majesty is no historical connection whatsoever the Queen also took part in a Protestbetween them. ant religious procession which went to

The name Anabaptist, derived from the Greek, signifies "one who baptizes again." The sect was so called because its adherents declared that those who had been baptized by the pouring on of water, as practised by Catholics, and by most Protestants, is no baptism, and therefore they rebaptized by immersion all whom they succeeded in bringing over to their doctrines. This sect had its origin in Zwickun, Saxony, in 1520, and its first propagandists were certain enthusiasts who were commonly called the prophets of Zwickun, Munzer being at their head. Munzer was an advocate of the doctrine of community of goods, and he inflamed the populace of Germany to plunder the ouses of the wealthy, but the peasants who took part with him in the Peasant's war were utterly defeated in 1525, and Munzer was beheaded. His sect, however, spread throughout West-, phalia, Holstein and the Netherlands. | penal laws is henceforth to be Menno Simons reconstructed the doc trines of the Anabaptists, and after him the sect took the name of Mennonites,

who are now greatly divided into sects, such as John Jacobites, Buttoners, Hook and Eyers, and others of bewildering names. The Mennonites of to day are, however, generally in offensive and industrious, differing very much from their Anabaptist progenitors in this respect.

live in England. Thus, notwithstand-The Baptists of Eogland had their ing the Emancipation Act of 1829, it origin in the reign of Henry VIII., and appears that there are some relics left probably owed their existence to their of the most Draconian penal code which tenets being imported by some adher ever disgraced civilization. They ents of Munzer, but the real author of serve the purpose of enabling certain he sect in England does not appear t be certain. They were persecuted under Henry VIII, and Elizabeth, but James II. and afterward William III, gave them liberty to meet for worship. The Baptists were founded as a Church in America by Roger Williams at Providence, Rhode Island, in 1640. There are also numerous subdivisions of the Baptists both in England and America, the chief being Particular and General Baptists, Close and Open Communion, English, Scotch, and Seventh Day Baptists, and others who

delightful choas, but I fear that Catholics view our position with some amusement. For the diocese the bearing images and singing bymns; Bishop is the Ecclesia Docens; this whether the law permits a Catholic again is delightful, for in that case the inhabitants of Liverpool are bound to believe exactly the opposite of what the inhabitants in Lincoln are bound to believe. . . . No sir, it will not do. We have no teaching voice in the Church of England, we are left to teach and believe very much what we like, and I say, as I have said before, that it is for that reason that I am a member of the Church of England."

It is a strange reason which is given here for adhesion to the Church, that it leaves its ministers to teach and its members to believe what they please, yet we have known this reason to be given by ministers of the Church on many occasions. We could imagine that a Voltaire or a Tom Paine would think it a desirable feature in a Church that it teaches nothing in particular, but we should suppose that a Christian clergyman would desire to teach only what Christ Himself commanded His apostles to teach the nations they were commissioned to instruct. It is no wonder that many sincere Anglicans who desire to be followers of Christ, and believers in Him, become Catholics that they may know to a certainty what Christ has taught.

It is not only on this question of Church authority to teach that the Rev. Messrs. Lunn and Fillingham disagree ; but they have totally opposite views in regard to many important Christian doctrines. One believes in the efficacy of baptism to make those baptized become children of God, the other believes that this sacrament is no more than a kind of outward profession of faith which has little influence for the saving of souls. One believes that the Commun ion, or the sacrament of the Lord's supper, is merely a memory of Christ, offenders against the majesty of while the other believes it to be a parthe law, but the law itself ought not to ticipation of His flesh and blood wherebe allowed to remain on the statute by we receive real graces from our books. Unwittingly, bigots like Col. Lord. Notwithstanding all these divergencies of belief, both clergyand such a work has been done in the men claim to be loyal to the Church of present instance, as his fanaticism has England. This discussion, which is evoked an official declaration from the attracting much attention in England, Government that this miserable reveals a strange confusion of doctrine relic which still remains of the in the Anglican Church.

WOMEN IN THE PULPIT.

ceeded in marking him out as a fanatic The Southern Presbyterian General of the worst stamp, and in holding up Assembly at its last meeting adopted a to public ridicule the Orange lodges of decree whereby it is prohibited for Lancashire which urged him to raise women to preach in churches. The the question in the House of Commons. terms in which this decree is couched The incident reminds us of a declaraare thus given in the Presbyterian tion made by Mr. Dalton McCarthy a Review of August 19 :

" Meetings of pious women by them-elves for conversation and prayer, thenever they can conveniently be held, we entirely approve. But let not the in-pired prohibitions of the great apostle the Gentiles, as found in his pistles to the Corinthians and to Timothy, e violated. To teach, to exhort, or to lead n prayer, in public or promiscuous assem-lies, is clearly forbidden to women, in the oly oracles." selves in bli

The Review says there have been

Ecclesia Docens. This is to me a most The ultimate object is to make it appear that private judgment as the supreme judge of religious matters does not lead to the absurdities and dissensions to which Catholics are ac customed to point as its consequences A principle which leads to absurdities and contradictions is itself absurd. .

MORGANATIC MARRIAGES.

A decision has been rendered by a special tribunal of the German empire which is likely to put an end to morganatic marriages. The venerable king of Saxony who is dean of the sovereigns of the Empire, is president of this court, which has had under con sideration the Lippe-Detmold succession. The judgment of the court, which has force over the whole Empire, is to the effect that morganatic marriages shall be no more a bar against the offspring of such marriages succeeding to the throne or to any noble title belonging to members of the German royal families. This will cause morganatic marriages to be regarded as real marriages in future.

This decision was a necessary one, as seven tenths of the thrones of Germany have passed to their present occupants through a morganatic line, and if any other decision had been reached the succession of all these thrones would have to be regarded as wrongful. It is even said that the Emperor William's own children would have to be regarded as not in the line of succes sion if morganatic marriages had been pronounced to be unlawful, as far as regards succession to regal rights, for it appears that a not remote ancestor of the present German Empress married a servant girl, from whom the Empress descended. Notwithstanding this, the Emperor was opposed to the recognition of such marriages, and argued against them before the court. The belief is that he was either not aware of this fact, or that he expected to be able to set aside the law in the case of his own family. Morganatic marriages exist only in Germany, and are the product of Lutheranism. The Landgrave, Philip of Hesse, was permitted by Luther, Melancthon, and the other leaders of the Reformation in Cormany, to marry a second wife in addition to the one who enjoyed the complete matrimonial rights. This permission was given by a formal document, which is still to be seen in the archives of the Landgraviate, and from it the practice of morganatic marriages arose, and hence it became the recognized law that princes might have wives of low degree whose children would have no right to inherit the status of legitimacy or the right of succession, and the wife so taken did not receive the title or fortune of the husband. This was the

was allowed to contract another marriage which conferred on the wife and children all rights to succession and title. Though this arrangement sprurg out of the formal concession made by the first "reformers" to the Landgrave Philip, it is, of course, contrary to the laws of God, and of all Christian countries except Germany. It was the price paid by Luther for the Landgrave's support to the Reformation movement. In the last century, Anthony Ulrick, Duke of Saxe Meiningen, contracted a morganatic marriage, and desired to secure for his morganatic wife the rank of Duchess, and for their offspring the right of succession, but all the princes of Germany united in deciding that there could be no marriage among German princes without equal ity of birth, and thus the law regard ing morganatic marriages was made more definite. In England there are no morganatic marriages recognized by law, but a marriage act passed in the reign of George III. proclaims the marriage of princes null if being under twenty-five years of age they contract marriage without the consent of the sovereign given under the Great Seal, and the marriage of a prince over twentyfive years of age is also declared null if it be disapproved by Parliament. The abolition of the disqualification on account of morganatic marriages will contribute toward public morality in Germany if it prevent future princes from contracting double mariages, as has been a common practice in the past.

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EDITORIAL NOTES.

BISHOP WHIPPLE, of Wisconsin, and other Bishops of the American Episcopal Church, are claiming great credit for having defeated the project brought forward at the Lambeth conference, to make the Archbishop of Canterbury supreme head of the Anglican Churches of the world-that'is, of the world in a very limited sense, as the Anglican Church is an unknown quantity outside of the English-speaking countries, the British Empire, the United States, and a few small missions which have been established recently in one or two heathen countries. The American Bishops seems to wish to conceal the fact that the universal supremacy of the Archbishop of Canterbury was as firmly opposed by the colonial Bishops as by themselves. It was an evident absurdity that a supremacy should be conferred upon an Archbishop over the Church in foreign countries and the colonies, whereas he does not possess such supremacy even in England. where the Prime Minister is the real. though the queen is the nominal, head

THE statement made some months ago by the New York Independent, and which was copied into some Canadian religious papers, to the effect that the Jesuits in Madagascar have succeeded by coercive means and by threats, in securing numerous converts to the Catholic Church, has been refuted sereral times, but recently Father Castet, the Superior of the Jesuit missions at Emyrne, gave a very direct contradiction to the calumny. The story bore on its face the stamp of falsehood, but the contradiction by Father Castet proves conclusively that there is no foundation for it. He says :

of the Church.

"The Holy Spirit seems to be working wonders here almost as great as those of the Day of Pentecost. *** I know well enough that cur enemies (may God forgive them for saying so, as we for give them) utter all kinds of slander about the conversions, at all kinds of slander about the conversions, at-tributing them to violence, threats, extortion and tortures and all those injuitous practices which they call Jesuitical practices. But the truth is that the vast concourse of people come to us in perfect freedom and with the greatest confidence, because they know by instinct that God is with us. Quite recently two Protestant ministers—one an Englishman and the other a Frenchman—presented them-selves in a village which had just become converted to Catholicism. The only reply which they got from our numerous adherents was: 'We are Catholics now, and we have become Catholics of our own free will.' It was a hopeless task to try and do anything there, and the two ministers moved away to find fields easier to conquet." conversions, at find fields easier to conquer

Several other Jesuit Fathers of the Island confirm Father Castet's statements, showing that while it is true the missions are fruitful in good results. this is due to spontaneous conviction on the part of the natives, who are engaged everywhere in building churches so that in the rainy season they may have a shelter within which to worship. This is attested by Fathers Taix and Peyrilhe. During the hot weather Mass is celebrated in the open air. morganatic marriage, and the prince

> IT APPEARS that even the Presbyterians of the United States are getting their eves opened to the disastrous re-

Bishop Whipple touches on this subject in his document on the conference ; and he says plainly that no such agreement can ever be reached. He Savs :

"The American Bishops have main tained from the first Lambeth confer ence that the American Church must always stand upon its rights and maintain its autonomy as a national Church, and their English and Colonial brethren all recognize that this is their position They know that the American Church does not desire to have any voice in the man the international affairs or agement of the missions of the Church of England, nor does it desire to as sume any of the responsibilities there of ; neither does it (the English Church) expect to take any share of the government or the burdens of the American Church.'

There may be some doubt as to the accuracy of this statement of the case, as far as the expectation of the Eng lish Episcopate is concerned, for the question would not have been brought forward for debate if there had not been some hope, however forlorn, that the step proposed would have been taken, and it is said that most of the English Bishops were in favor of it,

among them being; the Archbishop of

repudiate all these designations. The Baptists themselves profess to have existed at all times since the days of the Apostles, but it is certain that they had no connection with any religious body previous to the rise of Anabaptistry in Germany, and though they maintain now that only a person who has been properly baptized by immersion can validly administer baptism to others it is certain that the first Baptists had no other baptism than by effusion or the pouring on of water, except when, as in the case of Roger Williams, they had themselves immersed or dipped by a person who had been baptized by effusion only.

SOME PENAL ENACTMENTS STILL LEFT.

A series of questions recently asked in the British House of Commons has brought out the fact that some of the absurd and oppressive penal laws which disgraced the statute books of Great Britain in the early part of the present century are still nominally in force, even though they are not put into operation.

Colonel Sandys, an Orange member of Parliament from Lancashire, was says: Canterbury himself. Bishop Whipple the man who called attention to this also, in the above extract from his docu- matter by asking the First Lord of the cens: (A teaching Church).

over-bilious legislators to make exhi bition of their excess of spleen.

St. Paul's church as an essential part

of the Jubilee celebration. Free-

masons and Protestant Leagues also

hold processions in all parts of the

country, wearing whatever insignia

and bearing whatever emblems they

please ; but it is only peaceable Catho-

lic processions which come under the

ban of the law, and for no other reason

It is some mitigation of the intoler

ance of this old statute that the Gov-

ernment refuses to persecute the

Sandys sometimes do a good work,

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colonel's officiousness has only suc-

few years ago to the effect that under

British law Jesuits are not allowed to

than because they are Catholic.

DOCTRINAL DIVERGENCIES IN ANGLICANISM.

A discussion has been going on for some time between two clergymen of the Church of England on the topic " has the Church of England a teach ing voice?" The Rev. Mr. Lunn maintains the affirmative, on the ground that Christ established His Church that it might teach all nations all things whatsoever He revealed. As a matter of course, he takes it for granted that this commission given by Christ to His Apostles is transmitted to the clergy of the Church of England, who are claimed to be successors of the Apostles. It does not enter into Mr. Lunn's thoughts that the Church of England, which has all along taught doctrines quite different from those which were constantly taught by the only Church which has a real succes sion from the Apostles, and which is as different as possible in every respect from the Apostolic Church which has always existed since its original institution, cannot have the teaching authority given by Christ to the Apostles and through them to their lawful successors.

The Rev. Mr. Fillingham, the other disputant, has a clearer perception of the character of the Church of England than his opponent. He is, as he declares, a firm believer in the Church of England, but for that very reason, seeing that the Church itself does not and cannot decide controversies of faith, to be consistent, he maintains that she has no authority to do so. He

"Mr. Lunn, so far as his parishioners are concerned, is an *Ecclesia Do-*cens: (A teaching Church). Then so ment, informs us of what has hitherto Treasury whether on a recent Sunday far as mine are concerned I am an of faith and doctrine between the sects.

several misquotations of this deliver.

ance, and remarks further that this resolution "was originally adopted by the General Assembly in 1832, and at the meeting this year it was resuscitated and with other resolutions of similar substance reaffirmed as the finding of the Church. It is generally construed as governing prayer-meetings, Young People's Societies, Missionary and other

Church organization meetings." As the rule is undoubtedly laid down by St. Paul that women must not preach or teach in the Church, that is in the ministry, there can be no reasonable objection to the Assembly's decree. but it is to be remarked that other sects freely ordain women to the ministry, this being done regularly by Baptists, and we believe by Methodists also throughout the United States, and there are now several

thousand women preachers regularly ordained. In the face of this fact, how is it to be explained that these denominations so frequently claim to have the unity of faith required by Christ and His Apostles in the Church? It is only a couple of weeks since the Review contained a lengthy article by the Rev. Mr. Ker, proving, or attempting to prove, that this unity exists, and that the diversities of belief and practice which exist are non-fundamental but here we have the General Assembly

declaring that they who permit women to enter the pulpit to preach "violate the inspired prohibitions of the great Apostle to the Gentiles." Surely the deliberate violation of an inspired prohibition is something of a fundamental matter. It is easy to see that the theory of non-fundamental differences

between the sects has been invented merely for the purpose of throwing dust into the eyes of the public. in order to make them believe that there is unity

The Papacy is a great social necessity, universal moral power in the world, the bond of union and the principle of order in the midst of all, fixed by the hand of God in the midst of all society for the good of all society ; revindicating, wherever its authority is recognized, the natural as well as the Christian dignity of man, maintaining the rights and duties of individuals, classes, and nations.

sults of secularized or godless education, though that body was one of the most prominent in advocating the original establishment of a school system from which religion was rigidly excluded. They have had a surfeit of their own medicine, as the following extract from the Central Presbytsrian of Richmond, Virginia, shows :

" The theological drift of the times is in some American communities alarming, but there is another drift affecting not so much the theory of Christianity as its practical application, and far more portentous to the spiritual life of the Church. We refer to the evident decline of family relig-So far as regular systematic ion. training of children in devout habits by the precept and example of parents is concerned, a distressing conviction is impressed upon us that this foundation of Christian influence is rapidly failing in our own as well as in other churches.

"The degeneracy has already gone so far that our pulpits, press and admin istrative bodies seem well nigh paralyzed in the presence of its silent en ergy, which threatens to destroy our inherited type of piety in its very roots.

RITUALISM, though flourishing in many dioceses in England, Canada and the United States, has hitherto made very little progress in Ireland, doubtlessowing to the strong hold which Orangeism has upon Irish Anglicans; for it is well known that the Orangemen have a mortal antipathy for anything savoring of a tendency toward Rome. This antipathy was a serious obstacle to the progress of the Irish clergy toward the ancient faith of the Christain Church such as took place in England owing to the researches of Oxford divines into patristic theology. But of late years even Ireland has been penetrated by Ritualistic sentiment, and there is now an Irish Church Union similar to the Church

toward the fu plete religio been passed abrogating t orders were e Four Luther seats in the ibrity. Jest vote of 63 to peal of the g in advance t tion. There of nuns thre excellent wo notwithstan laws proseri now on a m will have a

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