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

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 yet the offshoots have scarcely had time to diverge much in doctrine from that they inherited from the parent Church.

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 Archbishop of Canterbury General Patriarch over them all.

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

"The American Bishops have maintained from the first Lambeth conference 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.

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.

been unknown, that the matter has been under consideration ever since the first Lambeth Conference. Why should the American Bishops have so strongly asserted at that Conference their intention to remain independent, if there had not been some plan on the tapis to take away that independence? It is worthy of remark that the independence of the colonial churches was effected since that first conference, and consequently with the plan of a lasting union fully in view.

THE BAPTIST RELIGION.

"C" enquires of us some particulars regarding the date and manner of the establishment of the Baptist religion, and where and by whom it was first established.

The Anabaptists of the continent of Europe have a different name from the Baptists of England and America, but the fundamental doctrine of the two sects bearing these names is the same, and therefore some look upon them as really the same religion, though there is no historical connection whatsoever between them.

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 Catholics, and by most Protestants, is no baptism, and therefore they rebaptized by immersion all whom they succeeded in bringing over to their doctrines.

Menno Simons reconstructed the doctrines 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 Evers, and others of bewildering names.

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 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.

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 teaching 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.

afternoon a Roman Catholic procession had walked through the streets from the Church to the convent at Peckham bearing images and singing hymns; whether the law permits a Catholic procession to appear on the streets, or to walk outside of a Catholic building; and whether the Government intends to institute any legal proceedings against those who took part in the alleged violation of the law.

The Attorney General, in answer to these inquiries, said that the procession to which reference was made was illegal, but he added that the Government are not prepared to take proceedings against the processionists, on the assumption that the statement of the case as presented by Colonel Sandys was correct, but he added that he had no information whether or not the case was as stated.

Religious processions of various kinds are freely permitted in Great Britain. The Salvation Army has such processions many times every week in all parts of the country. The Bishops who took part in the Lambeth Conference had several processions through the streets of London, Canterbury, Ebbwfleet, and other places which they visited as pilgrims, but no objection was raised from any quarter to these proceedings.

It is some mitigation of the intolerance of this old statute that the Government refuses to persecute the offenders against the majesty of the law, but the law itself ought not to be allowed to remain on the statute books. Unwittingly, bigots like Col. Sandys sometimes do a good work, and such a work has been done in the present instance, as his fanaticism has evoked an official declaration from the Government that this miserable relic which still remains of the penal laws is henceforth to be regarded as a dead letter.

WOMEN IN THE PULPIT.

The Southern Presbyterian General Assembly at its last meeting adopted a decree whereby it is prohibited for women to preach in churches. The terms in which this decree is couched are thus given in the Presbyterian Review of August 19:

"Meetings of pious women by themselves for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great apostle to the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach, to exhort, or to lead in prayer, in public or promiscuous assemblies, is clearly forbidden to women, in the holy oracles."

The Review says there have been several misquotations of this deliverance, and remarks further that this resolution "was originally adopted by the General Assembly in 1832, and at the meeting this year it was rescinded and with other resolutions of similar substance reaffirmed as the finding of the Church."

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?

Ecclesia Docens. This is to me a most delightful chaos, but I fear that Catholics view our position with some amusement. For the diocese the Bishop is the Ecclesia Docens; this 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, and 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 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 Communion, or the sacrament of the Lord's supper, is merely a memory of Christ, while the other believes it to be a participation of His flesh and blood whereby we receive real graces from our Lord. Notwithstanding all these divergencies of belief, both clergymen claim to be loyal to the Church of England. This discussion, which is attracting much attention in England, reveals a strange confusion of doctrine in the Anglican Church.

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 consideration 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 succession 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 Emperor married a servant girl, from whom the Emperor 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 Germany, 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 morganatic marriage, and the prince was allowed to contract another marriage which conferred on the wife and children all rights to succession and title.

Though this arrangement sprang 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 Ulrich, 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 equality of birth, and thus the law regarding 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 twenty-five years of age is also declared null if it is disapproved by Parliament.

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 accustomed to point as its consequences. A principle which leads to absurdities and contradictions is itself absurd.

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 seem 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 of the Church.

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 several 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:

"The Holy Spirit seems to be working wonders here almost as great as those of the Day of Pentecost. I know well enough that our enemies (may God forgive them for saying so, as we forgive them) utter all kinds of slander about the conversions, attributing them to violence, threats, extortion and tortures and all those iniquitous 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 themselves 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 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.

IT APPEARS that even the Presbyterians of the United States are getting their eyes opened to the disastrous results 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 Presbyterian 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 religion. So far as regular systematic 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 falling in our own as well as in other churches."

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

UNION OF ENGLAND.

Union of England done so much to High Church principles. Ecclesiastical Gazette this new movement is columns said rec the same sort of those who were the Oxford movement. Church party in seven thousand clerics the Church Union factor in the proposals. It remains whether the establishment of a Union in Ireland similar success in High Churchism.

BARELY two or West was in a fur the wonders said by Francis Schlatter at Canton, Ohio. his public career announced, or it him, that he would diseases simply b over the persons find that success in Catholic Mexico are not apt to be fantastical super to Denver, where rounded by thou flocked to him to investigation it there were affected by his claim to be a he was genera ter has remain in obscurity, but called to him by riage to Mrs. M. of the late mar Ferris wheel of exposition at C place. Schlatter olic, but he app the Faith, as h Episcopal clergy Catholicism bec countenance the fraud. Mrs. F posed to the mar object is to geth and that when abandon her Ferris does not he has succeed something rese fluence.

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