The Catholic Record. Published Weekly at 484 and 486 Richmon istreet, London, Ontario. Price of subscription-\$2.00 per annum.

EDITORS : REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey. Messra, Luke King, John Nigh. P. J. Neven and Joseph S. King, are fully authorized to re-tive subscriptions and transact all other busi-ess for the CATHOLIC RECORD. Rates of Advertising—Ten cents per line each usertion, agate measurement.

Approved and recommended by the Architshops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper can be stopped.

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

London, Saturday, January. 21, 1899,

A CHURCH TO BE ERECTED.

The Catholics of Germany have adopted a practical method of showing tion. their appreciation of the Emperor William's gift of the site of the abode of the Blessed Virgin in Jerusalem to the German Catholics living in Palestine. The intention is to build a handsome church on the spot, and they have already collected a large sum for this purpose. Already excavations are being made for the discovery of any traces of the Virgin's abode, in order that such traces may be preserved intact when the building will be in progress, so that the new buildings may be so erected as not to interfere with any memorials of the life of the Blessed Virgin while she dwelt there.

THE POLICE MAGISTRACY OF with the Jesuits." Thus, while asking LINDSAY.

By the appointment of Mr. D. J. McIntyre, Police Magistrate of Lind. say, to the junior judgship of the county of Ontario, a vacancy is left in the Police Magistracy of that important town. It is naturally expected that a capable jurist will be appointed to succeed Mr. McIntyre, and as Mr. William Steers, of Lindsay, is undoubtedly a most suitable gentleman for the office, it is generally expected that the Government will choose him to fill it. He is eminently well qualified for the position, as he is a barrister of prominence, of well known integrity, and thoroughly versed in the law.

Mr. Steers has been in politics a consistent supporter of the Reform party, and has rendered good service to that party in many a hard-fought political battle, which, on the ground of gratitude, entitles him to be favorably considered by the Government, as it is customary to take into account such services when appointments are made to offices under the Government.

A large proportion of the citizens of Lindsay and Victoria county consider Mr. Steers' claims superior to all other candidates for the position, and will be greatly disappointed if they are ignored. We fully endorse their view of

A GOOD START.

The people of Ireland have entered heartily upon the task of making good use of the privileges conferred upon them by the Local Government Act. which came into operation on the opening of the New Year. The addresses of the various candidates desirous of becoming members of the new County Connells are to be seen everywhere on the fences, and the candidates are of all conditions. Many landlords are seeking the suffrages of their tenants. and it is believed that the fact will have a salutary effect in bringing the landlords more in touch with the people, as they cannot expect the popular vote unless they make themselves popular by entering into sympathetic contact with the people, even to the extent of becoming Home Rulers in many instances. Thus the new law will favor the spread of Home Rule been their most violent opponents. Most of the landlords, however, as yet, take the ground that the new law will give all the advantages which are expected to be derivable from Home Rule. All promise to work for the general good of the people. The candidates who belong to the laboring classes and the tenant farmers, on the other hand. promise to endeavor so to work the new law that it may prepare the way for the attainment of Home Rule.

RITUALISM IN NEW YORK.

There was a strange scene in one of New York a few days ago when the where funeral rites of its late rector, the Rev. Mr. Brown, were performed. The

their Church. A golden chalice was are found in many parishes under the also in the hands of the deceased patronage of the Blessed Virgin, or clergyman. The late rector was an extreme Ritualist, and the service was carried out in every respect in accordance with his advanced views. One with a medal attached. hundred and fifty " priests " are said to have been present, by which are meant so many of his Episcopalian the editor of one of the papers which clerical brethren. Incense was used published the story, emphatically during the service for the dead, and Bishop Potter was so indignant at the High Churchism of the ceremony that he left the church before it was concluded, inveighing against such Roman innovations. But it so happens that other Bishops are favorable to the practices that he condemns, and as he cannot control the majority in the Church synods, such Ritualistic practices are likely to be continued notwithstanding his determined opposi-

A RUSSIAN BISHOP GONE WRONG.

The Russian Bishop Nicholas, of Alaska, who is now on his way to Russsia, having resigned his diocese, in a memorial addressed to President McKinley, complained that his Church is unjustly persecuted by the American Government. He asserts that his religion should not be subjected to persecution, as this is a violation of the treaty whereby Alaska was ceded to the United States; and his Church has never meddled with politics whether in Russia or in America. He says: We should not be put on one footing concessions for his own Church, he cannot refrain from repeating the worn-out calumny that the Jesuits are political meddlers. This calumnious insinuation is inexcusable, as Bishop Nicholas must be aware that, without any interference in politics, the Jesuit missionaries have done and are doing more toward civilizing the natives of Alaska than all other forces combined, including the schismatical organization over which Bishop Nicholas has presided. But the Bishop is evidently of the opinion that the likeliest way for him to attain his purpose is by pandering to the anti-Catholic preudices entertained by many Protestants. In this he is likely to find out that he is very much mistaken.

AN ABSURD SENSATIONAL YARN.

The New York World recently published a silly story with regard to an order of child nuns which was said to have been started in Montreal, and some other papers gave additional details, describing pathetically the costumes of these youthful nuns, and commenting on the cruelty of permitting little girls of tender age to take upon themselves the duties of a forward statement, but when it is gether a form of words which convey professed Sisterhood, and especially of taking vows of perpetual celibacy, at and Low Churchmen who really deny was not the intention of our Lord, an age when they could not know of the seriousness of the obligations they had undertaken. The wickedness of the Catholic Church in approving and encouraging children to take the religious vows referred to was vehemently denounced, as an evidence of the evils inseparable from the Cath olic religion. The name of the Convent itself was given as the convent of

of course, it is well known to Cath olics that such statements are entirely false. It is not allowed by the laws of the Church for any to become professed religious until they have attained at least the sixteenth year of their age, and then only after a complete year has been spent in the novitiate, so as to ensure that they shall be certain that they are prepared to assume the religious obligations. Full liberty is also necessary to the professing monks or nuns, and if they principles even among those who have have been induced to take their vows through a reverential obedience to the commands of a superior, or through fear or importunity, the religious profession is made null by the canons of the Church. In addition to this, the consent of the Prelate who has jurisdiction over the professing religious is requisite, so that there is every security that no one can become a religious without being perfectly free, and without having a doing. These laws are in force throughout the Catholic world, so that the case as represented by the New the Protestant Episcopal Churches of York papers could not occur any-

In regard to the story as far as Montreal is concerned, it appears that body was laid in state on a bier sur- there is a voluntary association of rounded with lighted wax candles, and young girls which meets at certain inconsistent with itself, for it provested in the robes he had used while times for mutual encouragement and nounces in favor of Christ's Real Pres-

the Holy Angels, but it is not, in any sense of the word, a convent of nuns, and the only costume worn is a ribbon

The Archbishop of Montreal has deemed it worth his while to write to denying its truth, and stating that there is no convent or monastery of "the Holy Face" in the city. It is to be expected, however, that the class of journals which delight in furnishing sensational stories of Romish abominations will keep up this calumny for the delectation of readers of A. P. A. proclivities.

A CHURCH IN DISTRESS.

The Anglican Archbishop of York, Dr. McLagan, has followed in the wake of the Archbishop of Canterbury, Dr. Temple, in making a pronouncement on the question of Ritualistic doctrines and practices.

Though Dr. Temple's pronounce ment did not please either the High or Low Church party altogether, it had the quality of definiteness on some points at least, and every one could see from it exactly what stand the Archbishop takes on certain Church questions. According to him, there is a real presence of Christ's body in the Lord's Supper, at least in the Lutheran sense, which is that while Christ's body and blood really become present by virtue of the words of consecration, the substances of bread and wine still remain under the sacramental forms in conjunction with Christ's person.

This doctrine of Consubstantiation has no foundation either in reason or in the words used by Christ in instituting the Blessed Eucharist. He did not say with this or in this bread is my body, or my blood is present in or with this wine, but this is my bodythis is my blood. Hence, if the words that the substance held in His hands is ence is indicated by the Catholic ation, which signifies the change of one substance into another.

The Archbishop of Canterbury declares that the Anglican Church does not actually teach Transubstantiation. but that it may be held and believed as a permissible doctrine, without viclence to Church of England teaching.

The Archbishon of York is not nearly so definite in regard to this matter. He asserts, indeed, that "it can hardly be doubted that there is a Real Presence of Christ" in the Lord's wise thing, and this vagueness has Supper. This might at first sight be been frequently boasted of, as if it deemed a very positive and straight- were a mark of truth to string toborne in mind that the Sacramentalists the actual presence of Christ are compelled to use this same language in order to appear to conform with the teaching of Holy Scripture, which plainly asserts the Real Presence, it will be understood that the Archbishop's language on this vital point is purposely vague and indecisive. It is intended to please the Ritualists who believe in the Real Presence, and also the Low Church people who deny it. though using language which would imply it, so as to appear to be very scriptural in their belief.

We are reminded by this vague anguage of the answer given by Queen Elizabeth to some who asked her belief on this point, when she took

possession of the English throne. It was, of course, a matter of great importance to all to know what were the opinions of the new queen on her accession to the sovereignty, so that her probable attitude toward Catholics and Protestants might be known, and that those who depended upon her favor might also know what course they should pursue in religious matters. The Queen, it is said, answered:

" Christ was the word that spake it, He took the bread and brake it, And what that word did make it, That I believe and take it."

Some are still wont to praise this announcement of belief as represent ing the true Christian faith; but even a cursory consideration will show that full knowledge of what he or she is it is merely a somewhat ingenious evasion. She professed a belief in what Christ intended to convey, without giving any definite information in regard to what he really meant, in her opinion.

Dr. MacLagan's pronouncement is equally vague, but, if it is meant to convey the Low Church doctrine, it is

now call the Communion service of tion is a sodality similar to those which while it means that He is really absent bation thereof. In fact, he does not frequent historical references, which therefrom. Hence the pronouncement will be disappointing to both parties in the Church, and it will leave the known to the whole Christian communwhich is just what the Low Church | Christ fulfils the prophecy that he would definitely approved of the doctrine which the Christian Church has constantly believed ever since the days of the Apostles, and which evidently comes from their teaching.

What was wanted was an authoritative decision what the actual doc- phet was from Galilee was equally trine of the Church of England is on so important a question. On this both ing Christ, as Jonas the prophet, ac-Archbishops have left the public in the dark. The reason for this is, undoubtedly, that the formularies of the Church of England are purposely vague, so that every one may draw from them whatever sense they desire. In this way each person may believe that it teaches just what they wish it to teach, and thus the most opposite beliefs may be maintained by its clergy and members.

On the less important matters of the use of incense and holy water the Archbishop is more definite, as he condemns these practices, just as the Archbishop of Canterbury had done a short time previously. It is evident that other Evangelists give these details. these practices are not of the essence of Ritualism, which is, therefore, left un- to the early Christians, when touched by the two Archiepiscopal St. John wrote the fourth gospel, pronouncements.

Can we suppose that either of these Archiepiscopal dignitaries imagined that their vague language would settle what the Archbishop of York calls "the present distress" of the Church of England? If so, they must be disabused of their mistake by this time, for from all parties in the Church the complaint has come forth that they would have done less mischief if they had kept silence on the matter of Ritualism. The Ritualists complain that practices which they prize highly as contributing to the piety of the people are to be taken literally in the sense have been condemned, though there is that He is really present, it must be in | nothing either essential or barmful in the manner indicated by His words, them, while the Low Church people assert that Ritualism will flourish more truly His body and blood. This pres- than ever, because its principles have been practically admitted to be correct, Church by the term Transubstanti- though certain minor details thereof have been condemned.

The Dake of Argyle, though a Pres prevalent Low Church view of the matter, as follows:

"I feel sure of the perfect fairness of the Primate's intentions. But he must allow me to say that we cannot quite trust the definition of our beliefs to men who confess themselves unable to define their own."

From Oneen Elizabeth's days, down to the present time, vague statements of doctrine have been regarded by Church of England dignitaries as the no meaning to the mind. Surely this when He commissioned his Apostles to teach positively all things which He had commanded and revealed.

CHRIST'S BIRTH IN BETHLE. HEM.

The Literary Digest of the 24th ult. gives an interesting answer by Dr. W. M. Ramsay, a professor of Aberdeen University, to an objection which has been frequently urged by infidels against the historical accuracy of the narrative of the Evangelist St. Luke regarding the circumstances connected with the birth of Christ.

Certain of the so called higher critics. according to Professor Ramsay, assert that because neither St. Mark nor St. John mentions that Christ was born in Bethlehem, it should be assumed as certain that SS. Matthew and Luke, who distinctly assert that Bethlehem was the birth-place of our Lord, must have been mistaken.

So far as St. Luke is concerned, these critics go further, and audaciously assert that this Evangelist gives a history of the birth of Christ which must be regarded as entirely fictitious. "St. Luke," they say, "deemed it most important that the prophecies relating to the Messiah's birth in Bethlehem should therefore, he lent greedy faith to fiction purporting to explain how the son of a resident of Nazareth came to be born in Bethlehem."

It is true that St. John mentions in Messiah should come out of Bethlehem. as the prophets had so foretold, whereas, they asserted, Jesus was of Galilee,

merely records this assertion of certain evidence, even if no other such evicelebrating "Mass," as the Ritualists advancement in piety. This associa- ence in the Eucharist "in some way," Jews, but does not express any appro- dence existed. This Evangelist has man's Journal,

deem it necessary to give any explana. tion on this point, which was then well Ritualistic teaching just where it is, ity. Hence, he neither explains how that he is correct in regard thereto. party do not want, while the High be born in Bethlehem, nor does he tell different scholars-Kenyon, Wicken Church party will say that he has not how it is that these Jews, who were and Viorick-working independently ignorant of the history of Christ's birth, of each other have discovered thought he was a Galilean by nativity. It must be remarked, however, that this was not the only point on which they were in error. Their supposition that no proan error with their statement regard. cording to 4 Kings xiv., 25 (Protestant version 2 Kings), was of Geth in Opher, and was, therefore, a Galilean. St. John, therefore, merely relates facts as they occurred, without deeming it necessary to enter upon a refutation of circumstances which were so wellknown as to need no lengthy argument to prove them to be erroneous.

> As a general rule, St. John does not relate over again circumstances which have been recorded by the other three Evangelists. This accounts for his not giving any details of the institution of the Holy Eucharist at the last supper of our Lord, though the three As the other gospels were well-known he deemed it more necessary give circumstances which were omitted by the other Evangelists. Thus, in the sixth chap ter of his gospel, we find a most important narrative which sheds much light upon the institution of the Blessed Eucharist, inasmuch as it contains in the clearest terms the promise of Christ, many times repeated, that He would give His Flesh and Blood for our food and for the nourishment of our souls. This promise is fulfilled only when at His Last Supper He institutes the Blessed Eucharist. It appears to be for the reason that

through the other gospels it was well known where Christ was born, that St. John omits the details of this event, and he does not explain why the people believed Christ to be a native of Nazareth, because St. Matthew had already explained (ii. 27) that Joseph and Mary dwelt in Nazareth byterian, puts forth very fairly the with Jesus, after their return from Egypt, so that the prophecy might be fulfilled which declared that the Messias should be called or reputed "a Nazarene." Living at Nazareth of Galilee, He was reputed as being a Galilean and a Nazarene, and thus all the prophecies were fulfilled; those whereby He was spoken of as coming out of Bethlehem, as well as that which described Him as being reputed a Nazarene."

> From St. Luke, also, we learn that the dwelling place of Joseph and Mary was Nazareth, before they went to Bethlehem, and by returning thither, when they came back from Egypt, they merely returned to their own place of residence. There is, therefore, no inconsistency whatever between the accounts given by the different Evangelists on this point, but there are circumstances narrated by one Evangelist of which the others do not speak. This is always the case when in human narratives different narrators give independent accounts of the same facts, and no one imagines be some cause for suspicion that the their narratives.

There is another objection raised by midable than the last mentioned, and it is advisable we should refer to it here. that our readers may not be thrown into confusion, should it be put before them as an insuperable difficulty.

St. Luke states in ii., 1, 5, that Cæsar Augustus ordered that the whole world should be enrolled, and that in Syria the enrolling was first made by Cyrinus the Governor. It was in consequence of this enrollment that Joseph seem to have been fulfilled; and, and Mary went from Nazareth, where their residence was, to Bethlehem, where Jesus was born.

To this statement several objections are made, viz:

1. That the enrollment described his Gospel (vii.; 41, 43) that some of by St. Luke was not customary at this the Jews objected that the expected period in the Roman Empire, and that there is no historical evidence that such enrollments were prescribed by the Casars.

out of which country no prophet cometh. To this it may be answered that St. It must be remarked that St. John Luke's testimony is itself an historical

have always proved to be correct, and even if all other testimony were mute on the present point, we should infer

But Mr. Ramsay shows that three monumental and documentary evidences in Egypt that periodical enrollments were made every fourteen vears in accordance with the Imperial decrees. These Egyptian testimonies do not go back so far as the date of the birth of Christ, but they indicate that there were previous similar enrollments made, and this precisely confirms St. Luke's statement, which is expressly said to refer to the "first enrollment."

2. It is objected also that P. Sulpitins Quirinus or Cyrinus was not Governor of Syria until several years after the birth of Christ, namely, in 6 A. D., according to Josephus.

In answer to this, Dr. Ramsay states that he was twice Governor of Syria, the time named by Josephus being his second term of office. His first term was toward the last years of Herod's reign, and he was, therefore, Governor when Christ was born.

To this we may add the testimony of St. Justin Martyr, who, in his epistle to Antoninus the Pious, states that the enrollment described in the gospel was then recorded in the public documents of the empire. The same is attested by Tertullian, Orosius, and St. Cyril. These documents perished during the vicissitudes through which the Roman Empire subsequently passed, but these testimonies are conclusive in establishing the correctness of what St. Luke states on this subject.

In fact, however strictly the Holy Scripture may be subjected to the tests of criticism, it is always found to be scrupulously accurate, whether in geography, history or biography, and in regard to every other science with which it may have points of contact. It is the faultless gem which appears without a flaw, under whatsoever light it may be viewed.

WHY, THEN, DO YOU PREACH

Dr. Abbot, in a recent sermon in Plymouth Church, said: "I decline to tell any man what he ought to be-

What has he been doing in Plymouth

Church for the last ten years? been preaching to instruct only, or to amuse and help the pewholders to while away an idle hour? Suppose a pew holder should ask, Doctor, what must I believe to be saved? would have to say, I decline to tell you But are you not obliged by your profession as a minister of the Gospel to tell me? I decline to tell you what you ought to believe on that point. oght I to believe you are a minister of the Gospel? That also I must decline to tell you. Oaght I to believe that there is a hereafter for me and that there is a God who will judge me? I decline to tell you Doctor, you are rood hearted man I am sure . ought I then to believe that you decline to tell me because you know that you do not know yourself? I must decline to tell you what you ought to believe on that point. "You must think your that point. own way to the truth; I will help you all I can.

But what does your "all I can" amount to, since you decline to answer my questions? Ought I to think my own way to the truth? Is it a truth that I ought to think my own way to the truth? it true that that is the the truth? for a moment that they are the less and only way to the truth? I decline worthy of credit because such is the to tell you. Well, since you decline to worthy of credit because such is the to tell you. Well, since you decline to case. On the contrary, there would tell me what I ought to do and believe why do you tell me that I must think my own way to the truth? Is that not history was a fiction if all the narrators telling me at least one thing that I subserviently followed each other in ought to do and believe? If your attitude is that you have no authority or no knowledge and certainty to just ify you in telling me what I ought to the fastidious critics already spoken of, do and believe, why do you, in disre-which seems to be somewhat more for-gard of that attitude, tell me that I must think my own way to the truth? You are free to do it." True. I am free, also, to plant potatoes in the moon or to attempt it, so far as any one has the right to prevent me. But there is something more than freedom necessary. I must have the ability. The problems of life and eternity are as far above my unaided natural reason as the moon is from my out-stretched hand. You are a life long student of those problems and the result of your life-work is that you do not know enough about them to point the way to a fellow creature who has neither your abilities nor opportun-

"The way is open between every soul and God

But ought I believe there is a soul and a God? I decline to tell you what you ought to believe. Ought I believe that the way is open between the soul and God? I decline to tell you. Why, then, do you preach and try to lead men to the truth

I decline to tell you. Then I must decline to further seek information from you. I see a wooden Indian at a cigar store on the next corner. I will

Subject of Cardinal Gibbons' New Yes In accordance with his custom preaching on the first Sunday of t year, Cardinal Gibbons spoke on Ne Year's Day at the late Mass at t Cathedral upon the subject, "The l destructibility of the Church."

His Eminence, in beginning his somen, alluded to the new year follows: "The annual recurrence the new year forcibly reminds us the changes and revolutions wrough by the ravages of time. Looking fore me to-day, I see that the old c gregation is being gradually s planted by new members and older clergy who have passed away succeeded by younger and more vig ous laborers in the Lord's vine-ya Archbishops, of course, are no excition to this universal law of natu and, like many others, I am fall into the 'sear and yellow leaf.' I thanks to God, we are all cheered the salutary reflection that we noving toward a new state of existe where there is joy unfading and imperishable. But there is one institution

earth which is proof against the v situdes of time and that is Ch which you have the happiness of The same sacraments fessing. receive your forefathers received fore you, and the same Gospel of p love which your forefa listened to in their day is preach istened to in their day is preach you from January to Decer Jesus Christ, yesterday and to and the same forever.' So we apply the words spoken of Him is day's epistle, where it is said: day's epistle, where it is said: 'Shall perish, but thou remaines of them shall grow old as a gard and as a vesture thou shall ch them and they shall be changed thou art always the self same an years shall not fail,'

The indestructability and vi of the Catholic Church is a phenon truly marvelous and well calc to excite the admiration of eve flecting mind, especially when w sider the number and variety an formidable power of the enemie have been leagued against her her very birth to the present From the day of Pentecost whe was ushered into the world un victory achieved by Constanting Great over Maxentius, at the M Bridge, near Rome, the Church through a series of ten perse unparalleled for atrocity in the f the world. Every species of that malice could invent was r to that every vestige of Chris the earth. 'Christianos ad The Christians to the lions' popular war cry among the pag lace of Rome.

'For three centuries the Ch were obliged to worship God secrecy of their chambers or catacombs of Rome, which a preserved to attest the faith an nde of the martyrs. And ye Rome, before whose armies the nations quailed, was un crush the infant church or ar progress. In a few years we need of the Catholic Church dis to Christendom in the very capi which the Imperial Casars had ated their edicts against Chri

For nine centuries, from enth to the sixteenth commedanism continued standing menace to Chri At last the final issue arose was to be decided once and whether Christian civilize Islamism should control t tinies of Europe and the wo the solicitation of the Pope Catholic nations of formed an offensive league the Turks, who were sign feated in the memorable And if to-day the epanto. stead of the Cresent, surm cities of Europe, the world is for this privilege and blessi vigilance of the sovereign Po

I would now ask this q

those who are hostile to the

Church and who are plotting her downfall. How dicting her downfall. hope to overthrow an institu for nineteen centuries has su resisted the combined assat world and the powers of What means will you empl pass her ruin? Is it by th kings and emperors and p isters? They have tried crush her from the days sars to our own time. sons labor under the delusi former times the crowned Europe have been the unva porters of the Church and t protection was withdrawn The truth is that honorable exceptions, the ies of the Church have been of this world and man princes, too. They chaffe impatient under her salu line and wished to be rid because she alone in times sion had the power and the stand by the rights of the to place her breast like a against the encroachmen rulers. With calm confident with the psalmist, 'Wh Gentiles raged and the pa strange things? The learth stood up and the pr gether against the Lord Let us break Christ. asunder and cast away the But he that dweller shall laugh at them, and t

deride them. The Church has seen every government in Eur not at all improbable that