

UST, 1894.

AUGUST 11, 1894.

ly absolution was ad-
after he established
ough it must be ad-
parts of his books he
can only say, there-
of Protestantism in-
definite; but, at all
of England retains
ok to this day a form
on to be used on the
visitation of the sick;
s to be found even in
k used by the society
the Ritualists for
it is not a meaningless

confession, and priestly
need not say more than
bound up with the doc-
trine of absolution, and
in the order of the
sick to which we have
red. The Episcopal
Reformation is therefore
with itself as it is pre-
sented to read out
a body of Protestants
knowledge to be most
who are certainly both
and works and sincere
much more so than are the
party as a rule. It is
events, that Ritualists
expressed by the illogical
methods which their
pt against them.

feature of the circular
Society is its call-
of the Ritualists
and revolutionary."
and revolutionary doc-
trines anything, is a novelty
from the original doc-
trine of the Church, and which
followers causes a division
ch. It follows from this
and the revolutionary
altogether on the part
of church people, who reject
lich formed part of the
of Christendom until
the standard of religious
and brought dissension
unity. Ritualism, on the
manifests a disposition
to those who embrace it
to original unity, and it is
the reverse of schismatical
unity, except in so much
itates to return to the one
is evident that this is not
which the words are used
of the Reformation.

ISFIED ORGANIZA- TION.

pretty quarrel has been
for some time between the
and the rank and file of the
regarding the result of the
elections. The executive, in
ke it appear that they have
the association successfully,
boasting that they have
victory, but this does not
the intelligent members,
st as able to see through a
as the man that turns it

J. C. Madill, who figures as
the President of the associa-
tion, has a loud boast at Windsor
that the P. P. A. had
glorious victory, inasmuch
succeeded in electing four
to the Legislature! A
the Mail, who is a stalwart
of the executive, is somewhat
st, and only claims twenty-
his estimate, of course,
those who have in any sense
support the P. P. A. plat-
it includes almost every
of the Meredith party.
or correspondent of the same
writing over the signature
arate Schools," pricks the
the following fashion:

quite evident from the out-
ward March" is not at
all on the question he dis-
admits being defeated in
y, where, we were told, he
could sweep everything
but the members evidently
been a unit. If it be any
to defeat a staunch Pro-
testant like Ganev, by a
Protestantism is not doing very

Protestantism in the county
Rorke here spoken of was the
Conservative candidate, but
s that in this constituency,
one in which the like hap-
the P. P. A. threw in its
for the Patron candidate,
ney, in opposition to Mr.
because his opponent accepted
tionally the P. P. A. pro-
and the result was Mr.
election. But this anti-
Schools correspondent con-
at stalwart Protestantism has
nothing through P. P. A.
e, either in Grey or ele-

where. The boast that there
are even twenty-seven members
who have endorsed or accepted
the P. P. A. platform, he declares to
be "all bosh," and he lets out the
secret that notwithstanding that the
four Conservative members for Toronto
received the endorsement of the society,
one of them "refused to subscribe to
the platform, although some of the
leaders class him as a P. P. A. man.
This is a story or a crumb of comfort
thrown out by the managers who so
badly bungled the election to let them-
selves down easily; but it will not go
down with those who know different-
ly."

The P. P. A. must have been in a
great strait to have ordered its mem-
bers, under penalty of expulsion, to
support such a candidate, and the
executive must be badly off for evi-
dences of victory when they count
such a case within the number of their
gains.

The irate correspondent of the Mail
is quite well aware of the alliance
which existed between Mr. Meredith's
party and the P. P. A.; but he is not
satisfied with the total rout of nearly
all the straight P. P. A. candidates,
who took care to run only in those con-
stituencies where the no-Popery card
was thought to be a sure guaran-
tee of success. He says:

"All of Mr. Meredith's supporters
have always supported the general
principles of the P. P. A.; but as to
the special platform, there are no
twenty-seven pledged to it; and the
Grand Secretary or his sleeping part-
ner cannot name them."

As the outcome we are further told
that "the rank and file in Toronto are
not at all satisfied with the result, and
there is general talk of secession or reorgani-
zation. We do not feel like support-
ing an association for the purpose of
providing a good fat office for an in-
competent grand secretary, or giving
a political pull to a few gentlemen to
serve their own political ends. Let us
have a complete reorganization, if the
present managers have not the good
sense to step down and out."

Assuredly with the P. P. A. candi-
dates beaten in South Brant, East Dar-
ham, South Essex, North Grey, East
and West Hamilton, South Lanark,
North Middlesex, Monk, North Nor-
folk, North Oxford, Peel, West and
Centre Simcoe, and North Waterloo,
and only two elected on the straight
P. P. A. ticket, the boasted victories of
this so-called new party appear ludic-
rous; and the rank and file have good
reason to complain of the present man-
agement. Yet we doubt very much if
any management of such an association
would have fared better at the hands
of the Ontario electorate. There is too
much good sense among the people of
Ontario to return to the rule of a secret
organization which reminds us of the
family compact which was overthrown
by them nearly half a century ago.

A society whose members are ashamed
of their own principles, and afraid to
acknowledge in public their own
membership, can never gain the
ascendancy among an educated people.
The people of the province are too
intelligent to be influenced by such a
campaign sheet of lies as was issued
by the unholy alliance under the name
of "the eye-opener," and under any
management the party issuing it
could only expect to disgust the pub-
lic instead of gaining popular sup-
port.

It is a well-known political trick for
a defeated party to pretend they have
gained a "moral victory;" but the
extent of this moral victory may be
estimated from the fact that all the aid
given by the new party to their Con-
servative allies only brought to the
combination about the same number of
members in the new Legislature as the
Conservatives would have
had without them. We are,
indeed, convinced that, without their
new allies, the Conservatives would
have been much more successful than
they were with their help, and we be-
lieve the Conservative leaders are now
fully convinced that such is the case.
It looks very like it when we find it
proclaimed that in the event that the
Hon. J. M. Gibson and Mr. J. T.
Middleton be unelected for Hamilton,
two straight Conservatives will oppose
them, instead of two P. P. A. men, as
was the case at the general election.
But it is building castles in Fairyland
to talk in this way. The hare must be
caught before being made into soup.

Says the Ave Maria: "A private let-
ter from Buenos Ayres informs us that
a nephew of Professor Huxley has been
received in the Church by Rev. Father
Constantine, C. P. The new convert
had studied the works of his distin-
guished uncle; but the prayers and
example of his believing wife disarmed
his prejudices, led him to investigate
the claims of the Church, and he was
finally won over to the faith."

ORANGEISM IN THE PROVINCE OF QUEBEC.

We notice by the Shawville Equity,
published at Shawville, in the county
of Pontiac, that the 12th of July was
celebrated at Bristol, the principal
town of the county, in very demonstra-
tive fashion.

We by no means desire to abridge
the liberties of our Protestant fellow-
citizens, whether Orange or otherwise,
and we are glad that they should enjoy
the largest possible amount of liberty
of speech within the bounds of reason,
and even beyond, provided they do
not excite their hearers to actual deeds
of violence against their neighbors, as
the promoters of anarchy are wont to
do at their gatherings. But with all
our regard for freedom of speech we
submit that such language as was used
by the speakers on the occasion we re-
fer to, in the midst of a Catholic com-
munity, is calculated to stir up strife,
and to lead to breaches of the peace;
and seemingly it was for such purpose
that the language was used by men
who, professing to be ministers of the
gospel of peace and good-will among
men, nevertheless make it their sole
mission on earth to stir up ill-will, and
to excite their hearers to hatred of
their fellow-citizens, by repeating in
public the most atrocious falsehoods.

What would we think of a Catholic
priest who in one of our Ontario towns
would at a public demonstration
assert that every Protestant minister
had taken an oath against Catholic
doctrine, which in reality he had not
taken, to the effect that Roman Catho-
lic doctrines are damnable, and that
those who will be damned who will not
forsake them; and who, on this basis
would endeavor to excite the hatred
of his hearers against his Protestant
neighbors?

Would not such language and con-
duct be deemed to be an incitement to
riot and acts of violence? Yet exactly
in this way did one of the preachers
present speak of the Catholic clergy, and
he was vociferously applauded by the
audience, who evidently delighted in
hearing such barefaced misrepresenta-
tions.

The Rev. Mr. Dilworth, of the Church
of England, was the chief preacher
who thus spoke. He said:

"I am here as an Orangeman, and
not as a politician. . . . Then
again, I am here as an English
Churchman, proud to belong to a body
which has, in now, and yet do more to
give to the world the word of Truth,
to expose the falsity and corruptions of
Rome, and to destroy Papal influence,
than any other body in existence. To
prove that this is so, I have but to
point out the fact that Rome singles
out above all others, the English Catho-
lic Church against which to hurl her
curse. Listen, for example, to the
oath which must be taken by every
man before ordination into the Romish
priesthood: 'I will defend the doc-
trines, rights and customs of His
Holiness, against all usurpers, especi-
ally against the now pretended author-
ity of the Church of England, and all
adherents, and I do further declare the
doctrines of the Church of England to be
damnable, and those to be damned
who will not forsake them.'"

It is not for us to maintain that the
doctrines of the Church of England are
correct and true. If we believed this
to be the case, we should become mem-
bers of that Church; but the oath of
which Mr. Dilworth speaks is a mere
fiction; yet he has the superlative
effrontery to say: "My primary ob-
ject in being present is a religious
one." He should have said: "My
primary object is to belie my neigh-
bors, and to excite you to hate them
whom Christ commanded you to love."

The Catholic rite of ordination is no
secret. The Roman Pontifical in
which it is to be found entire may be
purchased at any Catholic bookstore;
but it contains nothing bearing any
resemblance to Rev. Mr. Dilworth's
fable. But let us look into the formu-
laries of some of the Protestant
churches around us, and see what they
say of Catholics and the Pope. The
Presbyterian Confession, which may
also be readily purchased, declares the
Pope to be anti-Christ, and the "Man
of sin" denounced by the apostle;
and we further find the follow-
ing clauses in the "National Covenant
or Confession of Faith subscribed at
first by the King's Majesty, and his
household in the year 1580; thereafter
by persons of all ranks (in Scotland)
for the maintaining of the
true Christian religion . . . and
subscribed by barons, nobles, gentle-
men, burgesses, ministers and com-
mons in the year 1638; approved by
the General Assembly 1638 and 1639
upon application of the
General Assembly, and Act of the Gen-
eral Assembly, ratified by an Act of
Parliament, 1640, and subscribed by
King Charles II. at Spey, June 23,
1650, and Scoon, January 1, 1651."

This covenant is ordered to be sworn
to by all ministers and others, and is
found in the authorized volumes of the
Westminster Confession. The clauses
referred to are these:

"To which Confession and Form
of Religion we willingly agree
in our conscience in all points, as unto
God's undoubted truth and verity,
grounded only upon His written word.
And therefore we abhor and detest all
contrary religion and doctrine; but
chiefly all kinds of Papistry in gen-
eral and particular heads, even as
they are now damned and confuted by
the word of God and Kirk of Scotland.
But in special we detest and refuse the
usurped authority of that Roman anti-
Christ, etc." Here follows an enumera-
tion of doctrines rejected, including
"his five bastard sacraments . . .
his devilish mass, his blasphemous
priesthood . . . his worshipping of
imagery, relics and crosses . . .
his blasphemous litany, etc."

If Mr. Dilworth had desired to turn
the anger of his audience only against
those who speak and think harshly of
their neighbors, he would have found
ground sufficient in this general con-
demnation of all churches outside of
Presbyterianism, the Church of Eng-
land being not exempt from this
general excommunication; but this
gentleman, who professes to have been
actuated solely by religious motives,
found it more palatable to his audience
to bear false witness against Catholics.
We may remind him, however, that
even if his statement had been true, it
would not have been any harsher
language against the Church of Eng-
land than that Church uses against
Catholics in the book of homilies, de-
claring that for "eight hundred years
and more the whole Christian world
was plunged into damnable idolatry."

It would be no surprise if the French-
Canadians should regard the Orange-
men and the ministers who speak for
them as their irreconcilable foes,
and promoters of religious discord;
for such speeches as this one of Rev.
Mr. Dilworth, backed by a horde of
pious demagogues like himself, Metho-
dist and Presbyterian clergymen, can-
not be productive of any result but this.

It is no wonder the French Cana-
dians look with suspicion upon Orange-
ism, when in their very midst, in a
Catholic county, the Orangemen, and
the preachers who speak for them,
can find no theme to speak of at their
celebrations than that which will
necessarily produce strife and ani-
mosity.

MR. MCCARTHY'S NOSTRUM.

A good deal has been said in the
papers concerning the unexpected de-
claration of Mr. D'Alton McCarthy that
he would prefer Separate schools to a
system of purely secular education.

When it is remembered that Mr.
McCarthy was the actual first promoter
of the movement in Manitoba and the
North-West to abolish Separate schools,
it is a genuine surprise to find out
now that he is at heart a believer in
the necessity of religious teaching in
the Public schools.

Whence does it come then that we
have found Mr. McCarthy always
ready, during the last few years, at
least, to start an agitation against the
Catholic school system of Ontario and
the other Provinces of the Dominion?

To this problem there is but one
solution. Either he is animated by a
spirit of hatred against Catholics, or
he is pandering to the feelings of an-
timosy which he knows to be innate
in the breasts of a considerable propor-
tion of the Protestant population of the
Province. In either case some light is
thrown upon the so-called Equal
Rights movement of five years ago, in
which Mr. McCarthy was the leading
spirit, a movement of which, indeed,
he was the parent. It is evident that
it was not a movement for Equal
Rights, but one the object of which
was simply the persecution of Catho-
lics.

We are aware, of course, that Mr.
McCarthy's apologists will say in
answer to this that this gentleman has
already explained his meaning to be,
not that he is in favor of Separate
schools, or of denominational teaching,
but that he believes that a system of
common Christianity should be devised
which would be acceptable to Catholics
and Protestants alike, and that this
system should be taught in the schools,
as the solution to the problem of reli-
gious education. The fact remains,
however, that he is in favor of reli-
gious teaching, as being necessary for
children. Now, surely Mr. McCarthy
should be a practical man. If reli-
gious teaching is necessary, as he
asserts, in order to make sure that
future generations shall be moral, are
we to wait until the new-fangled relig-

ion which he has in view shall be in-
vented? It certainly does not exist
now. It may be years before it will be
elaborated; and must the children of
the present day be kept in ignorance
of their duties until it shall be com-
pleted?

A more absurd proposition than this
of Mr. McCarthy can scarcely be con-
ceived. Under it, according to his
own admissions, a godless generation
may grow up; and by the time the
religion shall be patched up which he
hopes to be the one of the future, there
will be a generation in existence
which will not have that religion at
all, and will only reject his nostrum.

Will it not be far better, then, to
have the religion or religions in which
people believe now taught in the schools
until the Utopia which Mr. McCarthy
has imagined shall have a real exist-
ence? If such be the case, he ought
to be an advocate for the continuance
of the Catholic schools, at least as a
necessity for the time being. It will
be time enough to establish the pros-
pective religion in the school curricu-
lum when it shall have been invented;
but what we want for the present time
is a religious teaching which will be
acceptable to people now living.

MARGARET AGAIN.

We copy from the Huntsville For-
ester the following letter from Rev.
J. A. Macdonald, Presbyterian min-
ister, of St. Thomas, who found it
necessary to repel certain slanders
uttered against him by Mrs. Margaret
L. Shepherd, because, in consequence
of her bad antecedents, he refused to
identify himself with those who encour-
aged her evil lectures in that city:

To the Editor of the Forster:
Dear Sir—Your letter and a copy of
your latest issue are now before me.
What you write is really humiliating.
That Margaret L. Shepherd can still
find anywhere in Ontario an audience
with an unsatisfied lust for her "filthy
communications" is a fact discreditable
alike to Canadian intelligence and
morality.

You ask if her statements, made in
Huntsville and elsewhere, in explana-
tion of my "words of warning," are
true. Believe me I am not in the least
solicitous about the damage done to
my reputation by the stupid falsehood
of any self-confessed criminal. If
people care to believe them true, they
are at liberty to do so. No honest
person who knows Margaret L. Shep-
herd supposes she would speak the
truth on any subject if a falsehood
would serve her purpose better. And
no one, but those who wished it were
true, believed her when she said my
wife was a Roman Catholic. She
whispered the statement here, and has
been uttering it with great boldness
throughout the northern counties. I
never publicly denied the statement,
as it is not my custom to entertain the
public with affairs that are private and
personal. I say to you what I have
said to many others who have
written me on the same matter,
that it is just because I am
absolutely untrammelled by any
compromising ecclesiastical or political
entanglements that I felt free, when
called upon, to raise my voice in bold
protest against unjustifiable attacks
upon the unalienable rights of Catho-
lics in Canada and against a self-
constituted protectorate that is a dis-
grace to Protestantism. It so happens
that, out of nearly two hundred rela-
tives, there is not one, near or remote,
by blood or marriage, who is now or
ever was a Roman Catholic. With
two or three exceptions, they are all, by
birth, training and conviction, avowed
and unabashedly, both Protestant
and Presbyterian.

These are, however, minor matters
now. Mrs. Shepherd is already cast
off by her old-time friends, and des-
perate efforts are being made to have
her name forgotten. Many who a few
months ago were ready to brave all
charges against her character, because
they thought she would serve their
purpose, and who secretly or publicly
gave credence and currency to her
malicious falsehoods, now affect dis-
taste at the mention of her name. But
hands that clasped hers cannot so easily
be cleansed or sweetened. With the
gravest charges against her moral
character—charges of embezzlement,
drunkenness and gross immorality,—
which, if not founded on evidence that
would bear the search-light of a court
of justice, were libellous, and with the
makers and publishers of these charges
unhindered, for any man or any body
no man to champion her cause is not a
blunder but a crime,—a crime that can-
not plead ignorance in its extenuation,
and for which the uttermost farthing
of penalty must be paid.

More than this: Protestantism will
have to suffer for not more promptly
and more emphatically resenting the
insult. It has all along been plain to
those who are not blinded by prejudice
or self-interest that the reflex influence
of this whole campaign will be infi-
nitely more damaging to Protestantism
than its direct influence was effective
in making converts from Roman Cath-
olicism. We have yet to receive credi-
ble evidence of one worthy conversion;
but everywhere the name of Protes-
tantism is besmeared by the touch
of unclean hands. It may be that in
no other way would Protestants learn
the much-needed lesson of caution; and
if the generations will not forget it, it
may not be too dearly taught. In any

case, let Protestants know that their
weapons are light and truth; and if
with these they fail, their failure is
more honorable than any success won
by deceit and darkness.

J. A. MACDONALD.
St. Thomas, July 20, 1894.

THE SCHOOL QUESTION IN MANITOBA AND THE NORTH-WEST.

A most important order-in-council
has been adopted by the Dominion
Government and transmitted to the
Lieutenant-Governors of Manitoba and
the North-West Territories, on the
subject of the laws recently passed by
which Separate schools have been
abolished in those districts.

The order-in-council is a conse-
quence of the memorial addressed by
His Eminence the Cardinal, Arch-
bishop Taschereau, and the Arch-
bishops and Bishops of Canada, to the
Dominion Government, asking redress
for the grievances inflicted on the
Catholics of the Province of Manitoba
and the North-West Territory by their
recent legislation in regard to
schools. The memorial is referred to
as stating that the result of the
new system adopted in Manitoba has
been "the legal suppression of all
Catholic schools, and the maintenance
of all Protestant schools," so that "the
Roman Catholic ratepayers have now
to help in the support of Protestant
schools, which are exactly what they
are, and to which, naturally, Roman
Catholic parents cannot conscientiously
send their children."

The memorial also states that "in
the North-West, the Roman Catholic
schools have been retained, but by the
Act of 1892 they are deprived of their
liberty of action, and of the character
which distinguishes them from other
schools," and thus "the result is very
detrimental to the cause of education,
and really has in both cases created
bad feeling, dissensions, and most
deplorable results."

The fact that in the name and by
the authority of Her Majesty it was
promised to the inhabitants of the ter-
ritory that all the religious rights and
privileges enjoyed by them would be
assured to them and respected on their
union with the Dominion of Canada, is
then referred to, and the order-in-
council requests the respective Govern-
ments to lay before their Legislatures
this memorial for their careful consid-
eration, with a view to remedy all well-
founded grievances of which the
Roman Catholics complain.

The present action of the Govern-
ment is worthy of all praise; and in the
interest of peace it is to be hoped that
the Governments addressed will take
the steps recommended to them.
Hitherto they have not shown a dis-
position to give any redress; but they
will at least understand now that their
action has not been condoned, and that
the highest authority in the Empire
will be appealed to for redress, if they
neglect to afford it.

EDITORIAL NOTES.

MRS. MARGARET L. SHEPHERD has
been expelled from the Women's P.
P. A., called also the "Loyal Pro-
testant Women of Canada," a society
organized by her, and of which she
has been the honorary Supreme Presi-
dent down to the present time. The
Hamilton Times has been authorized to
state that the office of the Honorary
Supreme President is to be dispensed
with, and that the association "is not
now in any way connected with Mrs.
Margaret L. Shepherd, who formerly
held that office." This step was
taken in consequence of revelations
which did no credit to the character of
Mrs. Shepherd—that is, whatever of
character was left to her after her
own sworn testimony given in Toronto
in regard to her past history. As
Mrs. S. will no longer be the Supreme
Protector of Protestantism in Ontario,
it remains to be seen whether the
peculiar form of Protestantism she
protected will survive her extinction.
Mrs. Youmans will now be the
Supreme President of the Association
of Loyal Women. The late Honorary
President will still retain the open
Bible which was presented to her by
the Mayor of London as a testimony
to his special regard for so worthy an
individual.

A RECENT issue of one of the religious
papers of New York gave an account
of a "bicycle sermon" recently de-
livered, wherein the preacher took a
bicycle into the pulpit for his text.
The sermon was, in fact, an advertise-
ment for the firm which had manufac-
tured the bicycle, and all the particu-
larly good points of the steel ribbed
racer were mentioned as an illustra-
tion of his theme. The sermon was

attributed to a Methodist preacher, but
further enquiry has shown that it was
in a Baptist church that this occur-
rence took place. The pulpit of the
present day is frequently prostituted
from its purpose in a similar manner;
and a couple of weeks ago a St. Louis
paper gave a list of seven or eight
subjects equally ridiculous which had
been preached the Sunday previous in
various churches of that city.

In view of the fact that ex Indian
Commissioner Morgan, in his recent
manifesto against Catholic education,
proclaimed that he found a cross on
the Catholic schools in the west, in-
stead of the Stars and Stripes, the
following words of Archbishop Ire-
land, which were written in answer to
a correspondent, are very appropriate,
as showing how the national flag is
regarded by the Catholic church. He
says:

"The American flag is welcome to
every Catholic Church in the country,
and that 'no permission or dispensa-
tion from priest or Bishop is needed
or given' when it is wrapped around
the coffin of a veteran and borne up
the aisle toward the sanctuary. It is
the symbol of the republic, and as
such is held at all times in all due
honor by the Church."

There was no special reason for
putting the American flag over the
schools of the Indians, any more than
over any other schools of the country;
and Mr. Morgan was merely making
a ridiculous appeal to the prejudices
of the people in speaking in such a
manner. There would not have been
the least objection to the national
flag on the Catholic school-houses, if
it had been customary to put flags on
the school-houses of the country. But
surely the religious emblem of Chris-
tianity was especially appropriate on
Christian schools in the midst of a
pagan community.

SEVERAL of the Protestant religious
papers have recently mentioned, as
something remarkable, the fact that the
Archbishop of Paris recognizes and
encourages the Sunday schools which
he calls "that very excellent institu-
tion." These journals seem to imagine
that Catholics do not use Sunday
schools, on the hypothesis that the
Church desires to keep the people in
ignorance; but the truth is that reli-
gious education is essentially a Catholic
institution, and that our children are
taught their religion both on Sundays
and the other days of the week. Sun-
day schools are not neglected by the
Catholic Church, though the teaching
on Sunday is not so necessary when
religious teaching is carefully given
every day, as is the case in all our
Catholic schools.

Toronto, Aug. 3, 1894.

To the Editor of the CATHOLIC RECORD:
Dear Sir—I wish to inform you and
the public in general that with the
current issue of the Catholic Register,
of Toronto, my connection with that
paper ceases. Yours truly,
J. R. TEEFY.

Discussion at Chautauqua.

The leading subject for discussion
at the Chautauqua summer school
this year is to be "The Reunion of
Christendom." It is also a subject
in which the Pope is deeply interested,
but the union for which he prays is
not the unity that he advocates at
Protestant Chautauqua. He exhorts
all Christians to come together as one
solid army of the Lord under the
standard of the Cross. The only Chris-
tian union which will find favor
at Chautauqua is union against Rome.

Even in the Protestant Churches
alone the present tendencies are to-
ward further disruption rather than
towards union. The Presbyterian
Church is now divided into two fac-
tions radically opposed in doctrine,
and this discord extends, in a greater
or less measure, into every other Pro-
testant denomination described as
evangelical. It is loudest among the
Congregationalists, but the Baptists
and Methodists are not free from it,
though outwardly there may be har-
mony among them. Some of their
prominent theologians are known to
be sympathizers with the views of Dr.
Briggs. The old reverence for the
Bible as absolute truth sent from God
has received a shock which has ex-
tended throughout Protestantism with
a disrupting force. In the Episcopal
Church the ritualistic or Catholic
party is pushing ahead aggressively
and making broader the separation
between it and the Protestant party.
It opposes Roman Catholicism because
of the Papacy, but it has no toleration
and no respect for Protestantism.
It recognizes the Church of Rome as
a branch of the Catholic Church of
divine establishment, but it repudiates
those it designates as Protestants,
treating them as rebels against the
true faith.—New York Sun.

Cardinal Moran, Archbishop of Syd-
ney, Australia, has completed his
History of the Catholic Church in
Australasia. It will be published
simultaneously in Australia and in
England before the close of the year.