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London, Saturday, Nov. 12, 1892.

**THE LUTHER CELEBRATION.**

The dedication of the church at Wittenburg, to the doors of which Luther nailed his notorious thesis against indulgences in 1520, was made the occasion for a Protestant demonstration in which the Emperor William III. officiated as high priest.

The Kaiser was assisted in the ceremony by the Duke of York, representing Queen Victoria, Prince Gustaf, the Crown Prince of Sweden, Prince Albrecht, Regent of Brunswick, and several Princes and Dukes of the minor Protestant German States which are now merged into the German Empire.

It is not very surprising that the Protestant States should magnify the rebellion of Luther against the authority of the Church, for the Protestantism which they uphold has for its reason against the legitimate authority of the Pope. Yet if the matter be seriously looked into it will be seen that Luther's rebellion against ecclesiastical authority was also the germ of rebellion against God's word, and even against the very secular authority which was represented by the dignitaries who assisted at the ceremony.

The royal guests were received by the municipal authorities of Wittenburg with all the honors due to their respective dignities, and an address of fealty was read to the Emperor by the burgomaster of the city, after which the party drove to the church, where the Emperor, as supreme head of the State religion of Germany, handed over to the President of the Church Council the keys of the Church. This ceremony showed how completely servile that Church is to the secular power. It was established, not to teach kings and princes their duty to God, but to receive from them authority to teach and to preach whatever may be pleasing to the secular authority.

This is, of course, the secret of the laudations of Luther which were the order of the day. The authority of Christ's representative on earth was set aside by Luther only to result in substituting for it the supremacy of earthly princes; and this is pleasing to Protestant royalty because it is thus enabled to exercise an authority which does not belong to it; and Luther, to whom the change is to be ultimately attributed, is accordingly lauded, though there is no reason to believe that it ever was his intention to bring about this absurd supremacy of kings over Churches, at all events in the form in which it exists to-day.

The Emperor in his speech declared that

"In the matter of Faith there is no compulsion. Free conviction of the heart and the decisive acknowledgment thereof is a blessed fruit of the Reformation. We Protestants make feud with none on account of religion, but we hold fast our faith in the gospel to death."

We willingly acknowledge the good qualities of the Emperor William. By his adherence to the principles of toleration he has done much towards relieving Catholics from the bitter persecution to which they were subjected during his grandfather's reign; but the very fact that the persecuting laws which were passed during that reign had the strong approval of the Protestantism of the empire is sufficient to show that Protestantism is very far from being the tolerant system the Emperor proclaims it to be—nor did Luther establish or advocate toleration. In the very city of Wittenburg, where the celebration was held last week in honor of Luther and his pretended religious toleration, Carlstadt, one of Luther's most trusted followers, headed a mob which broke into the church of All Saints, while Mass was being celebrated, and smashed the statues which decorated the sacred edifice. This happened in 1522, within two years after Luther nailed his thesis to the door of the Wittenburg Church and burned the Pope's Bull condemnatory of his heresy.

The extent of Luther's peacefulness

seems to have been confined to his persuading the Protestant Princes to take no part in opposing the expeditions of the Moslems into Christian Europe. The Sultan Soliman, with 200,000 followers, in 1529 entered Hungary and encamped under the shadow of the walls of Vienna. Christianity was on the eve of being blotted out in Germany, yet so intense was Luther's hatred of the Catholic religion that he induced the Protestant Princes to leave Vienna to its fate, and thus to contribute to the triumph of Islamism. It was altogether owing to the courage of the Catholic states that the danger was averted.

Luther was not so peaceful when, encouraged by his manifestoes, the peasants rose up in arms against their princes, but though he endeavored afterwards to allay the storm which he had evoked, he was certainly responsible for the blood which was shed at the doleful battle, or rather slaughter, of Frankhausen. The insurrection was encouraged by such denunciations as the following, of which Munzer, their leader, made use, quoting from Luther's pamphlets:

"Wait, My Lord Bishops, yea, rather, imps of the devil, Dr. Martin Luther will read for you a Bull which will make your ears tingle. This is the doctor's Bull—Whoever will aid with his arms, his fortune, or his life to devastate the Bishops and the episcopal hierarchy is a good son of God, a true Christian, and observes the commandments of the Lord."

We must here add that Oslander, one of Luther's disciples, expressed his regret that Munzer was apparently not aware of another choice passage from Luther's book against Silvester Prierias:

"If we hang robbers on the gallows, decapitate murderers, and burn heretics, why should we not wash our hands in the blood of those sons of perdition, those Cardinals, those Popes, those serpents of Rome, and of Sodom, who defile the Church of God."

We are, indeed, of opinion that the Emperor William is not imbued with the satanic spirit which induced Luther to write and preach both coarsely and obscenely against faith and morals; but as it is the fashion of Protestants to speak in terms of praise of the vulgar ex-monk, the Kaiser could scarcely avoid following the usual course of his co-religionists when he took part at all in the Luther celebration.

**AN EMBITTERED CONTROVERSY.**

The Lambeth judgment, by which the Ritualistic practices of Bishop King of Lincoln were declared to be lawful, is still the theme of much bitter controversy between the various parties in the Church of England, and so acrimoniously is the discussion carried on that it might be supposed that disruption must ensue. It is probable that such might be the case if the Church were altogether a voluntary organization; but as it is supported by a title levied upon the whole population, none of the parties concerned are disposed to lose the temporal advantage which is secured to them by belonging to the establishment.

The High Churchmen are of course highly pleased with the decision as far as it goes, as it leaves them free to use what they consider to be the most important portions of the Ritual which have not come under the judgment if it is made probable that they would be sustained also, if they were to come up now before the judges.

There is, however, one serious drawback to the triumph from the Ritualistic point of view. This arises from the fact that the Ritualists generally hold a higher ground respecting the nature of Church authority than do most of their Low Church brethren. They have held the theory that the State Courts have no authority to decide purely spiritual matters. Nevertheless it is found that the ritualizing clergy are bolder than they have been in the past, as they have now less fear of being subjected to trial and punishment for practices which they had good reason to fear would bring upon them the condemnation of the courts. They could not overlook the fact that in the past ritualizing clergymen were severely punished, sometimes with a long imprisonment, for practices which they are now at liberty to adopt.

There are yet at least half a hundred practices used in various Churches through the kingdom which are distasteful to Low Churchmen, but which the High Church clergy persist in using, though there has been no judicial declaration that they are legitimate. It appears to some of the ardent Ritualists an opportune moment to secure a judgment on these points, as the judges seem to

be in the humor of permitting the greatest possible latitude of ritual. Accordingly it has been seriously proposed to enter a number of suits now against ritualizing clergy with the purpose expressly in view that a favorable judgment may be obtained which cannot hereafter be reversed.

On the other hand, the Low Churchmen are quite as fertile in expedients to repress the Ritualists. The Low Churchmen have been hitherto the stoutest in maintaining the supreme authority of the State in Church matters, but since the Lambeth decision they have weakened considerably on this point, as they are very indignant at the decision. The favorite remedy which is proposed by them to prevent the rage for Ritualism from spreading is to have an Act of Parliament passed settling all the points in dispute in accordance with Low Church views.

The advocates of this plan say that this is feasible; though it is supposed by many that it could not be done with the present Parliament, as the issue was not before the people at the general election. It is therefore proposed to make an issue of it at the next general election by demanding of all candidates a pledge that they will support such a measure. The most sanguine Low Churchmen imagine that Low Church sentiments so far predominate with the laity that such a scheme would be successful, especially as the Non-Conformists would be likely to favor it also with their votes.

Altogether it appears to be clear that the Bishop of Liverpool was near the truth when he declared that in view of the intense dissatisfaction produced by the judicial decision, there would be a secession from the Church if it were now to be disestablished.

It may naturally be asked why this debate rages so warmly on a matter which seems to be so unimportant as the use of lights during the Communion service, the position taken by the minister while reading it, the color and shape of the vestments used, and similar things. The secret lies in this that the Ritualists have a doctrine which they think is symbolized by ceremonies which will increase the respect of the people for the Church service. They believe in the Real Presence of Christ in the Communion, not by Transubstantiation, but after the Lutheran manner, which is known as Consubstantiation. That is to say, they do not believe that the Eucharistic bread and wine are changed into Christ's body and blood; but that Christ's body and blood become present when the words of consecration are uttered, and that they are in or with the sacramental bread and wine in some inexplicable manner.

The present bitter dispute shows the uncertainty of the actual teaching of the Church of England on the most vital points of Christian doctrine. It is, in fact, true as stated by Lord Macaulay in his History of England, that the Prayer Book and Articles of the Church were purposely worded obscurely, so that the largest possible number of Englishmen might be included in the Church, every one believing that it taught, or at least did not condemn, the doctrines which he himself believed.

**THE NEW VICEROY.**  
 Lord Houghton, the new Irish Viceroy appointed by Mr. Gladstone's Government, has made himself very popular with Irish Nationalists by a sharp rebuff which he has administered to the Council of the Dublin Chamber of Commerce. This Chamber does not at all represent the commercial classes of the city, as it is conducted after the manner of a club instead of being a representative body. It is composed almost entirely of Tories, and, to a great extent, of Orangemen, and its views are of course those of the hitherto dominant ascendancy faction. On the occasion of Lord Houghton's State entry into the Irish capital, it was their desire to present an address to the incoming Viceroy, who was requested to name the time when it would be convenient for him to receive it. The address contained an elaborate argument against Home Rule, which they thought to inflict upon His Lordship; but they were much surprised on being informed that it would not be received at all. Preceding Viceroys have always been very courteous to this self-constituted power in the city, and their surprise was great in proportion to receiving such an answer to their very modest request. So great is the rejoicing in the Nationalist camp at this evidence that the reign of the ascendancy party is at an end, that the result is very likely to be a cordial reunion of the two parties into which the Nationalists are now unhappily divided.

**THE LORD MAYOR'S BANQUET.**

The inaugural banquet of the new Lord Mayor of London, Mr. Stuart Knill, is announced for the 9th inst. It is usual for the Prime Minister to assist at this celebration and even to foreshadow the policy of the Government, but Mr. Gladstone has declined the invitation to be present on this occasion. No one who is aware of Mr. Gladstone's liberality of sentiment will for a moment imagine that in thus absenting himself he is at all influenced by the bigotry of those who opposed Mr. Knill's election on account of his being a Catholic. The reason for his inability to attend is announced to be that his physician forbids his attendance at night public assemblies on account of the state of his health, and there is no doubt that this is the real cause of his absence. This is the more evident as by his curt reply to the representations of the fanatics against Mr. Knill, he most unceremoniously snubbed them.

A special despatch published by the *Mail* states that Lord Rosebery, Sir William Vernon Harcourt, Mr. John Morley, and Sir William Trevelyan have also declined to attend the inaugural banquet. If this be the truth a painful impression will certainly be left that these gentlemen submitted to the pressure of the London fanatics against the new Lord Mayor. We cannot bring ourselves to believe that such is really the case till there be a confirmation of this despatch; the more especially as a later despatch gives Mr. Gladstone's reason for his own absence at greater length than before. In his apology Mr. Gladstone expressly congratulates Mr. Knill on his triumph in sustaining the principle of religious freedom. The "Grand Old Man" also explains that for seven years his physician has insisted upon his absenting himself from public banquets. It is not at all likely that his colleagues in the Government would make such a demonstration against the principle of religious freedom as the special despatch to the *Mail* appears to imply.

As the banquet will take place about the time we go to press, it will soon be known whether or not Mr. Gladstone's colleagues will be present at it.

**THE HOME RULE BILL.**

The British Parliament is to assemble for despatch of business on December 13. In the meantime the Home Rule Bill, which is to be the most important of the measures which will be brought before that body, is being carefully prepared. The committee of the Cabinet which is preparing it consists of Mr. Gladstone, Earl Spencer, Sir George Trevelyan, Sir William Vernon Harcourt and Mr. John Morley. It is expected that this committee will produce a Bill which will meet with their unanimous approval, and such being the case, there is little room for doubt that it will be acceptable to the whole Liberal party.

The most prominent members of the Irish Nationalist party also constitute a committee who are constantly consulted regarding the expected operation of the bill, and this is an earnest that it will be acceptable to the people of Ireland.

Of this consultative committee the Hon. Edward Blake, M. P. for South Longford, is a member, as he is in a position to give useful information on the operation of the Confederation Act of Canada, a knowledge of which will be of great utility in determining the relations between the Imperial and the Local Irish Parliaments.

With this diversity of talent and statesmanlike ability which are thus working together in the preparation of the Home Rule Bill, surely a measure which will be, or at least ought to be, satisfactory to all the interests concerned will be produced; and there is not the least danger that the interests of the Protestants of Ulster, or of any other Province of Ireland, will be sacrificed. But it is not to be expected that the ascendancy which now exists to the detriment of the great majority of the people of Ireland will be preserved. The purpose of a Home Rule Bill is primarily to give peace and prosperity to the great majority of the people, and the interests of the majority are therefore the first to be regarded in the present instance. Still, it is not the intention that even the equitable rights of the landlord shall be overlooked, and though it has been represented by the enemies of Home Rule that the Irish demands involve injustice to the landlords, there is no foundation for such a representation of the case. A fair adjustment of the rights of landlord and tenant is all that Irishmen have ever demanded, but it cannot be said that such an ad-

justment existed or exists under the laws as they stand at present. It will, however, properly fall within the province of the Irish Parliament to make this adjustment in accordance with the principles of right and equity; and the new Home Rule Bill will undoubtedly make provision to this effect.

Lord Salisbury has recently said in an article published in the *National Review* that the present Parliament is not authorized by the vote of the electorate to deal with so momentous a question as this one, affecting the Constitution of the Empire, and he declares his belief that if it be dealt with as Mr. Gladstone has proposed there will be "a continued struggle little short of civil war." Such threats do not deter Mr. Gladstone in the least from the preparation of his Bill, which will probably be one of the earliest measures brought before the House on its re-assembling, and there is but little doubt that it will become law with the least possible delay.

The Cecils are known in history as a dogged and obstinate race, and it was to be expected that Lord Salisbury would exhibit this characteristic quality of his house. His threat of armed resistance to Home Rule is undoubtedly a consequence of his unwillingness to yield even to the inevitable. But he will find that his followers will not be induced to adopt all his notions, and his present mood is no indication that the threatened armed resistance will ever become a reality.

The Ulster Orangemen did indeed make similar threats to those which Lord Salisbury is now engaged in uttering, but they have become much more mild and compliant since the great Liberal victory at the polls. It is one of the lessons which Constitutional government has taught the people of the three kingdoms, that the majority must and will rule, and as the majority have passed their verdict on the question of justice to Ireland the minority will quietly accept the decision. The talk of armed resistance is but bluster, and it may even be expected that the House of Lords will also accept the verdict, notwithstanding the loud boasting that they would never yield on this point. Mr. Gladstone has given them plainly enough to understand that he has the means to enforce their acceptance of his policy, and they will yield rather than compel him to adopt a course which would be unpleasant to them.

**EDITORIAL NOTES.**

As this edition of the CATHOLIC RECORD will reach our readers the priests and people of Toronto Archdiocese are celebrating in a becoming manner the Silver Jubilee of their worthy and distinguished Archbishop. On the 10th of November, 1867, Rev. John Walsh was consecrated Bishop of London, and throughout that long span of life it may be truly said that he has been a conspicuous figure in the Catholic life of Ontario. His works for Holy Church have been great and many. The brilliant talents with which he has been so abundantly endowed have been employed to the fullest to advance the interests of the Catholic faith and to instruct, admonish and edify the faithful committed to his care. May we not hope that God will give him length of days to continue the blessed work in which he has been so long engaged; and thousands of hearts in Toronto and elsewhere, on the occasion of the joyful celebration of Thursday next, will offer up a prayer to the Author of Life to grant his faithful flock the proud privilege of celebrating his Golden Jubilee—a fitting crown to a life of labor and of love in the service of God's Church.

**THE MINISTERIAL ASSOCIATION.**

The Ministerial Association of Ottawa, at a meeting held a few days since, took into consideration the recent action of the Ontario Government compelling ministers of the gospel to report to the registrar of vital statistics all births, deaths and marriages that come officially under their notice. Rev. Dr. Moore, we are told, said he had notified the local registrar that he would not make any such returns and would rather go to prison first. Several of the other members spoke in a similar strain. This action of the Ministerial Association would lead us to the conclusion that they are law-abiding citizens so long only as the law is in accordance with their moods. It is worthy of consideration, also, that this law has been enacted by members of their own theological household. The rev. gentlemen evidently did not consider the consequences of their action. If educated men, holding a high place in the community, set legal enactments at defiance, may we not expect that such a

preceding will form a very bad precedent for the people generally. If a number of Catholic priests were to meet in like manner and proclaim their defiance of the law, what would the Ottawa preachers and their people say about them? Undoubtedly they would speak with no uncertain sound. They would say that the old flag was in danger, the British constitution menaced, our dearly bought liberties tottering on the edge of a precipice, and a foreign potentate had his hand on the throat of our civil and religious freedom. This is a free country, gentlemen of the Ottawa Ministerial association; our people elect representatives who make the laws, and you should obey them. If they are found unjust or oppressive, seek redress at the ballot box, and do not assume a warlike pose so unbecoming in those who claim to be servants of the Master. The attitude of the Catholic hierarchy and priests in regard to the Manitoba School question forms a very good model for your guidance.

The Presbyterian French Evangelization schemes are becoming grotesque. The figures given in the last census, as bearing upon Presbyterian strength in Quebec, were very discouraging to the followers of John Knox; and most people would conclude that the expenditure of more money for the purpose of carrying on the calporteur industry in Quebec was a nonsensical as well as financially ruinous undertaking. It seems, however, that, with a perseverance worthy of a better cause, these misguided, we might truly say, fanatical, people, are still determined to keep up a show at least in the way of introducing granite-faced heresy amongst the devout and God-fearing habitants.

An incident took place at the last meeting of the Ottawa Presbytery which is very significant. From the *Ottawa Citizen* we learn "that the congregation of St. Mark's Presbyterian Church in this city are unable to contribute the sum of \$100 towards the stipend of their clergyman, which is \$1,100. This has been handed over to a committee for investigation, some explanation being required of the fact that almost the whole expense of maintaining the church should require to be met from the grant for French evangelization. The incident is sufficient to give rise to a consideration of the whole subject of evangelization among the French-Canadians." It will not require very laborious work to ascertain where the trouble exists, for surely our Presbyterian brethren must have here this been forced to the conclusion that nearly all of the very few habitants who leave the old Church to join Presbyterianism do so for the purpose of receiving a consideration thereof, either in money, merchandise or fat livings. The change of faith is with them a strictly business transaction; and when the colporteur takes his departure and the supplies are cut off, the poor, wandering creatures invariably find their way back to mother Church, begging forgiveness for the scandal they have given.

Rev. W. T. HERRIDGE, of St. Andrew's church, Ottawa, has, in connection with this subject, placed on record sentiments which must burn very deeply the coarse susceptibilities of Professor McVicar and his followers. "No one," he said, "will ever know how much bitter feeling has been stirred up in this and other countries by the raving of misguided bigots whose whole religion is comprised in the brief creed 'Confound the Pope and the devil with the Papists.'" There is a demand for this description of merchandise, and as long as our Protestant friends encourage the hawkers of bigotry, plenty of them will be found engaged in the unlovely traffic.

**THE NEWSPAPER CORRESPONDENTS.**

The newspaper correspondents, when business is dull, invariably give us some startling intelligence in regard to the Pope's health. It pleases the cable men, does not hurt the Pope, and it helps to fill up, as it were. The *Fall Mall Gazette* recently announced that the Pope was very ill. Next day we were informed that "the representative of the Associated Press at Rome, determined to set at rest the rumors concerning the health of the Pope, called at the Vatican and obtained an audience with His Holiness. He found the Pope in excellent health."

The people of the parish of Maidstone, this Diocese, have bidden adieu to their beloved pastor, Rev. Father McMenamin, he having resolved to join the Jesuit order. During the time Father McMenamin has been in

charge of Maidstone of the day has been his practical work for the of his flock; and it natural that the kee been on all hands a departure. It is suffi he has proved a most to the lamented and sa O'Connor. May ever portion in his new sp and may his life be is the hearty wish of RECORD.

THE Orangemen, Britons, and True I celebrated the anniversary powder Plot this year. "Ta-ra-ra-boom de-ay" one of them, we ven firmly believes that t "Papists" endeavor blow the British Parli ish liberties into sm can we wonder that exists in their mind year the anniversary hint that such was the the hardihood to fly i tory to such a degr direct statement to th

Last Sunday, Can Church, delivered tomahawk oration be For brilliancy of down it meant "Fight for civil liberty. Guard it apple of your eye. T you possibly can ge Give the Papists all wise, in theory; b the allowance as su The rev. gentleman found the children of in the charge of Ro be educated, a stat infrequently led to t perverted." And in "asliberty of conscien privilege they claim so should they be ev the same right to d differ from them." then, we must conclu be the champion of science, but he must dren to a Catholic sch

The Canon did no his text, and in deding about from of all disjointed, crook The subject was t Plot," but his hear with hard sayings Church. He found Pope's claims to infal Church held sway Wycliffe let in the Reformation threw Rome." The people that the priest did forgive sins, that the Mass was all wr Bible proved the fa tions; all of which consideration of a s fold. The Canon spice of humor, ho position, for at the "course he said that eties that had spru cent years, none a did the Orange Ord pose, has reference in the north of Ire Catholic churches of

The appeal of the bishop Tache to the and the Dominion treatment of the Ca Manitoba has been r by the Governme referred to a specia Cabinet. It is to be factory judgment w that the injustice w lies of the Provinc be averted by a pr decision. The on will meet these on will secure to the C and the North-West education which th only to the passin Greenway School L

PRESIDENT HARR the United States to ask the British release of Dr. Gal other United State suffering terms of charges of having outrages. Sir Wi court is said to be lease; but as it is appearance of trut were convicted up is expected that agree to take each consideration, and