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BEV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidela."

Author of "History Laboratory Thomas Coffey.

Publisher and Proprietor, Thomas Coffey.

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correspondence intended for publication, as rell as that having reference to business, bould be directed to the proprietor, and must such London not later than Tuesday morning. Arrears must be paid in full before the paper up be stoned. When subscribers change their residence it is important that the old as well as the new address be sent us.

Lendon, Saturday, July 8, 1899

AN APOSTOLIC DELEGATE.

The Roman correspondent of the New York Freeman's Journal, writing under date of June 14, states that the appointment of a permanent Apostolic Delegation to Canada has been decided upon.

THE CHURCH IN CHINA.

A decree has been recently issued by the Emperor of China in regard to the status of the Catholic Church in that empire. The Catholic Church is to be recognized in future as a national religion, and the Catholic Bishops will rank on an equality with viceroys and governors, and priests will have the rank of mandarins. The Pope is also to be recognized as "Kiao Hoang," which means "Emperor of the Religion." The protectorate of France over the Catholics of the empire of China is also recognized. It is expected that this decree will have the effect of opening the way to the conversion of multitudes of Chinese.

A VICTORY FOR THE RELIG.

The Grand-Duchy of Baden has just been the scene of a Parliamentary contest in which the exclusion of religious orders from the Grand-Duchy was the question at issue. The matter was brought before the Legislative Chamber by the Catholic party, who pointed out the injustice of the existing law by which certain religious orders are excluded from the Grand Duchy, and demanded that the law should be repealed. The National Liberals opposed the proposition, but the Socialists and Democrate strongly supported the demands of the Catholics, and the resolution was passed by a good majority authorizing the religious orders to have houses in the Grand Duchy, provided they notify the Government concerning the houses they may open. The Upper Chamber has yet to consider the measure, and it is not yet known what action it will take, but there is, at all events, a great step made in advance by the evidence that public on is in favor of the religious orders, as the vote of the popular House is for them. Should the repealing act pass both Houses, it will still need to be accepted by the Grand Dake before it becomes law, but the victory gained so far is a notable one for Catholics.

THE DEPLORABLE STATE OF ANGLICANISM.

According to the Rev. Frederic G. Lee, a prominent Anglican clergyman of London, Eng., at the present time not more than one fifth of the children born within the Established Church are presented for Baptism. This condition of affairs undoubtedly arises from the internal dissensions which have arisen to so great a height during the past year between the Evangelicals and the Ritualists. The hubbub was created by the Low Church faction, which raised the row in the hope of crushing Ritualism, but it has been defeated at every point. It appears, however, that the moment think of transferring our assailants have been successful in reducing the amount of faith in the Church to a very low ebb, and they may congratulate themselves on this result of their aggressiveness. It this would be the result of the deplorable exhibition of factiousness which the Church has been making of itself, and if the quarrel should conthe Ritualists may go over to Rome, and the rest may form a separate sect which will be allowed to ape the practices of Catholics to their hearts' content, while remaining out of the one

THE McGIFFERT CASE.

The Presbyterian General Assembly

of the United States has again had before it the celebrated McGiffert heresy case, which it has shelved by referring his explanatory letter on his book "The Christian Church in the Apostolic age "to a committee without having it read in the Assembly. The book in question maintains that there are errors in the original New Testament as it came from the pens of the writers, and therefore by implication denies the truth and inspiration of Holy Scripture. The Assembly has had so much trouble with heresy cases during the last few years that it is anxious to steer clear of them now. Dr. McGiffert, however, seems to look with stoical indifference upon whatever action may be taken against him by the supreme authority of his Church. Perhaps he thinks of following the example of Drs. Briggs and Smith, who found a refuge in the Protestant Episcopal Church when they were condemned by the Presbyterians. The Episcopal Church has become a refuge for teachers of the most ultra Latitudinarianism, as it has so readily received into its ministry the rejected of Presbyterianism.

LOYALTY AND THE CORONA TION OATH.

We have received from a respec correspondent, writing over the signature "A Jacobite," a letter stating that the resolutions passed by a number of Catholic associations in Canada, and especially by branches of the C. M. B. A., in regard to the shameful Coronation Oath, which, under the present laws, the British Sovereign is obliged to take, touch upon dangerous ground, as they unconsciously attack the statute of 1701, which is known as the "Act of Sattlement" the purpose of which was, according to our corres pondent, to exclude from the throne 'all the descendants of Charles I."

This is not quite accurate, inasmuch as Queen Anne, who came to the throne in 1702, by virtue of that Act, was a descendant of Charles I., being his grand-daughter ; and if there had been descendants from Anne they would have been recognized under the same Act. The Act of Settlemen was passed, therefore, to exclude only the Catholic branch of the descendants of Charles I. In accordance with this Act " the succession was transferred, on the death of Anne, from James Francis and Charles Edward, the son and grandson of James II., to the descendants of Sophia, the grand-daughter of James I.

It is, of course, by this Act, also, that Queen Victoria came to the throne. Our correspondent "Jacobite points out that this Act of Settlement was by no means popular, and was passed in the Commons by a majority of 1, a fact which is generally ignored in history books. The figures

" Majority 1 "

were,

We admit fully that this very small majority was obtained by a foreign military terrorism, but we are not prepared to accept the conclusion of ' Jacobite," that the British Empire should return to the support of the Stuart dynasty. The present dynasty has now ruled for a long period, to the general satisfaction of the people, notwithstanding some blots upon the administration of justice, especially in Ireland, and it would be disastrously subversive of a well-established order to attempt to overthrow the Government as now constituted, whatever might have been legitimate century and a half ago. Maria Theresa of Modena, and now of Bavar ia, who is said to be the legitimate representative of the Stuart line, is a stranger to the British Enpire, whose sympathies are, no doubt, quite

may be in her present sphere. The infamous Coronation oath, which is prescribed by that anti-Catholic might have been easily foreseen that Act of Settlement, is another matter, which cannot be too strongly denounced. It is a relic of barbarous penal times, and an insult to all the ten or eleven million Catholics of the British tinue with the present strain on the Empire. Her Majesty the Queen was nerves of the public, the general in- not required to denounce the practices dignation will finally pull down the of Buddhism and Islamism, but the Establishment. Then, what may we religious belief of four fifths of Chrisexpect? Perhaps the Low Church tendom, the creed of nineteen centurpeople will form a new sect: many of ies, she was required to "profess, testify, and declare "to be "superstitious and idolatrous," before she

foreign to us, and we could not for a

allegiance to that lady, however

deserving of honor and respect she

should be crowned. The Orangemen of Canada have been recently busy passing resolutions in their Grand Lodge meetings, and that is by maintaining in future reasons for disapproving of cremation, ericton. There is a chair of Civil Westminister Confession, and the

always prepared for the exercise of people of Great British have ceased to bitherto believed to be. be dominated by Orangeism and the animates it, and the time has arrived

put an end to the atrocity.

We have said that we cannot approve of any agitation to restore the Stuart dynasty, but by all means let the offensive Coronation Oath be abolished. It is unendurable, and we ertainly, neither the Queen nor the resignation, and thus end the trouble, two houses of parliament have any by sacrificing the doctor. reason to believe that the present agitation among the Orangemen, for the retention of that oath, is dictated

THE END OF ANOTHER HER-ESY TRIAL.

The Southern Baptists have been recently much agitated over a peculiar heresy case," which has just been unexpectedly settled in a manner which has not given complete satisfaction to either of the parties engaged in the controversy.

The Rev. Dr. Whitsitt, President of he Southern Baptist Theological Seminary, through several anonymous articles published as editorials in the New York Independent, maintained that the first English Baptists, whose specific doctrine was that baptism is not valid unless it be given by immer sion, and by a person who was himself validly immersed, were not themselves immersed by any who had been validly baptized by immersion.

This was, of course, a severe blow to the whole Baptist body, and yet Dr. Whitsi t's theory, which practically unchurched the Bishops, was supported by indubitable evidence, and found its article which was also found to have been written by Dr. Whitsitt.

A charge of heresy, and of teachseminary, who declared that they would retain him in his position, whatever might be the result of the trial.

historically, the doctor was right, and, as a consequence, prudently maintained also that baptism need not necesbaptized person. It was, of course, changes of this kind. In the contest between divine revelation, and human give way !

There is, however, a section among the Baptists, who practically hold that history must be subjugated to the necessities of doctrinal teaching. Those who were of this opinion were much offended at Dr. Whitsitt's expressed views, and as a logical consequence pressed against him the double charge of heretical and unhistorical

teaching. The charge of heresy did not succeed, and the Convention of Baptists sustained the doctor, thus virtually admitting that down to the present time, according to the old doctrine of the Baptists, there has been no valid baptism at all administered in the Baptist Church.

It may will be asked how the Baptists are to get over the difficulty. Where are they to find persons who have been validly baptized by immersion now to restore the Baptists of the present day to the fold of Christianity? There is but one way out of the plight,

to the effect that this atrocity must be that it is not necessary to the validity perpetuated. From them we could of baptism that the person administernot expect anything else. They are ing it should be validly baptized, and this is the doctrine which, it seems prothe tyranny and oppressiveness which bable, will be in future maintained. they manifested from the first days of It will also be held that baptism is less the institution of their order, but the vital to Christianity than it has been

The Massachussetts Watchman, spirit of bigotry and animosity which Baptist organ, indicates that this will be the course taken by the majority of when we should use every effort to Baptists hereafter. It maintains that Dr. Whiteitt has so many friends among the Baptists that his opponents could never have succeeded in getting a majority of the Convention to condemn him. Nevertheless he has thought it proper to resign his position believe that the British parliament as President of the Theological Seminwill abolish it when the matter is ary, and the last Convention has properly brought before it; and deemed it advisable to accept the

The Watchman, however, gives the doctor this consolation on his resig-

the retention of that oath, is dictated by loyalty or love for British institutions. Even the anti-Catholic Act of Settlement did not satisfy their big-otry, but in 1836 a dangerous conspiracy was detected whereby they intended to set aside Queen Victorial from the throne, and to put her uncle, the Duke of Cumberland, upon it in her stead; and neither the Prince of Wales nor the Canadian people have forgotten the vile insults offered to the Prince as representative of her Majesty on the occasion of his visit to Canada nearly forty years ago. Why, then, should the Parliament now submit to the dictation of that ill-famed association? And why should we be deterred by their raving from demanding what is just and reasonable?

THE EVEN OF ANDORSES A STATE OF THE EVEN OF ANDORSES A STATE OF THE PAYOR OF ANDORSES AND THE STATE OF THE PAYOR OF ANDORSES AND THE PAYOR OF ANDORSES AND THE STATE OF THE PAYOR OF ANDORSES AND THE PAYOR OF AND T nation of his position. It says :

Another Baptist organ, the New York Examiner, says that by the resignation of Dr. Whitsitt, many of the delegates to the Convention have found themselves relieved from what was generally expected to be a prolonged and acrimonious controversy "but the friends of Dr. Whitsitt, though as yet saying but little, evidently feel that peace has been bought at far too dear a price "

One feature of these controversies seems to be altogether overlooked in their settlement: that is, that the last thing which enters into the mind of preservation of the truth "once delivered to the Saints." Peace at any price, and not peace through the truth, is the one thing aimed at.

CREMATION.

Much surprise has been manifested rom time to time on account of the pro hibition issued by Pope Leo XIII. in 886 against the practice of cremation.

The advocates of this method of disway into Johnson's Cyclopaedia, in an posing of the dead represent that it is the most effectual means of making away with the mortal remains of humanity, and of preventing contagion ing history falsely, was accordingly from spreading from the bodies when vigorously urged by his opponents, but have been infectious. Therefore, he was sustained by the faculty of the they contend that cremation is the most desirable mode of treatment of the dead.

It is indeed true that cases do occur Many other members of the Baptist when on account of the virulence of the Convention, which is the supreme tri- disease which caused death, there is bunal in the Church, maintained that, good reason for cremation; but in such cases the Holy Father does not prohibit having recourse to it, and there is no prohibition preventing persons so afflict sarily be administered by a validly ed from consenting to have their bodies disposed of in this way. Then they may necessary to change the doctrine of the receive the usual rites of the Church, Church to suit the new light in which | and the Holy Sacrifice of the Mass may Dr. Whitsitt's discovery placed the be offered for the repose of their souls Baptist position : but with most of the after death. These rites may also be sects there is little trouble in making given when the deceased person has not given consent to being cremated, whether it is because their relatives historical discovery, revelation must who have control of the funeral thus disnose of the remains against the will of the person dead, or that they have perished accidentally in a conflagra-

> But the rites of the Church and a public Mass of Requiem are not to be granted to those who have given their consent to being cremated, except under the circumstances which have been already mentioned. To the argument that cremation is the safest mode of disposing of the bodies of the dead it may be answered that it is ordinarily quite safe to bury the dead in the sufficiently deep, so that gaseous exhalations may be absorbed by the earth, and the solid matter coming from the decomposed body be incorporis known to be one of the best disinfectants known, and therefore the ancient Christian customs of the burial of

ory legislation by the Church; and such good reasons really exist.

It has been the custom of Christians from the earliest ages to dispose of the dead by burial, and this was one distinction between them and the Pagan Romans in the early centuries of the Christian era. The cremation of the bodies of the dead was practiced by the Pagan Romans, because they had no belief in the resurrection of the dead. They believed, indeed, in some kind of a future life of the soul, or of the shade of the dead person, but this life was not supposed to be shared by the body. Christians, on the other hand, wished

to impress upon their faithful brethren the doctrine of the resurrection of the body, and the respectful preservation of it until it was incorporated with the logy is something very different from surrounding earth was deemed to be the science of astronomy. It pretends encouraging a belief more conducive toward cultivating faith in the general means of the date of their birth, and resurrection than was the Roman nethod of cremation.

In fact in modern times cremation was made by certain sectaries a symbol of want of faith in the resurrection of the body, and it has been actually adopted by the European Freemasons against that article of the Apostles'

Father prohibited cremation. Of course cremation is not an ob stacle to the resurrection of the body, question, what trade or profession we as it is a matter in the hands of the Onnipotent God to gather together the depends upon his own abilities and particles of the body which have been predilections, and on the means availseparated from each other and dis able to him wherewith to study the no difficulty for Onnipotence to effect only urge him to master the profesthis, yet on account of the opposition in the symbolism of the two modes of burial, the Holy Father deemed it advisable strictly to prohibit that mode which was made by its chief promoters the symbol of the doctrine of the annihilation of soul and body, which is a detestable heresy, subversive of Christian faith.

There are some other reasons for this prohibition. The grace conferring sacraments are applied to the body of the Christian during life, especially the sacrament of the Body and Blood any of the participants thereto is the body while it sanctifies the soul. Hence the Holy Scripture calls the body of the Christian "the temple of the Holy Ghost." It is for this reason also that the Church encourages respect for relics of the saints, because, as the Catechism says, "their bodies have been temples of the Holy Ghost." These relics are usually parts of the bones or of some member of the bodies of the

For these reasons the Catholic Church has always inculcated respectful treatment of the bodies of departed Christians, while cremation tends to their disrespectful and rude treatment, to such an extent as to excite horror in on the feast of Christmas, the Presbyminds of civilized pe even Jews and Mahometans are horrified by this treatment, which is contrary to the natural instincts of affection and reverence placed by God in the human heart.

Where cremation has become a regular practice in some cities of the continent, bodies of the dead are thrown roughly, sometimes in great heaps, into furnaces and are thus consumed. In Vienna they are sent by pneumatic tubes to the furnsces five or six miles distant from the central part of the city, as if they were mail matter, and in every case they are consumed without the prayers for the dead being recited over them, or any other religious ceremony performed. This is most shocking to Christian sentiment, and it is for these reasons that cremation has been forbidden by the Pope: not because there is anything necessarily evil in it, but because it is in many ways conducive to unbelief and atheism. Of course. therefore, it is the act of disobedience to the law of the Church which makes the practice sinful, and on account of which those who consent to it are deprived of Christian burial.

QUESTION BOX.

"J. B.," of Oromocto, N. B., enquires where and how the profession of enearth, provided the graves are made gineering may be learned. To learn the practical work of locomotive or steamboat engineering, we believe the best place would be a machine shop where steam engines are constructed. ated with the earth. The fresh earth | The profession of a civil engineer reersved. Moreover, if there are good University of New Brunswick of Fred-

mes a suitable object of prohibit. Engineering at these institutions. The next query of our correspondent

is as follows: "Is there such a science as astrology, and can professors tell one's future ?"

To this we reply that astrology is by no means a science, but a mere fraud. The knowledge of the heavenly bodies is a science which was originally called astrology, but is now known as astronomy. The knowledge of the motions and relations of the heavenly bodies was necessarily much more limited before the great modern telescopes were constructed, and before the discovery of the laws governing those relations was made by Sir Isaac Newton, and other men of science. Hence during the present century astronomy has made most rapid progress; but astrolto make known the future of people by the positions of the planets in the constellations of the Zodisc at that date. It is needless to argue on this matter. as it must be evident to any intelligent being that the planetary motions have no known or knowable influence on the actions or lives of men. There is in this sense and with this purpose in no foundation whatsoever for the preview. They have used it as a protest tensions of astrologers, and as our correspondent states that he has spent a Creed which says: "I believe in the great deal of money for the predictions resurrection of the body." This is one of astrology, we can only assure him of the chief reasons why the Holy that the money so spent is a dead loss.

We cannot undertake to advise our correspondent in regard to his next would recommend him to adopt. That persed over great distances. There is profession he may select. We can sion of his choice. There is always room at the top of the profession, though there may be overcrowding among those who have learned only a smattering of the knowledge which ought to be acquired.

> PRESBYTERIANISM WILL NOT TOLERATE ANY CHRIST-MAS OR EASTER FES. TIVITY.

There has been during the last few years considerable agitation among Presbyterians to reintroduce the celebration of at least the two great Christian festivals of Christmas and Easter. The conviction has forced itself home upon the minds of many Presbyterians that it is one of the causes of the repulsiveness and consequent decay of the Calvinistic creed, that it makes no appeal to the heart of mankind, and the advocates of these festivals hope that their readoption will lead to the checking of the growing antipathy to Presbyterianism which has recently forced itself on the members of that sect. We have ourselves noticed that while the people of other denominations were filled with the joyous realization of the benefits of Redemption terian churches of our cities were closed and the doors locked, apparently to prevent any echo of the glad tidings given by the angels to the shepherds of Judea from penetrating within the gloomy precincts. There was no sound of the angelic announcement:

"Behold, I bring you good tidings of great joy that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David. . . . Glory to God in the highest, and on earth peace to men of good will."

On Easter Sunday, also, the joyous sounds of the Alleluia, and the enlivening words of the prophet which are used in the services of the Catholic Church during Easter time will not be permitted in the Presbyterian churches: " This is the day which the Lord hath made: let us rejoice and be glad therein." There is no difference in the Presbyterian Church services of Easter and of the ordinary Sundays through the year, and in fact this occurs by deliberate design, for the Westminster Confession positively interdicts any such distinction as being contrary to the pretended strictly "scriptural observance of the Sab-

bath." Modern Presbyterians have opened their eyes to this incongruity, and many of them are urging strongly that there should be some concession made to the natural yearnings of humanity, some expression given to sympathy with the sufferings of our divine Redeemer on the anniversary days when all Christianity calls these sufferings to mind, and some manifestations of joy in the celebration of quires a more extensive knowledge of the triumph and victory of our Lord mathematics and may be learned at over sin and death and the powers of Laval or McGill University, at Quebec darkness. To this end and for other the dead therein may be safely ob and Montreal, respectively, or at the reasons there is an agitation going on even for the total repudiation of the adoption of a creed more consistent with the needs of man in the present

The Presbyterian General Assembly of Virginia had recently this whole the matter under consideration, but the efforts of the new Reformers have met a severe check. The recent General Assembly of that State, in reply to overtures in the direction of the celebration of Christian festivals, has resolved that

"There is no warrant for the observance of these days (Christmas and Easter) as holy days, but ON THE CONTRARY, such observance is contrary to the principles of the Reformed faith, and not in harmony with the simplicity of the gospel of Jesus Christ,"

Comment on this is scarcely necessary; nevertheless, it may be well for us to point out that there is, according to our Lord's words, " joy in heaven over one sinner that doth penance." And further, St. John, in the Apocalyptic vision, " heard, as it were, the voice of many multitudes in heaven saying : 'Alleluia, salvation, and glory, and power is to our God .

Alleluia, for the Lord our God, the Onnipotent hath D

reigned." It appears evident that the Presby. terian Church service is not fashioned on what is revealed to us concerning the worship offered by the Saints in heaven.

DEATH OF MR. W. P. KIL-LACKEY

The members of the C. M. B. A. through out the Dominion will learn with the utmost regret that one of its most prominent mem rs. Mr. W. P. Killackey, Grand Organ. tizer, died suddenly, of apoplexy, at Windsor, Ontario, on the evening of Friday, June 30. He was down town about 6 o'clock, and was seated at the supper table shortly after, when taken with severe pains in the region of the abdomen, followed by excessive vomiting. Dr. Reaume was summoned, but was unabl to save his patient. The doctor says that in all probability the vomiting caused a run ture of one of the blood vessels of the brain and apoplexy followed. Mr. Killackey was born at Weston, in the

county of York, Ontario, in 1861, and was therefore at his death in his 38th year. His parents - Wm. Killackey and Anne Cummings-were both natives of Ireland At an early age Bro. Killackey removed with his parents to the town of Meafold, in the county of Grey. He received his education in the Meaford Public schools and the Toronto Collegiate Institute. He worked for some time in the Woolen mills which his father carried on in Meaford, and subsequently engaged in teaching which profession he pursued for severa years with marked success. He taught two years in the Meaford Public school and five years in the High and Public schools of Vienna, county of Elgin, and was for twelve and a half years principal of the Chatham Separate schools. During this period he was onored by his fellow-teachers in being elected for two years President of the Kent County Teachers' Association. Mr. Killackey took an active part in all matters per having been a member of the Public Library from that place. He also filled with accept ability the offices of President and Secretar of the Board, and Chairman of the Library Committee, and was on one occasi as President of the West Kent Agricultural Association. At the celebration of the inauguration of Chatham as a city he acted as Chairman of the Citizens' Committee. Mr. Killackey also took an active part in the political life of our country. Being identified with the Conservative party, he was one of its most able platform speakers.

Mr. Killackey had never married. He leaves a sister, who lived with him in his It is with extreme sorrow that we make the

of this brilliant young Irish Canadian Cath olic. We knew him principally as a repre sentative member of the Catholic Mutual Benefit Association. Almost from the organ ization's inception he was one of its strong est and ablest members, and at each Convention of the Grand Council his voice was heard in earnest and eloquent speeches the purport of which was the ways and means by which to forward the best inthe Grand Council Executive, recognizing pointed him to the position of Grand Organ izer. By his death the society has sustained a serious loss. Almost every week we had accounts of the successful work he was ac complishing in behalf of the society where ever he traveled. At one time we hear him delivering earnest and carefully pre pared addresses at meetings of our Cathol people, setting forth the many advantages of membership in the C. M. B. A., the resul almost invariably being the formation of a new branch containing a goodly number permanency. At another time read of his unceasing labors amongst the members of old branches stirring up the enthusiasm of the member and by personal exertions adding many new names to the ranks. Taken all in all Brother Killackey was one of the most useful energetic and faithful members of the associa tion. Personally, he was of a very loveable character—straightforward, sincere and hon-est in all his dealings. A Catholic of the right sort, he practiced his faith as a good Catholic ought to do, and he was a good example wherever he went. He will be missed in the ranks of the C. M. B. A. and he will be

missed amongst hosts of well wishers in all

parts of the country. One of our most brilli

ant young men has gone out from us. His

life was well spent. That his soul may enjoy

a happy hereafter in the home of our Divine

Redeemer will be the prayer of all who knew