DECKMBER 29, 1906.

THE ROYAL COMMISSION ON RITUALISM.

A meeting of the Church Congress was held recently at Barrow in Furness, at which the points chiefly discussed concerned the decision of the Royal Commission on disorders in the Church, the disorders being excessive use of ceremonial in the Church of England on one side, and the agitation against such ceremonial on the other.

Lord Halifax, on the part of the Ritualists, whom he was, as he said, supposed to represent, declared that he thanked the Commission for the manner in which it had approached its work, and their finding made it quite clear that on all the "six points" which had been held as illegal by the Privy Council, and also in regard to such reservation of the sacrament of the Lord's Supper as is necessary for the Communion of the sick and prayers for the dead, cannot be forbidden, and are in no sense inconsistent with the teaching of the Church of England. He continued :

"Some had asserted over and over again, that to reject the authority of the Conneil in spiritual matters, nd above the disloyalty and law over and above the disloyalty and law lessness involved in such rejection, is to place yourself outside the pate of the Church of England. Now they had it admitted by a Royal Com masion that it may the aviations of the mission that it was the existence of the Judicial Committee, and the claims made by it, in regard to doctrinal matters, that were the great obstacles in the way of a due exercise of real spir-itual authority in the Church of Firthe way of a due extends of how the itual authority in the Church of Eag land. No doubt the actual recommen-dations of the Commission stopped short of giving full + flect to the principle in volved in such assertions-but the prin-ciple was in fact admitted, and dead as the authority of the Judicial Committee was before, it might now sately be assumed to be not only dead but buried."

He declared it " to be a great humil istion for Bishops who claimed Apostolie authority to be examined by such a commission as to how they had administered their dioceses, and to what extent and for what reasons they had sanctioned breaches of the law as laid down by the Privy Council, or neglect. ed to comply with that law themselves. This did not seem a proceeding calculated to exalt the Episcopal office in the eyes of the world.

Further:

" There was no thought of prosecution for a dean who mutila ed the Athanasian Creed, and openly said in a rapid disappearance of the native university sermon that some of its clauses were not only misleacing but and that they are being replaced by false, and why was not the same toleration Irish and French settlers and their to be afforded to those who, in common with the who e of the Western Church, d. sired to keep the Assumption of the Blessed Virgin as ordered by Rnglish Canon Law, or the festival of Corpus Chri-ti in thanksgiving for God's great est gitt to man ? Why is not the bal ance held in these matters? Is it to keep the line of demarcation between England and Rome as sharply defined as possible, and as loose and elastic as possible on the side of dissent? It would seem so from the manner in which the report emphasized the line of deep cleavage between the Church of Eugland and that of Rome?"

He denounced the attempt of the Commission to draw a distinction between the doctrine of prayer for the faithful departed, as sanctioned by the Church of England, and prayers for the dead as taught by the Church of Rome, and also between the sacrificial and commemorative aspects of the Eucharist, adding :

ing to the fron' for the reason that "Is it not obvious that the report and recommendations of the Commis-

THE CATHOLIC RECORD.

for this there may have been good OUTSPOKEN ENGLISH CATHOLICS. reason. It was certain that the time

character of the service of the Re-

formed English Church to that of the

traditional service of the Church of

These acts certainly are not tradi-

and, which began its existence in King

years too late to be the Oae, Holy

Catholic and Apostolic Church of

such a Church claim at all an Apos-

tolic tradi ion ? It could only start a

tradition of schism and heresy, and this

But the preliminary explanations of

the praver-book itself admit that the

authority of the Church is supreme and

should be obeyed so that the liturgical

ceremonies may be orderly and im

pressive, which they would not be it

make a ceremonial or ritual to please

himself. It no more belongs to a nation

than to an individual to do this, but to

the highest authority in the universal

Church of God. In the face of this

self evident and truthful reasoning the

Dean of Canterbury contends that no

ceremonies should be retained which

belong to the class of ceremonies

which were designedly abandoned (by

the Church of England) in the six

"They are English, you know, and,

We do not hesitate to say that the

Dean of Canterbury was entirely

routed in his encounter with Lord

THE CHURCH IN THE UNITED

The Rev. Dr. William J. Tucker, in

recent letter to the Boston Congre-

gationalist, draws a picture of the de

cay of the Paritan stock throughout

the Eastern States, which has created

much alarm among the native Ameri-

it is indubitable that the Paritan or

native American population is disap

Americans from these States is a fact.

descendants. There are many deserted

farms, even the population of numer-

ous towns has diminished, and of many

families which years ago were prosper

ous and numerous, the last descendants

are now living at an advanced age

Dr. Tucker expresses, indeed, his

emigration to the lar West.

unwed or unproductive.

England would be empty.

stock :

STATES.

being Leglish, they are necessarily the type of perfection !"

teenth century.

Hailfax.

is exactly what it did.

tional in the modern Church of Eng

Rome.

would come when Catholics would be irresistible in the demand that these disqualifications should be removed. If the demand was made before suc cess was certain, the re-ult would un Edward the sixth's reign, over 1500 doubtedly be the rousing of a bitter racial and religious animosity through the whole state and an undesirable con Christ, in which the ceremonies condition of affairs would arise. demned are traditional. How could But here it may be asked, would not

the majority gain the day at once if such a movement were inaugurated, leaving the minority to grumble in the hopelessness of any effort to stem the tide?

To this we answer that the minority being largely composed of foreigners, many of whom are not yet American citizens, it would not be so easy to effect this reform as at first sight would every one, priest and layman, were to seem to be the case. Add to this, that a large percentage of the Catholic population consists of children, and it will be seen that till now there have been serious difficulties in the way of action in the direction indicated.

But recently an able and much re spected Catholic has been elected for the first time Governor of this State, Governor Higgins, and we may reason ably presume, that no long time will pass away before all the penal laws now in force will be repealed almost without a dissenting voice, for when the Protestaat minority will be aware

that they have a minority of voters as well as of population, they will become very liberal, and little or no opposition will be offered to the complete wiping out of the existing objection-

able laws. The Catholics of Rhode Island are said to be over 64 per cent. of the whole population. In New Mexico the Catholic population is 68 per cent. of the whole, then follow Arizona with 33 per cent., New York, Louisiana, Massachussetts and Connecticut, each with 30 per cent., Wisconsin, 29 par cent., Illinois, New Hampshire and California cans of the East. He declares that each with 25 per cent. In many of the Southern States the Catholic percent age is small, there being but 1 per pearing from the country, and the cent. in five States, while in other causes of this are numerous, the fol states, both North and South, it varies lowing being among them: city lite, from 11 to 21. In North and South race suicide, laxary, want of faith and Carolina, however, it is as low as one fourth and three fourths, respectively. It is not to be doubted that the

> MIRACLE THROUGH THE BLESSED EUCHARIST.

A striking miracle, attesting the real presence of our Blessed Lord Jesus Christ in the Holy Sacrament of the Eacharist, took place on Jan. 31st on the Island of Tumaco in the parish of Tumses, which consists of a number of islands off the west coast of the Repub lic of Colombia, North of the Equator, and forming a small Archipelago. regret that this should be the case, but Tumaco is the chief of these islands, and on the day mentioned, at about 10 he utters no angry word against the o'clock a. m., a severe earthquake shock races which are so surely becoming predominant. He says that God is was felt on this and the neighboring pouring into New England the riches islands lasting in some districts seven and population from other countries, minutes, and in others fully a quarter and that, if this were not the case, New of an hour The shock was extremely violent and caused great ruin and con-He says that it may be that the latest sternation everywhere. At 11 o'clock the sea rose like a mountain threatenforeign importations may not be equ l ing to overflow the Island, and the to the native stock, but the second and third generations of foreigners are terror of the inhabitants was unbounded as they stood on the high lands atterboth virile and ambitious and are forging heart rending cries, and praying to

The outspokenness and earnestness of the great demonstration held in Leeds against the Education Bill will, hoped, have their effect in it may be The same note the proper quarters. sounded through all the speeches bith in the Town Hall and from the plat forms in the square outside. Sid Canon Simpson to the great crowd round his platform : "You went round his platform : "Ye Liberal in the last election. Did you and them there to despoil our schools? send them there to despoil our sendous? [will ask you: Did you give them that mandate? Did you send them to despoil our schools? " The answer to these questions was given in resound-tions?" and a gravitary discound ing "Noes" which effectively disposed so far as Yorkshire Catholics are con cerned, of the Government's pretended mandate for the destruction of voluntary schools. Then come the words of Colonel Coghlan, J. P., utter ed from the Town Hall steps: "If they pass this Bill, or anything like it, we won't send our children to their

They have taught us a trick chools. We will not pay for their schools. Let us, fellow C.tholics, not obey the laws Let of men if we must disobey the laws of God." The same determination way snown in another part of the meeting. Mr. J. Baldwin Young : times past we have suffered persecution for our schools, and we are here in thousands to show that we are willing to fight to the uttermost in defence of them again. The Government have tried by their Bill to rob us of our schools -schools built out of the pene of our poor in order that we may have our children brought up in the faith we so dearly love. They have no man date from the country to introduce such a Bill. Shall we surrender our schools ?" Again the same answer from thousands of throats, "No, never." Equally determined were the words of Councillor Cash : "How can we make the Bill anworkable? I don't know what our leaders will say. This is my view : Keep your childre away from the schools. There ar 3,000,000 of children attending th There are th voluntary schools in the country. If they were kept away, within a week the Act would be done away with the Act would be done away with We have got the strength to do it." A similar outburst of approval greeted the following from Canon Mulcahy: "We shall not be mere passive resisters but shall here suffer a without the strength of the stren but real live active resisters. We have not said that Protestants, Jews, have not said that Processans, bors, or any other denomination shall not have their own schools. But we must have ours, and we shall. All that we ask for is fair play, and let every man see that he gets it." And that there see that he gets it. And that there should be no mistake, Father Leteux thus pointed the moral: "This resolu-tion pledges us to resist! Can we stay it out?" A determined "Yes" from all sides was the an-wer. "If you want to show that you are going to beat the foe you will have to vote solid to a man."-London Tablet.

ABUSES WITHIN THE CHURCH. THEIR EXISTENCE EXPLAINED -NOT IN

COMPATIBLE WITH DIVINE ORIGIN. In the introductory to a series of papers contributed by the Rev. Charles Coppens, S. J., on the "Re formation" so called, the distinguished

writer thus touches upon the matter of abuses within the Caurch itself. If the Church is a divine institu tion, as all Catholics maintain, how ca there be any abuses within it? Does not the existence of sins in a Church prove to evidence that it is not of God? Of course the sins are not of God; they come from man's free will. For there two principles working in th Charch -the Divine, the Holy Ghost, Who works in it to sanctity man. to raise him heaven ward, and the human element, which ought to cooperate with the Divine, but often fails to do The Holy Spirit works to produce 80. that holiness which has been A CONSPICUOUS MARK OF THE TRUE

CHURCH in every age, but numan infirmity, in

every age, as well, foscers those short-comings, those sins, abuses, scandals, which Christ predicted. be delivered from the impending dan which Christ predicted. The evident consequence is that all through the history of the Church there have been and there will be to the end, scandals and buses. The evistence, therefore, of abases within the Church is no opication against its Divine character majority of my town council, and ac cording to the wishes of the exclusively Catholic population of my commune. I am very particularly honored by your decision. Our fathers brought us up in the Christian religion, and we wish orjection against its Divine character. Forseeig the false reasoning that would arise in this matter Christ warned us against it by giving us the parables of the cockle sowed amongst the *heat, which the servants of the that our children should be brought up that our children should be brought up in the same laith." In one town, we read, the crucifixes have been replaced in the class rooms, at the request, and amidst the entrus lasm, of the population. In almost every case the mayors and connellor-put themselves at the head of these manifestations. The schools in another town are entrely empty; the parents refuse to send their children until the cracifix is restored to its place of husbandman were instructed to let grow until the narvest, and of the net cast into the sea gathering good and bad fabes. The scandal and abuses thus usnes. The scandal and abuses thus predicted began in the very times of the Apostles and they were of the most shocking kind. See how St. Paul had to rebuke the Corinthians for the con luct of some of them at the reception of the Holy Communion. It has been the same in every gener It has been the same in every gener ation since. The abuses and scandals have at times been in high places. True, of the two hundred and sixty Popes that have successively governed the Church seventy nine are canonised saints, because of their con-picions heroic virtue; of the remainder, the wast majority have been men of uncom-

not purify the morals of many Chris. Aubilly (Marne), the master insisting

In our own day we are witnessing succession of reforms by our ven ersted Supreme Pontiff Pius X. It It is only three years since he was raised, much against his will, to his sub ime dignity, and already he has INTRODUCED A NUMBER OF IMPORTANT

REFORMS, some regarding his own surroundings and officials in the Roman congrega tions, otters concerning the Bishop pastors throughout Italy, others affect patters throughout train, others allow ing the teachings of catechism, the study of Holy Scripture in seminaries, the rega-lation of Church music throughout the Catholic world, the trequent reception

of Holy Communion, etc. At times the evils calling for reforma tion in the Church were so grievous and inveterate that there appeared to be no human hope if success. Take for an example the chirteenth century of Various temporal princes our era. managed to control the appointment of Bishops and abbots in their respective

domains, filling many important with their relatives or favorites, and even sometimes selling the sacred offices by simoniacat bargains. of the Popes even had been raised to their high office by the influence of the

German Experors. Whence was the reformation of such abuses to come? Too many of the Bishops and princes favored the scan-dals, and THE OHURCH APPEARED POWERLESS

to remove them. The Spirit of God raised up a saviour as He had done Providence was filledoradd, a bor an artisan; through heroic courage he undid the spell that seemed to hold the sacred ministers. He induced the Pupe to decree that the College of Cardinals should thenceforth elect the

Cardinals should thencetors a close the Supreme Pootiffs. Himself having been elevated to the chair of Peter, under the name of Gre-gory VII., he boldly abolished the evil practice of "investitures," as it was called, by which the several princes presumed to invest the new Bishops with the ring and the crozier, the emblems of their holy offlie. They claimed the right to select those per sons whom they were to invest. The claimed the right to select those per sons whom they were to invest. The Emperor Henry IV. was especially in sistent on the exercise of this preroga-tive. Gregory VII., trusting in God's

AGAINST ALL OPPOSITION OF EARTHLY

POWER contemned the abuse and pronounced a conference the abase and produced a severe censure against any prince who should continue its practice. The Em peror assembled the Bishops subject to him deposed Gregory and put up an antipope in his stead. But the worthy Pontif proclaimed that Henry, by thus subject to the start of the start of the start of the start structure the Church had violated his attacking the Church, had violated his coronation oath, and had thus forfeited the imperial crown, and he consequent ly declared all the German people re ased from their allegianc to the leased from their allegiance to the tyrant. Henry was forced to subject to the just sentence, and went a suppli ant to Canossa, where Gregory was

then staying. While chegoly has then staying. Whatever reform comes from the Spirit of God, as in the case of Gregory Vil., is orderly, moderate and conform But what arises from able to justice. But what arises from the human spirit is apt to be excessive, lawless, ready to use evil means for the attainment of desirable ends.

THE NEW CRUSADE IN FRANCE.

One of the plans of campaign of the foes of religion in France is a war against the Crucifix in the schools, which it is gratifying to know is being met by stern and stout resistance on the part of the people A correspond-ent of the Catholic Times gives some interesting cases and details illustrating the character of the straggle. In several districts the mayors of towns have had the crucifixes replaced that had been removed by order of the Pre-lects, and one mayor who was revoked (dismissed) for such action replied in spirited fashion. "You revoke me," spirited fashion. "You revoke me," he said, "from my functions, not for failure in duty as mayor, but for acting

the disappearance of the holy lem, and the parents insistmblem. ing on its appearance, after a battle of several days the master sent all the boys home, to remain there awaiting a decision of the authorities. ivilles (Doubs) some teachers, after pouring out insults and blasphemies from a window of the boys' school on from a window of the only in the street the children playing below in the street rushed out to drive them away One boy commined. A master, wild with rage, remained. A master, wild with rushed on him to strike him. passers - by protected him and put the bally to flight.

From all this it is safe to infer that there are good Catholics in plenty in France who are not going to allow themselves and their children to be robbed of their holy inheritance of the faith without a hard battle in its defense. The Free Mason loss of the Conrob of France are not to have things all their own way.- V. Y. Freeman's Journal.

THE CONCLUSION OF THE YEAR.

With the close of the pre-ent month another year of our lives is gone and not has disappeared like a shadow and not left a trace behind. Wh n we look back upon it, how short it appears. It seems but yesterday that it commenced and it is already at an end. Next year and all our years will pass in the same manner, and have we yet seriously begun to live? How many years we have yet romaining is a secret hidden fron our eyes. Perhaps we have many, perhaps not one. It can be safely said raised up a saviour as the had none our over the save as the had none our over the save as the had none our over the save as t as we do ourselves; and who amongst us can say that he will not be one of that number? Oh, Christian., set your house in order withou: delay. You house in order without delay. You

house in order withou: delay. You have much to do before you will be prepared to give an account of your stewardship. Take a review of this year about to close Examine the extent of the debts which you have contracted with God by sin and what you have done to cancel them. Probably not a day has cancel them. Probably not a day has passed that you have not offeeded in many things. Can you flatter yourself that the sincerity and severity of your penitence have canceled all and there is no balance against you in the settle ment of those important accounts ? Happy for you if this be the case.

Talents were given to you not merely to be restored undimini-hed, but to be You are expected, by means of them, to acquire other t-lents The graces which the Almighty imparted to this past year were to be put to use. You were, by their assistgood uso. ance, to advance in virtue and become more perfect.

Can you say that you are better than than you were at this time last year, more in earnest in the great work of salvation? Enter into this examination seriously, for by ascertaining the true state of your souls you will see what you have done during the ensuing year. Your time, perhaps, is short, and your all for eternity depends on your being ready to give in your ac-counts when the awful snamons for your trial shall be delivered to you. -Pittsburg Catholic.

A True Christian Scientist.

Pasteur, undoubtedly the greatest off odern biologists, the man to whom nodern the world owes modern bacteriology, with all the lessening of disease and physical ill that it inplies, was not only a practical Catholic, but was so deeply imbued with the doctrines of the Church that there is about his relations to his family a pious simplicity that reminds one more of the medieval saint than the modern scientific in-vestigator. - J. J. Walsh, M. D., in The Catholie World.

The Well Instructed Catholic.

The well instructed Catholic knows that education not based on religious principle and coupled with thorough religious training is a curse instead of a blessing; and no religious training, to satisfy a Catholic, is possible in a school not exclusively under Catholic control. We would much rather our children should grow up ignorant of letters than be taught in a school which is not Catholic. Better to be ignorant and believing than to be ontrol. We would much rathe according to my conscience as a Chris tian, according to the will of the great maj rity of my town council, and ac earned and doubting. - Dr. Brownson.

B

sioners do in effect obscure what, he was quite sure, no: her the Archbishop of Canterbury, no: the Bishop of Oxford, nor the Bushop of Gloucester would or or the Bishop of Ghoutester of the Real ould depy, that the doctrine of the Real resence of Christ in the Holy Euchar conta deby, that the dot Eachar-presence of Christ in the Holy Eachar-ist, which is admittedly the dostrine of the Church of England, is consequent solely on the fact that by virtue of con-secration and the operation of the Holy Ghost, the bread and wine became what they were not before, and were sacra-mentally changed into the Body and Blood of Christ?"

"Rise up and show yourselves: If we do not see and feel it, it is to our shame. We are not the elect of God unless we prove our election; and it He can do better for the world through a me other stock and religion than through the native stock and Protest ant religion, let Him work in His own way." He said that the Commission was of opinion that anything Roman in the way of practice or devotion is necessarily wrong. He thought, on the con trary, that a practice or devotion used by the vast majority of Christians in way.' Europe has something greatly in its favor.

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sults of the present situation is not to The Dean of Canterbury said that be restricted to the New England the Oxford movement, which is some States. It is stated on the best authorthing distinct from Ritualism, had done this much good, that there is now a general desire in the Church to live up to the requirements of the prayer book, and even where omissions still prevail, there is but seldom a deliberate inten tion to disregard what the prayer-book ly, the nation itself will become pre requires. But there is another prindominantly Catholic, and this may ciple at work in the Tractarian movehappen much sooner than we expect. nent, the rising up of an excess which God's ways are wonderful, and we need lies more in an apparent approximation not be very much surprised if the de to the forms of worship of the Church fections from the faith in Europe are of Rome, than in any necessary or essential connection with Roman doe

trine. ⁴⁴ Vestments, the Confiteor, illegal lights, incense, the lavabo, (the wash-ing of the priest's fingers during Mass) the coremonial mixing of the statice, the round attar bread, the posture-rendering the manual acts invisible, the ringing of the small attar bell, and the last gospej, 'the Dean says, 'are all or nearly all in use and unite to etange the outward character of the service from that of the traditional

their parents made strenuous efforts and great sacrifices to educate their ger. children. He continues :

" Rise up and show yourselves : If

But Dr. Tucker's estimate of the re

made up by its spread in the New

The parish priest was seen near the shore, and the people rushed towards " The rising scale of foreign popula tion is on a better level than the failing him asking for absolution, and in the scale of the native population. If the old New England stock is not willing to same breath expressing the deepest make sacrifices as it used to, and if the New England toy is not as ambitious as his grandiather, I thank God that He sorrow for their offences against Almighty God. The pricet felt a heavenly inspiration is sending us those who are willing to sacrifice and anxious to rise, and that He is giving this challenge to the old stock."

A

to appeal to our divine Saviour, present in the Holy Eucharist, for safety, and hastening to the Caurch he brought cut the Most Blessed Sacrament, accompanied by an assistant priest, Father Gerard Larrundo, and brought it to the shore towards which the towering wave was tast approaching. He presented the Sacred Host toward the advancing wave, which at that moment reached the shore and broke there at the priest'. feet without doing any damage. An other wave was then seen in the distance similar to the first, and apparently of equal size. The brave priest kept his post holding the Most Blessed Sacrament again towards it. The wave

advanced, appearing furiously agitated, till it broke as did the former one within a few steps of the priest. The sea then calmed down and the danger was past.

was taking place, the Island of Gorgona, opposite Tumaco, was engulied with all its inhabitants.

A full account of this miracle of God's mercy is given by one of the Re-

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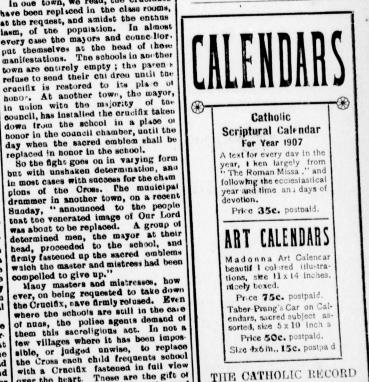
EXCELLENCE IN MENTAL AND MORAL QUALITIES :

but some few have been a disgrace to but some few have been a disgrace to their exal.ed station. Cardinal Gib bons, in "The Faith of Our Fathers," says: "We have forty three virtuous to one bad Pope, while there was a Jadas Iscartot among the twelve Apostles." But in the eyes of the aligns of the Church one unworthy Puth attracts more attention than fifty worthy occupants of the Papal

fifty worthy occupants of the Papal Scandals in the lower orders of the

Scandals in the lower orders of the faithful, are of course, far more numer-ous, and we need not fear to assert that there never was a generation since the time of Christ, when His Church had not to deplore and strive to sheek and not to deplore and strive to sheek and within the family of her own children. There is not an age in Chorch history in which remarkable reformations did

A kind heart is a fountain of glad ness, making overything in its vicinity freshen into smiles .- Irving.



London, Canada

i y that not in the East only, but in the West also, the proportion of Catholics in the newly settled States is far more rapidly increasing than the total

population. Should this continue to be the case, as at present seems very like-

At the very moment while all this