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London, Saturday, June 11, 1898.

THE UNIONISTS.

In the negotiations between the United Presbyterian and Free Churches of Scotland in order to effect a union, an agreement has been reached on several points of dispute of minor importance, but care has been taken to leave " an open door " in regard to Voluntaryism and Establishment, which are the rocks on which the Established Church split half a century ago, causing the creation of the several new sects into which Presbyterianism is divided. This readiness to compromise doctrine is the very thing which shows that all these sects have a merely human origin.

PRAYERS DURING THE WAR.

A debate is now going on between some of the United States papers regarding the utility of prayer during the war with Spain. The New York Evening Post protests against · the ordinance of Bishop Whipple and those of other Bishops, Catholic and Protestant, prescribing a form of prayer to be said in Churches while the war lasts. It says:

"The Spaniards are also praying busily for the protection of their soldiers. and in every war between Christian nations these conflicting prayers have been a scandal ever since the founda tion of Christianity, and we hoped they had ceased. The great majority prayers recorded in history have been against somebody who was also pray

As might have been expected, the religious papers are greatly shocked at such a pronouncement. Human beings are not all-wise, and are therefore much in the dark concerning many things for which they pray, and thus it happens that prayers may be offered by different persons for conflicting purposes. But God knows the right, and will act accord ingly. In Him there is no such darkness as that in which humanity is struggling. We must, therefore, pray ac cording to what we believe to be right, asking God for light and help, and God will grant our prayers in the way which He knows to be most for our good and that of mankind in general. We must not abstain from prayer beause others see things in a different light from ourselves. We need God's help in the time of affliction, and to obtain it we must pray to Him, even though it may be that the prayers of others are in conflict with our own.

The discussion exemplifies to what an extent the spirit of unbelief is spread throughout the country. It is surprising and lamentable that a respectable journal in a Christian land should sneer at fervent prayer offered in a Chris tian spirit.

MORE RITUALISTIC TROUBLES.

The protest of Mr. Kensit against the rector of St. Cutbert's Anglican Church, London, England, which was entered against the office of Tenebræ which was held in that Church last Good Friday, and other Catholic devotions which have been introduced into the Church, has attracted much notice, as it was really a protest against Ritualistic practices, instituted in the interest of the Low Church

It will be remembered that Mr. Ken sit created a disturbance while the office of the Tenebræ was going on. and thus made himself amenable to the law. He was heavily fined, and his defence that he did nothing more than oppose the use of a ceremonial which is not found among the authorized pervices of the Church of England, was not accepted, as the Bishop of London declared that a person unconnected with the Church has no right to enter any complaint of the services held

therein. Bishop, was more successful. As he friends were using restoratives to save was officially connected with the Church | his life. his right of complaint was admitted by the Ecclesiastical Consistory Court, which the combatants were supposed

in future. The rule forbidding the use of these devotions is contained in a declaration made by clergymen at their ordination when they promise:

"I assent to the thirty-nine articles of religion, and to the Book of Com-mon Prayer, and the form of the ordering of Bishops, priests, and Deacons believe the doctrine of the Church of England, as therein set forth, to be agreeable to the Word of God, and in public prayer and the administration of the sacraments. I will use the form in the said book prescribed, and none other, except so far as shall be ordered by lawful authority.'

It is true that according to this rule such devotions are prohibited, at least until the permission of the ordinary be obtained; and that permission was not asked by the rector; nevertheless many devotions of similar character are used all over London, which are not in the Common Prayer Book, such as the three hours' service in commemoration of the three hours during which Christ was on the cross. It is claimed that this and many other such devotions are sanctioned by custom which has the force of law. It is admitted also that they attract the people and nourish religious fervor where the former frigidity of the services had caused the congregations to dwindle down almost to nothingness.

The Catholic Church has many such solid and beautiful special devotions, and if the Ritualists like them it is to the Catholic Church they should go, where such devotions are to be found in use without any danger of being suppressed by the interference of the civil law, or at the whims of ordinaries or rectors who may be of one or the other extreme of the various parties into which the Church of England is divided.

BARBAROUS AMUSEMENTS.

A good deal has been said recently in some papers about the brutality of bull fights, which are still a favorite pastime of the people of Spain, especically in Madrid.

It is perfectly true that these exhibitions are shocking, and they are all the more worthy of condemnation because the lives of the men who give battle to the infuriated animals are frequently sacrificed in the terrible conflict. But these papers are unjust in connecting the Catholic Church with, or holding her to be responsible for these disgusting exhibitions. Bull fights have always been condemned by the Church, and they fall short of duelling only in criminality. It may be said that it happens less frequently that men are killed in bull fights than in duelling, and there is another respect under which duelling is more eriminal, inasmuch as the parties who engage in duelling have murder in their hearts, their intention being to kill their respective adversaries who are men, whereas in bull fights the antagonist is a beast made for man's use and benefit. The buil baiting, which is said to be necessary for the purpose of rendering the flesh of the animal fit for human food, becomes criminal when it is turned into an unnecessary exposure of human life mere ly for public amusement's sake. Hence even the sentence of excommunication has been issued by several Popes against those who participate in these conflicts, and those who are killed in

them are deprived of Christian burial. But why has not the Church suceeded in putting down these fights in so Catholic a country as Spain? It is because men are not all that their religion requires them to be. They frequently set at defiance the laws of God and the Church. If this were not the case, there would be no sin committed in Catholic countries, but we find no country where the law of God is always obeyed by the whole people. We hope, however, that the practice of bull fighting may be totally abolished before long, as the Catholic Church is still endeavoring to do with it.

But in America there need not be so much squeamishness on this subject. Prize fights are now quite as dangerous a pastime as the bull fights of Spain. In 1893 there were five persons killed in prize fights in the United States, in 1897 there were seven, and during the present year 1898 there have been already two. One was the killing of Henry Braun at Trenton in March, and the other was that of George Stout at Columbus, Ohio. The blow by which Stout was killed was so dreadful that it caused Another complaint, however, brought the blood to form clots on the brain, by one of the Church wardens, a Mr. and his head hung limp while his

This last was a glove contest in

manual of devotions containing the occurs in glove contests, what may we Hail Mary were forbidden to be used not expect in those in which the bare ranked by St. Paul as higher than a Gospel, our Lord Jesus Christ promises fists, used?

There is also a brutal practice in vogue in this country equally with the United States, that is, cock fighting. It would be advisable to suppress by law all these horrible practices, whether they take place in Spain, or in the United States or in Canada.

EVANGELISTS AND PASTORS.

A curious discussion is going on in the columns of the London Free Press, regarding the pulpit qualifications of Mr. Varley, who is spoken of among Protestants as an "Evangelist."

Mr. Varley recently visited London and delivered several sermons which are pronounced to have been convincing, persuasive, and really eloquent, but he did not come under the auspices of any denomination in particular, and therefore some of the denominations, or at least the ministers of some of the sects. are vehemently opposed to his preaching. The Evangelist, also, it is said, has no ministerial ordination, and, therefore, he is regarded by some as an interloper who has no business to as sume the office of a preacher. There are, however, some ministers who approve of his preaching and methods, and we are informed that a consider able number of them attended and took part in the religious services he conducted. The invitation which he accepted to preach in this city was extended to him by the Young Men's Christian Association, apparently without the approbation of any of the stationary clergymen, who were not even consulted on the matter, though on his arrival here some of them invited him to preach in their churches, among whom was the Presbyterian minister of St. Andrew's church.

Another Presbyterian clergyman, the Reverend Thomas Wilson, of the King street church of that denomination, denounced the Evangelist most roundly from his pulpit, and, to make the denunciation more effective, took care to have it published in the columns of our enterprising contem porary the Free Press. Hence the discussion.

The first thing which strikes our mind in regard to this dispute is the diversity of treatment accorded to the Evangelist. The various Protestant churches have been accustomed during the last few years, at least, to speak of one another as parts of one great Christian Church: and this mutual coddling of sectarianism they are wont to call "a Catholic spirit," and the imaginary one Church thus agglomerated of so many incongruous sects they dignify with the name of "the Catholic Christian Church." Hence, also, for the most part, they are ready to dignify with the title of "clergy-" pastors," " ministers men," Christ," etc., all who assume these titles, whether or not they have had any kind of ministerial ordination.

We are not much surprised at all this. At one time the principal de nominations insisted very strongly on the necessity of ordination before any one should presume to take the ministerial office upon himself. But this view is essentially connected with the necessity of Apostolic succession. It should be clear to the most obtuse mind that if ministerial ordination be necessary, that ordination should come by transmission from the Apostles who were the first to "ordain Bishops and priests by the laying on of hands," after they had themselves received their commission from our Lord Himself. (Acts xi, 30, xiv, 22) Those who were thus ordained to the Episcopate were alone authorized to ordain others, for they alone received the powers which Christ conferred upon

the Apostles. As education has become diffused, it became more and more evident to the general public that none of the sectaries possess this Apostolic succession, and in sheer self-defence, and not because of the truth of their position, the ministers of these denominations were obliged to deny entirely the need of this succession. The step was not great after this, to recognize as sufficient the assumption of any one who thought proper to call himself a minister or

elergyman. The Rev. Mr. Wilson, however, does not see the maze in which he becomes entangled when he makes objection to Mr. Varley because the latter came to London without having received any ordination ac cording to the forms of any Church, and because he did not come under any Church or ministerial auspices. He is well answered by one of the disputants, to the effect that Mr. Varley and the Stations of the Cross, and a not to hurt each other. If the like and even a clergyman of a higher

Pastor !

The reasoning is surely not very sound in itself, for St. Paul tells us food) indeed, and our drink indeed, plainly that "no one taketh this honor | that they can be taken in no other than of the priesthood) to himself, but he that is called of God, as Aaron was." Mr. Varley's assumption of the title "Evangelist" does not, therefore, make him the peer of Sts. Matthew, Mark, Luke and John, nevertheless he is as much entitled to his supposed rank as Mr. Wilson to the rank of pastor. They are equally destitute of the essential condition of being called his first epistle to the Corinthians xi, by God, through "the imposition of the hands of the Priesthood," as were Saints Timothy and Titus, whom St. Paul ordained to their offices in the respective churches which they ruled.

Catholic, as applied to the Church of Christ, that it is a misnomer to apply it to an agglomeration of jarring sects. It belongs only to the one Church which Christ established. It is one out of many attributes of the Church of Christ, and it cannot be applied to any but the one Church, inasmuch as unity of doctrine and headship and government is characteristic of the Church which He instituted. We read that Christ instituted a Church which all are bound to hear, under pain of being regarded as heathens and publicans, but we do not read that He established any opposition creed or Church.

The Varley controversy in the columns of our contemporary will certainly be read with interest by many who will reflect that it is a striking illustration of the completeness of the union among the sects, concerning which we have heard so much during the last few years.

CORPUS CHRISTI.

On Thursday of the present week the feast of Corpus Christi is celebrated by the Church. The object of this festival is indicated by its name, which is the Latin of "the Body of Christ." It was instituted for the purpose of paying special honor to and to adore our Lord Jesus Christ, truly present as both God and Man in the adorable sacrament of the Eucharist.

This feast is reckoned among those of the highest rank, as it is, according to the rubrics of the Church, a double of the first class, with an octave, which signifies that in the offices of the Church it is celebrated for eight days. In Catholic countries, and wherever it is possible to carry out fully the intention of the Church, it is celebrated with great splendor, one of the features of the celebration being a procession in which the most Blessed Sacrament of the Body and Blood of Christ is borne in triumph, all Catholic societies or associations taking part in rendering due homage to this most Holy Sacrament, as It is being carried in a rich ostensorium by the priest or Bishop of the locality who ranks highest in dignity. The other clergy take part by assisting in the various offices which are indicated in the rubrics of the Church to be filled on

festivals of the highest rank. A very beautiful account of the manner in which this festival is celebrated even among the Aborigines of Patagonia is to be found in one of the Corpus Christi, and offering Him our volumes of the Clifton Tracts, a wellknown Catholic work in which the doctrines and practices of the Catholic Church which are most commonly attacked, are very ably vindicated and proved to be in accordance with the teachings of Holy Scripture and right

reason. In Patagonia, to add to the solemnity of the occasion, the triumphant procession passes frequently through pathways in the forest which have been cleared for the purpose, and decorated with wild flowers. The wild beasts of the forest are sometimes bound to trees or enclosed in cages along the line of the procession, in order to add to the impressiveness of

the solemnity. In India, Africa, the Fiji Islands, and other uncivilized countries, the solemnization is frequently carried out in a manner no less weird and picturesque. Thus all nature is made to pay its homage to Him who created nature and fixed the laws which govern it.

We do not propose here to enter upon a formal disquisition on the doctrine of the Real Presence of Jesus Christ in the holy Sacrament of the Eucharist. Our Catholic readers believe firmly this doctrine, because we have the clear revelation of it by God Himself, who can neither deceive nor be deceived. It will be useful, however, to point out briefly the chief is as much a clergyman as himself, grounds upon which our belief in this wonderful mystery rests.

grade, being "an Evangelist," who is In the sixth chapter of St. John's in words so plain that He will give His flesh and blood to us, as our meat (or the literal sense. This promise is repeated no fewer than ten times from the 32nd to the 59th verse, and it was understood literally by those whom He addressed, comprising His Apostles and disciples and many unbelieving

The other three gospels of Sts. Matthew, Mark, and Luke, and St. Paul in 23, 29, tells us how this promise was fulfilled at the last supper which our Lord took on earth the evening before His crucifixion. "He took bread, and giving thanks broke, and said: Take We may add, in regard to the title | ye and eat: this is My body which shall be delivered for you: do this for the commemoration of Me. In like manner also the chalice, after He had supped, saying: This chalice is the New Testament in my blood : this do ye, as often as you shall drink it for the commemoration of Me," etc.

Nothing can be more clear than that Christ here fulfils the promise which He made according to St. John's gospel.

St. Paul then speaks of the practice of the Church in the perpetuation of this sacrament, pronouncing that he who receives this sacrament unworthily is guilty of the body and blood of the Lord, and eateth and drinketh judgment to himself, not discerning the body of the Lord.

There could be no obligation to discern the Lord's body there if it were not really present, and the testimony of the Christian writers or Fathers of the Church of every age, from St. Ignatius of the second century down to those of the fourth and succeeding centuries, is absolutely consistent in declaring that Christ's real presence in the Holy Eucharist was the constant belief of the Church of Christ. This is admitted by Martin Luther himself, and it was owing to the study of these patristic teachings by clergymen of the Anglican Church that this doctrine became the most prominent one of High Churchism.

The Most Blessed Eucharist is called a banquet of love. In it our Blessed Lord nourishes our souls with Himself, the very fountain and source of all grace, so that it is truly a copious feast of love.

The Holy Eucharist is an extension of the great mystery of the Incarnation. By the Incarnation Christ is in the form of man, for the purpose of atoning for our sins by His death on the cross. Thus we profit by His sufferings, and the Incarnation is a profound mystery of divine love, for "greater love no man hath than to give His life for his friends.' But Christ gave His life for the redemption and salvation of sinners who are love to be greater than that of man for proves this love to a still greater degree, for through love of us He gives us Himself to be our food and the nourishment of our souls. It is, therefore, in the fullest sense, a banquet of love, and it is highly proper we should thank Him by paying Him our homage on the feast of humble adoration.

The solemnity of the feast of Corpus Christi is in this country transerred to the Sunday within the octave.

The Blessed Eucharist was instituted. not on Corpus Christi, but on Maunday Thursday in Holy Week. This week being devoted to the more saddening mysteries of our Lord's sufferings, is not suited to the joyous celebration of this great mystery, and it is for this reason that another day is set apart by the Church for this solemnity. The festival should be celebrated by Catholies in a spirit of profound thankfulness and humble adoration.

A PECULIAR ASSAULT.

What promises to be "a celebrated case" has just been opened in the London courts. It is a charge of assault made against an Anglican curate. the Rev. A. M. Fowler, and the offence consisted of sprinkling the plaintiff with holy water during a church service! The plaintiff is Mr. John is Mr. John Kensit, who, it will be remembered created a scene by entering an Angli can church on Good Friday during 'the adoration of the Cross" and attempting to remove the crucifix, uttering the while fierce denunciations against "Popish trumpery." How ever little the High Anglican body may relish the humoristic capers of Mr Kensit, he has at least contributed to the gayety of nations, besides opening up a new phase of the dispute about Anglican orders. There is a hint here for the Rev. Mr. Fowler's lawyer. The surest defence of his client is to

take the ground that, since the Anglican clergy do not possess valid orders, they can not "bless holy water" hence the liquid in question was perfectly harmless, and the charge of assault falls of its own weight.-Ave Maria.

## TRUTH HARSHLY STATED.

Ave Maria

The words addressed by Newman to the late Mr. Gladstone ought to stand as an eternal warning to those reckless spirits who seem to believe that the uglier truth is made to appear, the more attractive it will be; more offensively it is stated, the greater will be its drawing power; and that to caricature it by paradoxes and exaggerations is the mark of loyalty conservatism. After the violence of the dispute about the Vatican Council and Papal Infallibility had passed over, and when the excessive utter ances of extremists were well-nigh forgotten, Newman made this pointed reference, which is recalled by Monsig. Capel in a well-considered tribute the Grand Old Man

"Iown to a deep feeling that Catholics may in good measure thank themselves and no one else for having alienated from them so religious a mind. There are those among us, as it must be confessed, who for years past have conducted themselves as if no respon sibility attached to wild words and overbearing deeds : who have stated truths in the most paradoxical form, and stretched principles till they were close on snapping; and who at length having done their best to set the house on fire, leave to others the task of putting out the flames.'

## RECENT DISTINGUISHED CON-VERTS.

Last year witnessed many notable conversions to the Catholic Church. and that in more than one country. England contributed the following Lord Encombe, son and heir of the Earl of Eldon, and Lady Auckland, wite of Lord Auckland; the Hon. Albert E. Bingham, a son of the Earl of Lucan, and Mrs. Albert Bingham; Mrs. Her bert Rowbowtham, wife of Mr. Herbert Rowbowtham, of the British South African Co.; Robert E. Dell, an Oxford graduate, and editor of the Surrey Mirror ; the Hon. Mrs. and the Viscountess Canterbury, sis ters of the Earl of Oxford.

The United States contributed the following: Mrs. Terry, formerly Miss Sibvl Sanderson, the American opera singer, whose conversion took place in France: Dr. Grewer, his wife, and seven children, in Scranton, Pa Marion Gurney, a graduate of Welles-ley College; Dr. Luke Robinson and Dr. R. Rolls, San Francisco; C. E. Allen and Frederick Long of Cleveland; Miss Bessie Livingston Webb, matron of the Meridian Hospital, Conn. ; Clarence Whittaker, Colorado Henry Augustine Boyer, a Presbyter ian minister in Chicago; and the Rev. E. L. Buckley, former rector of St John's Episcopal church, Newport, R. I., at present studying for the priesthood in Europe.

## GLADSTONE IN AN OLD BENE-DICTINE MONASTERY.

England's Grand Old Man, William Ewart Gladstone, is now being buried n that former and ancient Benedictine monastery called in modern times sacrilegious His enemies, and thus proved His Henry the Eighth - Westminister Abbey and where he mingles his dust man. In the Blessed Eucharist He with that of the pious King Edward the ates and who early enlarged it as founded by Schert, King of the East Saxons, A. D. 616, who became a convert from paganism under Pope Bon-Gladstone, like very many iface I. early Catholics, is buried in the great monastery and church originally con-secrated by Holy Church, and where yearly pious Catholics pay pilgrimages to venerate the relics of Edward

the Confessor. Queen Mary the first and King James I. and the poet Chaucer among Catholics also lie in the Abbey Jeremy Taylor-the Catholic prelate and chaplain of King Charles I .- in his "holy living and dying" has left in regard to burials of kings, queens and commoners in equal death within and commoners in equal death the old Benedictine monastery of West Protestant Gladstone read with delight Henry the Eight could pillage monasteries and Catholic churches, but he could not pillage-Deo Gratias-the faith under which they were piously The Protestant Archbishop of Canterbury will be one of Gladstone's pall bearers, and one can wonder if he will recall who founded and built the Abbey.-Catholic Re

## CALUMNIATORS OF CATHOLIC ITY.

In regard to the stories that have been recently circulated regarding the priests and people in our sister republic, "A Convert" writes to the New York Evening Telegram as follows :

lows:

"During my residence in Mexico, when a Protestant, I noticed nothing remarkable about her clergy but their virtue, their courtesy to strangers, their poverty and extreme self-denial. As for the laity, I observed much in their piety to emulate and admire. Calumnies against the Catholic Church are no longer in vogue, except among Methodists. When one of their notable Bishops was asked by a young minister how to achieve popularity the answer was 'Give it to Rome.' In these days, when the Catholic chaplain of the never-to-be-forgotten 'Maine' is acclaimed as a hero, and when so many distinguished men, even among the Protestant clergy, are seeking admission into the Catholic fold, it is high time for our separated brethren to cease their wordy persecution and to comprehend that slander of

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