

CATHOLIC DOCTRINES AND CEREMONIES IN THE CHURCH OF ENGLAND.

If the Royal Commission on Ecclesiastical Discipline in the Church of England has accomplished naught else during the twenty six months of its existence—April 23, 1904, to June 21, 1906—it has revealed remarkable approximation to Catholic faith and practice in a vast number of the Anglican churches. It gave a free field for all complainants, hearing witnesses in behalf of the Church of England League, the national Protestant Church Unions and the Church Association—a total of 164 witnesses at 118 sittings.

The number of churches on which complaints were received were 550. The Commission rejected 364 cases presented by the Church Association alone, and several other Protestant societies had like experience to their open dissatisfaction.

According to the Tourists' Church Guide—a publication issued in the interest of the advanced Anglicans who can learn from its pages just where in a given locality they can find a Ritualistic church and exactly how "high" it is—there are nearly 5,000 churches in England which in some measure might have called for the searchlight of the Commission. The Church Association quotes this big figure to show how wide-spread are the "abuses" of which the ultra-Protestants complain.

There are in England and Wales 14,242 Anglican churches, and when it can be proved that fully one-third of these are steadily approximating to the teachings and ritual of the Catholic Church, small blame, let us say to the Protestants for getting frightened, how ever much the Catholics may rejoice.

Archbishop Benson, predecessor of the present Archbishop of Canterbury, which is so rapidly changing the erstwhile Protestant aspect of the Church of England. He tried to show that the changes have no doctrinal significance. Yet to those who have followed religious events in England from the beginning of the Oxford movement until now, it must be clear that there never has been a material change in ritual which was not preceded by a corresponding reversion to the doctrine of the Old Church.

The ultra-Protestants, to do them justice, are not fighting phantoms. If they knew that the altar lights and the incense and the rood screens meant no more than the joyous hymns and abundant flowers of the Unitarian Easter in America they would let them alone. It is just because of the doctrinal significance involved in the quasi-Catholic form of worship that they are alarmed and angry. The ground is breaking up under their feet. Just as the change from the Catholic doctrine and ritual came so gradually on the English people in their old parish churches in the sixteenth century, that they were robbed of their faith—to use the word of Cardinal Manning—before they realized the mischief, so, apparently, is the faith coming back to them.

We are not of those who dream of a corporate reunion between the "Catholic party" in the Church of England and the true Catholic Church in the near future but we believe with Father George Tyrrell that the Spirit of God is moving amid the great changes inside of Anglicanism itself. We see the fruits in the steady stream of conversions—that reunion by absorption of which Cardinal Vaughan spoke; and, in the preparation of the people of England by their introduction among them of the beliefs and practices of their fore-fathers, for an eventual large, if not national return to the centre of unity.

One of the forces preparing the way of the Lord is Father Robert Hugh Benson, son of that very Archbishop of Canterbury whose minimizing of the Ritualistic movement is cited above. Father Benson's trilogy of historical novels, "The King's Achievement," "The Queen's Tragedy," second in chronological order, but last in production; and "By What Authority," is giving the English people an insight into the tragedy of their spiritual despoilment; while his "Richard Royal; Solitary," reconstructs for them the England of pre-Reformation days.—Boston Pilot.

DEAD—AN UNKNOWN TRAMP.

In this day of skepticism there is a tendency to sneer at miracles. Every now and then one may meet Catholics even who are disposed to doubt if any cures are performed at shrines as a result of faith or prayer. A common practice, now is to explain all such occurrences as instances of automatic suggestion. There are no miracles any more. Since the general public has become wise, hypnotism and telepathy are made to account for all things supernatural.

On a train a few days ago, however, we heard of a remarkable case which the pseudo-scientists might have some trouble explaining. It was that of a young man, reared a Catholic by honest, God-fearing parents. After he got out into the unbelieving world, however, he gradually slipped into immorality and finally became a hardened sinner. For years he lived without faith, as he himself thought. Naturally he went down the social scale, finally becoming a veritable tramp.

Thus, he continued until one night he tried to steal a train-ride from a western city to a point in Pennsylvania. The conductor found him, in passing through an Indiana town, and put him off by force. The train was moving, the night dark, and when he was kicked out he fell under the wheels of a train going an opposite direction. Both legs were instantly cut off.

The point at which he was ejected was outside the little town and the mangled youth lay suffering all night in the darkness. Think of this, ye mothers who have sons wandering out in the world! In the morning he was found, and his first question was, "Is there a priest in this town? I must not die until I

see one." They took him to a hospital and sent for a doctor, but he still called for a priest. He was young and strong, and the doctor didn't believe he was near death neither did the priest when he arrived. At his earnest desire, however, the latter heard his confession and administered the last sacraments. Three minutes later the young man was dead.

Nothing extraordinary in all this? Well perhaps not; still why did this youth without faith suddenly recover it? Why did he not die before a priest could reach him? Why was he not ejected in a town in which there was no priest? A strong man and young why did he pass away, in spite of the doctor's prediction, immediately after he made his peace with God?

Rather obviously it was a case of God's mercy. In life he must have done some noble deed that God saw and, because of it, granted him the grace of a holy death. Specious explanations in plenty may be urged, but this is the most rational of any. If faith returned because he thought he was near death, why did it then? If he kept his alive until a priest came, why did he have hope? How did it happen that he was not ejected in some of the many towns along the same route none of which have a priest? If his courage kept him alive until he made his peace with God, why did it fail then? Why did he not go on hypnotizing himself until fully recovered? He died an unknown tramp among strangers, but somehow God gave him grace to die well.—Syracuse Catholic Sun.

FOR THE CATHOLIC RECORD. THE SANCTUARY LAMP.

The vast church is wrapped in gloom; the tall pillars and arches of the chancel rise up forbidding and lose themselves in the darkness. A few bowed figures, "breathless with adoration," are prostrate before an altar where a tiny lamp flings a soft and fitful radiance. Outside the little zones of light impenetrable darkness, all the blacker by contrast; outside the few devout worshippers unfathomable emptiness, absolute silence broken only by a half stifled sigh from one or other of them, or the long drawn pleading utterance of a sacred name. What mysterious magnetism has drawn them to the focus wherein this tiny flame faintly glows? What force holds them captive within its radius, when business, pleasure, a thousand pressing projects, a thousand importunate distractions call elsewhere? Why is it day in day out the same hour brings together the same persons in the same place? They circle around and are drawn to that poor little sanctuary lamp with the same irresistible impulse with which the gulls are drawn to the gleaming light house. Surely, never the mere flickering flame itself exercises this fascination; no, but the Master whose presence this poor symbol shows. He draws them thither.

No great personage is here present; no King or minister; no notability of science, literature, or mammon; and so there are no thronging crowds, no dazzling lights, no apparatus of style or consequence to do him honour. No, it is only the Saviour Himself Who is here poor and lowly as He was at Bethlehem and Nazareth, no emblem of His majesty about Him attended by only a faithful few just as there.

And these few are to doubt somewhat similar to those who came around Him when on earth. A Mary is here all pure and spotless, worthy child of her holy Mother, who, though she knows it not, nor dares think of it, is fit to hold the infant Saviour in her arms. There is a Magdalen too beyond all doubt, with penitent love glowing to rapture, who cannot understand the sweet content, the overflowing happiness that fills her heart to express to her Saviour one half her gratitude for His "unspeakable gift." Perhaps too a penitent thief is here, an uplifted publican, both called unexpectedly "from out of the darkness into His marvellous light," and one who "has kept all the commandments from his youth," a disciple whom Jesus loves. And who can doubt but there is a Martha here?—good, kind hearted, sterling Martha, a friend of the Saviour too, but who, while she looks to Him with one eye, never loses sight of worldly matters with the other. Yes, Martha is here, you may be sure, praying and praising her Lord, yet now and then worrying about this thing and that and asking Him to give heed to them.

This one poor lamp, these few devout worshippers are all the mighty city can furnish to do homage to its Lord. And is not the sacred edifice itself, with its wee circle of light and its vast impenetrable "outer darkness," a perfect image of the Church and the world?

In the great highways of the city where men buy and sell, busy crowds are passing to and fro intent on gain, straining every nerve and muscle to heap up perishable riches. The "treasure in Heaven" and the Master who gives it have no charm for them. In the haunts of pleasure, yes, and of vice, you will find a myriad attractions. Land and sea and mine and mountain are put under tribute to make those Temples of Sense as fascinating as possible, and the wit and fancy of man enhance a thousand fold the perfections of nature. There a brilliant and heartless throng disperses itself bent on its own gratification, indifferent to the wants and misery of others. Small danger of these—either the adorers of mammon or the votaries of pleasure—ever coming with in range of the little sanctuary lamp, with its feebly glimmering flame round which the shadows tremble! But wait! some day or other each one of that busy and glittering throng will meet with misfortune; their health will wither, their ambition be disappointed, their friends prove false, their dreams and hopes fail. And then in those moments of desolation and world weariness, their thoughts will turn instinctively to the Tabernacle, their steps will wander to the Church, their eyes fasten hungrily on that flickering fading sanctuary lamp, so poor in appearance, so sweet in association, so typical too of what our lives ought to be.

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They will learn little by little One alone satisfies, One alone consoles, One alone draws all things to Himself; and that the greatest happiness consists in our consuming our lives in His presence and in His service in silent adoration, in thus burning ourselves away before Him as due the sanctuary lamp.

CATHOLICITY'S CONQUESTS IN A CENTURY.

The well known Jesuit, Father Forbes of Paris, a member of a distinguished Scottish Highland family, has erected a monument to his Church and his family in his admirable work "The Catholic Church in the Nineteenth Century," a review of which in the pages of the Civilta Cattolica (Rome) is sufficient to revive the faith of the most lukewarm member of the Church, inasmuch as it places succinctly before the reader the magnificent progress made by Catholicity within the past century. The work is practically a reprint with notes, addenda and introductions of a series of lectures delivered in Paris in various churches.

Says the Civilta reviewer: "Father Forbes contrasts the State of the Church in the beginning of the Nineteenth Century with its condition now. The earlier picture was not a pleasing one: Pius VI. died a prisoner at Valence and the present Pope is a prisoner in the Vatican. But what a tremendous difference in the Church itself! Turkey has but 25,000,000 inhabitants to its 40,000,000 in 1800, from Afghanistan to China, liberty has made it possible for Catholic missionaries to spread the faith among 300,000,000 Catholic natives now numbering 2,250,000, as against 500,000 in 1800. In Indo China alone the indigenous Catholic population has risen from 300,000 to nearly 1,000,000. Australia and New Zealand, which were without priests in 1800, are now the home of 1,000,000 Catholics and the islands of Oceania can boast 100,000 members of the faith in their population of 5,000,000. Japan, since 1879, has added 50,000 to her original number of 4,000 Catholics, and China proper boasts nearly 2,000,000 members of the Catholic Church. Africa, which was almost entirely Moslem in 1800, was almost entirely Christian in 1890, except where it had come under English influences, and here the Catholics were persecuted, and here a following of the Church numbering 2,000,000 with six vicars apostolic and a splendid hierarchy.

"Marvelous are the progressive results in both Americas. The Catholic churches of South America, with their 40,000 members, have awakened from their torpor and give promise of a splendid increase. The Catholics in the United States numbered in 1800, 1 bishop, 40 priests and 40,000 Catholics. To-day there are 91 bishops, 11,817 priests and some 14,000,000 confessed members of the Catholic Church. Finally, in Europe, there is Germany with its 18,000,000 of Catholics strongly organized; Belgium, almost Catholic to an individual; Holland, which banished priests and persecuted Catholics in 1800, with 1,500,000 Catholics entirely free and a rapidly growing increase of Catholicity in Scandinavia and Switzerland. Even in the Balkan States in the last century, the Church gained many new adherents; in Roumania, nearly 150,000; in Bosnia and Herzegovina, over 275,000; Bulgaria, 26,000; Greece, some 15,000."

The Catholic Church in Germany, Father Forbes states, was long retarded in its advance by the hatred and persecution of Bismarck. "With out Windthorst," he says, "the Central Party in Germany could never have become what it is. He was a man of Providence and all modern German Catholicity and her grand organization moves practically on plans conceived by that great man."

According to the great Jesuit, the young Catholic Church of the United States will, it is morally certain, play in the near future, the principal role in the destinies of the world's Catholicity. America, he says, has disproved the maxim that "the law is atheistic" by declaring that she would stand for religious liberty, she by no means declared for atheism, as certain European nations have done. Her European religious progress is evidence of her good spirit. He recalls, however, what Leo XIII. said of the American Catholic Church in his Encyclical of January, 1875, that "however worthy the Catholic Church in America was of encomium it did not respond to the exact conception of the Church, and it could not be held up as a model of the best kind of Church. He goes as far as to express a great fear for the future of the Catholic Church in America. He says: "There are 800,000 Free Masons and millions of Spiritualists in the United States. Their hatred of Catholicity is intense and the energy they display in throwing obstacles in the way of its advance is equally great. Add to the fact that agnosticism is rife, the ecrol-

ary that Catholic emigrants, influenced by this agnosticism, rapidly fall into apostasy, and one sees the reason why the numerical strength of the Catholic Church in America is much less than it might have been."

In regard to England, Father Forbes expresses his belief that the Anglican Church is only waiting for the opportune moment to pass over to Rome. "In seventy years more than 16,000 conversions to the Catholic Faith have taken place among the Anglican clergy." As for France, he refuses to believe that she is "lost territory," "She is," he says, "certainly full of religious vitality even to day, and will do greater things in the twentieth century than she did in the nineteenth—N. Y. Freeman's Journal.

The Incontinent Sunday.

We have it often proposed that the "Continental Sunday" should be substituted for the Puritan Sabbath, which is becoming too heavy a burden for the American of to day. It should be remembered, however, that the Continental Sunday means not only an afternoon of pleasure, but a serious attendance at church in the morning. This, at least, is the theory of it, though the practice may vary in different parts of the Continent. The

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DEATH. HANLEY.—At her son in law's residence 95 Market street, Hamilton, on 18th September, 1906 Catherine Hanley widow of the late Daniel Hanley, of Ancaster. May her soul rest in peace.

STRICK.—On Sept. 17, 1906, Mrs. Margaret (Crosby) Strick, widow of the late Michael Strick of Barrie, Ont. May her soul rest in peace.

DIXON.—On Sept. 1st, 1906, at the residence of his daughter, Mrs. Chas. Kavanagh, Oldcastle, Ont., Nicholas Dixon, father of the late Rev. N. J. Dixon of Ashfield, aged eighty six years and two months. May his soul rest in peace.

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TEACHER WANTED FOR SEPARATE School, No. 9, Bamberg, County Waterloo, duties to commence after vacation. Apply enclosing salary and qualifications to Mrs. Arnold, Bamberg, P. O. Ont. 1450/1.

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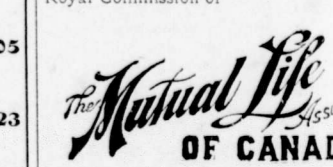
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