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REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

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throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

London, Saturday, November 26, 1898

SUBSCRIBE NOW.

The CATHOLIC RECORD will be given to new subscribers free to 1st January. They will also be supplied with the RECORD of the 19th inst., which contains the beginning of a very interesting story, "Solitary Island." The author is that charming writer Father John Talbot Smith. It will be remembered that a story from his pen, entitled " A Woman of Culture," appeared in the CATHOLIC RECORD some years ago. Those intending to subscribe may give their names to the travelling agents, or send direct to this office.

A MESSAGE OF PEACE.

Cardinal Vaughan, Archbishop of Westminster, in a circular addressed to the clergy of the Archdiocese, expresses a fervent hope that peace may be preserved between Great Britain and France, for the reason that no one can measure the extent or gravity of the calamity which would befail Christendom and the salvation of souls were war to break out between these two countries. This highly Christian sentiment is very far from the sentiment expressed from many Protestant pulpits, and even by several synods and presbyteries, expressing the hope that the present complications may result in war, so that Protestantism may have an opportunity to extend its influence by the power of arms. It was by force of arms that Mahometanism was so widely spread in Eastern countries, and these synods hope to see Protestantism extended by the same means.

BISHOP DOANE ON DIVORCE.

Bishop Doane of the Protestant Episcopal Church of the United States has issued an address to his clergy (diocese of Albany, N. Y.), wherein he declares that the action of the recent Protestant Episcopal Church Convention, held in Washington, in reference to divorce, has not been generally understood by the public. He says the existing canon of the Church divorced because of adultery, is a held by the State or by other religious bodies. Nevertheless Bishop Doane was the leader of those who sought to make the Protestant Episcopal canon more stringent by not allowing the clergy of the Church to celebrate the re-marriage of divorced persons at all. This was voted down by the Convention, so that, as in the Canadian Anglican Church, divorced persons for this one cause may be re-married by the clergy. It is true that in other Protestant sects there is greater latitude allowed, but the Catholic Church is still the only one which adheres to the law as laid down by Christ : " What God hath joined together, let no man put asunder."

A NEW MISSION FIELD.

It is worthy of remark that the overzealous Protestant Mission Boards of the United States are not satisfied with the determination they have arrived at to send their missionaries to Cuba, Porto Rico and the Philippine islands, where the gospel has been preached already by zealous Catholic priests, and the natives are already Christians, with the exception of a small percentage of the Filippinos who are still Pagans or Mahometans, but the Amerlean Board of Foreign Missions has recently determined to start a propaganda in Norway and Sweden, where the people revel in a knowledge of the pure gospel of Lutheranism. Lutheran papers of the United States are indignant at the slur thus implied npon Lutheran teaching, which they maintain to be the purest form of Protestantism, and they are reminding the Mission Board that there are many among the Catholics. They are very pertinently asking the Board of Mis-Churchmen."

"If people in the Church of England want Popery, they should go to the Church of Rome. The prayer-book is dear to all States in which Christianity has almost

sions whether it would not be more desirable to restore Protestant Christianity to the New England and some of the Southern States, than to confuse the minds of Norwegian and Swedish Lutherans by introducing among them the contradictory doctrines of the Baptists, Methodists, Congregationalists and other American sects.

A QUEER COMBINATION.

A curious agglomeration of sectaries ssisted at the consecration of the Church of the Saviour at Jerusalem, when it was opened by the Emperor William. The Bishop of Salisbury, England, represented Anglicanism, and the Nestorians, Eutychians, Monophysites, Monothelites, and other Eastern heretics had their representatives present also, as well as the Oriental Orthodox Church. The Catholic Church was the only one in the city which was not represented. The reason for this is clear. The Catholic Church, being the one true Church of Christ, could not give its sanction to the consecration of a Church for the teaching of un Christian doctrines. Sects teaching all varieties of error could do this, and so we are not at all surprised to find Anglicanism fraternizing with the errors of ancient heresies which the Church of England itself condemns. Nestorianism denies the hypostatic union of Christ's humanity and divinity, thus sapping the ground of man's redemption. The other sects named wander into other errors diametrically opposed to those of the Nestorians, but they can all fraternize for the consecration of a new church which will teach doctrines irreconcilable with their own. We cannot imagine a more conclusive proof than this that the Catholic Church alone teaches the truth of Christ con sistently and uncompromisingly.

HIGH AND LOW-CHURCHISM.

The Rev. H. C. Dixon of Ottawa preached in St. John's church of that city on the 10th inst., on "Jesus Weeping over Jerusalem." The sermon was partly moral, inculcating love for Christ, who so loved the world as to die on the cross for sinners, and thus to redeem mankind.

The principal purpose of the preacher was, however, found in the latter part of his discourse, in which he wailed over the doctrines which are being taught by Ritualistic clergyman of the Church of England even in the city of Ottawa. He informed his congregation that the objectionable teach ing is not inculcated in his (St. John's) Church, but in those of High-Church clergymen. "This teaching," he said. "is not English, but Roman."

Notwithstanding that we may presume that this reverend gentleman has had some kind of a theological training, it is evident he has a very confused conception of the nature of which permits persons who have been the doctrines taught by Christ to His Apostles, commanding them to teach higher standard than is ordinarily the same to all nations. These doctrines were not national: they were either English nor Roman they were divine, and Catholic or universal, be cause they were the same for all coun tries. Why, then, should a Christian doctrine be stigmatized as Roman, as if it were essentially wrong because it is taught in Rome, or that it is necessarily right if it be taught in England?

Over eighteen centuries ago St. Paul praised the "Romans" and gave thanks to God because their faith was "spoker of in the whole world." (Rom. i. 8. There is, therefore, nothing worthy of reproach in that an Ottawa Church should teach the faith of the Romans, and Mr. Dixon's language is simply an absurd appeal to English pride and prejudice not to accept even the truth when it comes from the "Romans."

Where in Holy Scripture will the rev. gentleman find that England is the centre of the true Catholic faith and of Christian Unity? If no text to this effect is to be found, he is guilty of gross inconsistency in maintaining that it is to England alone that we are to look for true Christian teaching, for even the Church of England's articles of faith, to which he professes to adhere, and by which he declares positively that he "will stand," warn us not to accept any article of faith which cannot "be proved by Holy Scripture." Yet Mr. Dixon's whole tirade against Ritualism is based upon the assumption that true Christianity is to be found only in the Church established by English law! Thus he says:

"I am prepared to stand by the (Church of England) prayer-book, not part of the book, but the whole of the prayer book, and there cannot be found in it any of the Confessional or other Romish doctrines."

Churchmen pretend to derive the supposed Apostolicity of their establishment. We propose to speak merely of the matter of his discourse, and not of the insulting language in which it is

Mr. Dixon is evidently not aware of everything which is contained in the prayer book to which he professes to cling so tenaciously. In the order for the visitation of the sick we find :

"Here shall the sick person be moved to make a special Confession of his sins, if he feel his conscience troubled with any weighty matter. After which Confession, the priest shall absolve him (if he humbly and heartily design it) after this area." ire it) after this sort.

Here follows the form of absolution in the same words as are used by Cathlic priests in giving absolution. It appears, then, that the doctrine of the Confessional is found in the prayerbook by which Mr. Dixon professes to stand, and it is he, and not his Ritualistic colleagues, who has abandoned his English standard of faith.

Mr. Dixon states that "there are in England no less than 5,000 (Anglican) churches in which Mass is celebrated.

The actual number of parish churches in England which are " more or less Ritualistic" is stated by Dr. Taylor, Archdeacon of Liverpool, to be 8,183, or more than one-half of the total number of parishes. The Archdeacon adds that the Bishops and clergy who are connected with the Ritualistic movement probably number 12,000, being about one-half. When it is borne in mind that the rest of the sian Evangelical Church. clergy are not all Low Church adherents, but that many belong to the Erastian and Latitudinarian or Broad Church parties, it will be seen that the stand taken by the Rev. Mr. Dixon, that we must look to English teaching as the standard of Christian truth, is a very precarious stand for his ultra Low-Churchism.

We do not by any means take posiion in the ranks of English or Canadian Ritualists, for we are aware that Christ has established but one true Church, which is the Catholic Church, acknowledging the Pope as its supreme head, and St. Peter's successor. We are aware also that the ministers of the Church of England have no valid order of priesthood, and that, therefore, the so-called Mass which they profess to celebrate is but a sham and a fallacy. We sincerely hope, however, that the glimmer of light which has revealed itself to so many of the Church of England clergy, showing them that many of the doctrines which Protestantism rejected in its beginnings were truly Christ's teaching, will be for them a means whereby they may soon be able to recognize the truth of the Catholic Church in all its glory and splendor, and that thus they may be at last led to return to the true fold of Christ from which they have been led astray.

The Rev. Mr. Dixon's sermon will confusion in which Anglicanism is in volved between High and Low Churchsm and other isms, and, in the absence of any authority to pronounce upon these conflicting views, the Babel must continue until it results probably in the disruption of the Church, or until the various parties find other affinities more congenial to their divergent views.

POPE OF LUTHERANISM.

It appears that it was no mere matter of imagination that one of the objects intended to be attained by the Emperor William of Germany on the occasion of his visit to the Holy Land, was that he might be proclaimed in that sacred spot the Summus Episco. pus or Chief Bishop of all the Protestant Churches of Germany. The Latin title was selected to be his designation, on account of its resemblance to the title Summus Pontifex, applied to the Pope, and the purpose was to make the Emperor as decisively the Supreme Head and ruler of the Protestant, or at least the Lutheran and Calvinistic Churches, as the Pope is of the Catholic Church, spread throughout all the nations.

The Established Church of Prussia, called the Evangelical Church, was formed, as it now exists, by the union of the Lutherans and Calvinists into one body in 1817, notwithstanding the serious doctrinal differences which had hitherto kept them asunder, as they adhered with more or less tenacity to the distinctive doctrines of their respective founders from whom they derived their names. These doctrines were compromised when the union took place, with the agreement that the

We will not speak of Mr. Dixon's regarding the Real Presence of Christ coorishness and incivility in using in the Lord's Supper should be left to nicknames when referring to the Cath- the individual conscience, while the olic Church, from which even Low Calvinistic form of administering it with ordinary bread should be adopted in order to ensure an outward uniformity in the public worship.

The king of Prussia was declared to be the Chief Bishop of the Church thus constituted, but the Lutheran Churches of the other German States never recognized the king's headship, and even when the king became Emperor of the entire German Confederacy, the headship of the local Churches was not granted to him. His recent move was to acquire this authority over all the German Lutheran Churches, which number over a score, and he actually communicated his project to the highest dignitaries of the Churches of the other German States, but met with a rebuff, so that for the present, at least, it will not be carried out. He was informed by the Grand Duke of Baden, speaking for the other Protestant princes of Germany, that none of them will yield to the Emperor's wishes : and, further, it was that they might not be compelled that none of the Protestant Princes ac companied the Emperor and Empress to Palestine, though they sent their representatives. Thus they thwarted the Emperor's design to proclaim pub licly that the Princes gave up to him their headship over the churches of their respective States. The Kaiser will not be, therefore, the Pope of Lutheranism, but only what he was before, the recognized head of the Prus-

AN ABORTIVE CRUSADE.

Mr. John Kensit's crusade against the Ritualists of England is not meeting with that amount of success which was hoped for by the Low Church party generally. From the pulpit and in the press which is favorable to Low-Church. ism, much encouragement was given to him in the beginning, for it was hoped that, as argument had been unsuccess ful in repressing High Churchism, violence might succeed. In the matter of argument, the Ritualists had undoubtedly the best of it. for they could prove that while symbolical ceremonies are suited to impress religious truth upon the human mind, they have also the approbation of Almighty God, Who ordered them to be used under the Old Law, and of Christ, who frequently emploved symbolism in order that His miraculous works might make more impression on the people.

Archdeacon Taylor of Liverpool was one of the most strenuous supporters of the simultaneous anti-Ritualistic demonstration which was attempted to be organized by Mr. Kensit. He did not. indeed, openly express adhesion to the plan of creating disturbances all over the kingdom on one appointed Sunday, but from the pulpit of St. Andrew's Church, Liverpool, he denounced the Ritualists Sunday after Sunday while not turn back the cataract. It will the Kensit movement was in proserve merely to show the inextricable gress, and expressed approval of the to suppress Ritualism, appealing even to the zeal displayed one hundred years ago by Englishmen to keep down Romanism, and exhorting his congregation to show equal zeal in suppress ing Ritualism now.

He undoubtedly referred to the socalled "No Popery riots" of June 2-9th, 1780, when Lord George Gordon assembled from forty to eighty thousand persons in St. George's Fields, London, to carry a petition to Parliament for the repeal of certain Acts which relieved Catholics from some of the persecutions to which they had been subjected under the most savage penal code ever invented for the purpose of destroying all liberty of conscience. The mob pillaged, burned and tore down the houses of Catholics, and Catholic churches, and afterward of other people who were suspected of being in favor of extending liberty of religious worship or any degree of leniency toward their Catholic-fellowcitizens. On this occasion the rioters even attacked the four principal prisons of London with battering rams and fire in order that they might be joined by the rabble thus let loose, and at the same time to free numbers of their fellow-rioters who had been arrested for disturbing the peace.

Archdeacon Taylor said in one of his anti-Ritualistic discourses on July 24th that

"This movement has attained such alarming proportions that it must be suppressed by some means, or it would triumph wholly. Ritualism is simply Romanism without the name in the National Church. Its success means the reversal of the Reformation. Its spread has been such that the Reformation is undone, and the Roman Mass restored to a large extent in the Church of Cranmer, Ridley and Latimer. Most of the Bishops are supposed to be in favor of the movement, or at least not opposed to it; while among or at least not opposed to it; while among a large that large that is a reign of "This movement has attained such alarm place, with the agreement that the or at least not opposed to it; while among very substantial difference of belief the parochial clergy there is a reign of

lawlessness, anarchy, and self-will. The people are at length alarmed, and having looked in vain to the authorities for redress, are beginning to take the law into their own hands. Disturbances had taken place in London and elsewhere, and the matter had forced itself on the attention of Parliament. The chief members of the Government, and most of the Bishops, described the movement as the action of only a few extreme men whose zeal had slipped into a few irregularities. Either they are very ignorant of the real state of the case, or they have a different standard with which to measure Ritualism from that used by the great bulk of the people. Parliament dealt drastically with the Church in the 17th century, and swept away both Bishops and the Prayer-Book for a time. Surely Parliament can, if it will, deal with this Ritualistic reaction, at the end of the nineteenth century, and it should do so if the Church is to retain its national character."

It certainly required no small amount

It certainly required no small amount of cheek and self-conceit for this venerable gentleman to speak not only of the government of the day, but of the whole Episcopate of his own Church, with the single exception, we presume, of his own Bishop, as ignoramuses.

The Archdeacon was very careful not to mention distinctly that there had been disturbances in Liverpool itself, as well as in London churches, yet no further back than the previous Sunday, one of the disgraceful scenes, of which he practically approved, had to yield to undue pressure on this point taken place in St. Thomas' church in his own city, and on the very day when he delivered this violent address a similar disturbance occurred in St. Catharina's church, Liverpool, which was participated in by a crowd of four thousand people who hustled and illtreated with fists and sticks two clergy. men, one of whom was the rector of the church, whose hat was battered, and nose made to bleed by the violence with which he was treated till he made his escape in a cab.

Archdeacon Taylor must have been acquainted with the facts of the previous Sunday, and was probably aware that they were being repeated at the very moment when he was expressing hisapprobation of such preceedings, and declaiming against the "lawlessness and anarchy" of the Ritualistic clergy, as if the Evangelical disturbers of public worship were the most lawabiding people in the world, and their disgraceful proceedings most praise worthy, and an acceptable mode of sanctifying the Lord's Day !

It will be some satisfaction to the much abused Ritualists that Mr. Kensit's great plot, which was intended to have been the sensation of the age in the history of the English Church, has turned out to be a tempest in a tea pot, and nothing more.

Even the London Daily Chronicle which has hitherto been friendly to Mr. Kensit, the chief plotter, and which encouraged the anti-Ritualistic demonstrations, has recently expressed its disgust that a seller of obscene books should be the leader of a great religious crusade. It takes this stand in consequence of Mr. Labouchere's expose of Mr. Kensit in his journal, the London Truth, and says that Mr. Labouchere, at all events, is not "a Jesuit in disguise," as the Bishop of Liverpool declared many of the Anglican clergy to be.

The Daily Chronicle says that if Mr. Labouchere's charges are true, Mr. part of a religious reformer; but if they are not true, Mr. Kensit should sue Mr. Labouchere for libel, and he would "be sure to get damages ample enough to secure him a modest fortune.

There is no likelihood that Mr. Kensit will act on this very sensible suggestion, and the reason why is readily divined.

Mr. Kensit is somewhat of a "Sim Tappertit."

AN INSTRUCTIVE DISCOVERY.

An interesting discovery has been made in the St. Mary's parish church of Citheroe, England, which was one of the churches appropriated to the new religion when Anglicanism was introduced as the State Church. A large slab has been found in the pavement on which there are still three of drawn the money leaves him without the five crosses visible which were cut into it for the purpose of consecrating it as an altar stone, and as the stone is a large one, it was undoubtedly, originally, the altar stone of the main altar in the church, but was degraded to a place in the pavement when the altars of the churches were thrown down.

Mr. W. S. Weeks, a correspondent of the Citheroe Times, writes to that journal in reference to the discovery, and makes mention of the fact that many Anglicans of the present day desire to make it appear that Anglicanism, when instituted, did not purpose to change the doctrines of the Catholic Church, but only to free the Pope. Nevertheless, it was continued Church from the Pope's usurped supre- down to the year 1584, when it was macy, and that the Church of England | abolished by Henry VIII, who likewise is thus the same Catholic Church which abolished the supremacy of the Pope existed in pre-Reformation times, and as far as it was possible for him to do

the Anglican ministry a continuation of the Catholic priesthood, properly ordained by bishops who obtained their Apostolic succession through valid orders received by consecration at the hands of Catholic Bishops.

The discovery of the Citheroe altarstone is a new and irrefragable proof of the falsity of all such pretences, and a new justification of Pope Leo XIII.'s pronouncement of the invalidity of Auglican orders.

It was the custom of the English Re. formers to destroy the altars of the churches when they appropriated them to Anglican uses. In 1550, on 24th Nov., an order of Council was issued to Bishop Ridley of London to have all altars taken down from the churches. and tables substituted for them. At the same time it was decreed that discreet preachers should be sent to explain to the people why altars should not be allowed to remain in the churches, in order that their removal might not be opposed with violence.

The stone altars were everywhere removed, and the slabs were either broken or placed in the pavements, as in the Citherce case, or were put to some other disrespectful use. An altar is essentially for sacrifice, and a table for a feast. Thus it was indicated that the Church of England has no use for a sacrificing priesthood, and Pope Leo decided very properly that it does not possess such a priesthood. The puzzle is that there are still some Anglican clergy who think, or pretend to think, that Anglicanism does possess a priesthood. The discovery at Citheroe may open the eyes of some Anglicans to the fact that the Church of England has no more Apostolic succession than such other sects as Baptists, Congregationalists, Methodists and Presbyterians.

THE POPE'S FINANCIAL CON-DITION.

The Italian Government recently turned into the Public Treasury the sum of 13,200,000 francs, due to the Holy Father Pope Leo XIII. under the law of 1871, whereby 2,640,000 francs were to be given annually to the Pope for his support; all the sources of revenue to the Holy Father having been seized upon by the Government when it took possession of Rome in September, 1870.

The law provides that if the sum be not drawn, it shall be put to the credit of the Treasury after the lapse of every five years, and as the Holy Father has never drawn a soldo of the amount thus allotted to him, every five years the Italian Government has the accumulation to add to its assets. In this way, the Italian Government has appropriated the total of about 70,000,000 francs since it took final possession of the States of the Church and the city of Rome.

The Pope's pension is not regarded by the Government as a debt or a compensation for having taken possession of all the property of the Church, the Government maintaining that there is nothing actually due to the Holy Father, as he is to be regarded as a vanquished Prince to whom the victor owes nothing. The State simply regards the pension in the light of a grant for the support of a dethroned Prince to whom it succeeds, and for whose support it makes a sufficiently generous provision. The Holy Father has never accepted this money, because it has been considered that to do so would be an acknowledgment that all claims to the independence of the Holy See were thus relinquished, and that it accepted the situation of subserviency to the usurping civil power : and if Pope Leo XIII. were to accept the pension it would be difficult or morally impossible for his successors

afterward to reject it. The Pope has simply treated the law of guarantees as if it had never been passed : but the fact that he has not any revenue whatsoever, and this is what makes it necessary that he should receive donations from the Catholic world. These donations are usually called Peter's pence, being contributed by Catholics throughout the world for the support of St. Peter's See.

Peter's pence is of very early institution, having been given as early as the year 725 by Ina King of the West Saxons and being called by that name because it was collected at Mass on one of the days set apart by the Church in honor of St. Peter, namely, August 1. But this appears to have been given for the Rome, and not for the support of the maintenance of the English College at

were ruled by the Popes, th derived therefrom sufficed the Papal dignity, and to to administer the affairs of so that there was not any re tion of Peter's pence from But now that all the tempor of the Pope has been taken Holy Father has absolutely except what the faithful ously send him. For this greatly to be desired tha system of Peter's pence s tablished, and no doubt the case unless the indepen Pope be again established to him;the temporal power iently large territory. OWING TO THE recent

D. Shoff, Licence Inspect Middlesex, it will devol-Ontario Government to a cessor to that gentlem those who might be elig position, Mr. L. C. McInt ish, West Williams, h doubt, the strongest cla been always held in high r ability, and was a candi liamentary honors shortl federation. He has been Reformer, and has given and money in advocacy of cause, and has contribu ward the successes of the in that riding. He is Licence Commissioner for and well acquainted with the License Inspector's of There are but few Cat

the License Inspectors of as Mr. L. C. McIntyre is qualified for the position ment is expected

VERY TRU.

We are very fond of h Spaniards as barbarous patronize and encourag but our so called Anglo Sa will follow a poor fox w hounds all day long, ar death without remorse. only kill poor Reynard, b lessly endanger their o well. Now we are no lov agers of bull fights, but that when the Anglo Sax points the finger of scor fighting Spaniards he is verbial pot when it calls kettle black. - Sacred I

SPIRITUAL I

The prosperity of th pends upon the intensity ual life of its members. declines, apostasies, se sies, schisms, and all oth ilv arise, like maggots defectible, by the corpor of the Holy Spirit, but it local Churches may cease fault, to be partakers life, and then they branches, fit only for the speedily fall away fro ine-Church Progress

CHRISTIAN EDU

The Holy Scriptures tion of the literary cu lightened Christian; aith are the foundation the Sacred Mysteries tion of the spirtual life ritual and offices of the foundation of his praye the visible and ornate is the foundation of his e and " psalms, hymns ar which the Gregorian pressions of his predom hese, then, are the l truly Christi -Church Progress.

UNNATURAL R

There never has be never will be, a memb race living on this pla mere nature. Neither existed, or can there ex religion." Man was supernatural order, a that order he ret tion of supernatural tinued to receive sur ance, so far, at least, Those, therefore, who ject the supernaturalof the uplifting of t through Jesus Christ the natural also. Wh "natural religion" natural "religion. M created for a supernas stitution of any lower

and monstrous. - Chu AUTHOR

The supernatural natural order. It i refuse to submit to the and His Holy Church, not even recognize social, intellectual, e