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London, Saturday, October 29, 1898.

CHURCH GOVERNMENT.

The announcement is made that the Rev. Dean Wentworth, Rector of St. David's Reformed Episcopal Church of New Edinburgh, near Ottawa, has been deprived of his parish by Bishop Fallows of Chicago, for absenting himself from his parish for the last three or four weeks without leaving any one in charge. He took holidays, and last week received a letter from Bishop Fallows relieving him of all duties in connection with his Church. While we do not deny or dispute the necessity of observing proper discipline in all ecclesiastical organizations, it is proper to ask how the interference of a Chicago Bishop in a Canadian parish is to be reconciled with the oath taken by Anglican ministers and Bishops to the effect that "no foreign Prince, prelate or potentate hath or ought to have any jurisdiction spiritual or temporal within this realm." Why then does Bishop Fallows exercise such jurisdiction? Is it true he has ceased to be bound by the laws of the Anglican Church, but his Church is an offshoot of the Church of England, having succeeded for a specific object, and the essential laws of Christian Church government should have the same force in the Reformed as in the less modern Church, and Bishop Fallows "ought" not have jurisdiction in Canada.

TURKISH TROOPS WITHDRAWN.

The Turkish troops have at last been bundled out of Crete. The occasion which led to this result was the last outbreak for the massacre of Christians; but not content with the blood of Cretans, they murdered a number of British soldiers whom they surprised, together with the British Consul and his wife, throwing them into the fire and insultingly demanding that the British Government should save them. This led to the sending of an ultimatum to the Porte to withdraw the Turkish troops at once. The demand was made by Great Britain, France, Russia and Italy. The Sultan demurred and endeavored to moderate the demand, but the powers were inflexible and the Sultan at last yielded. The troops were withdrawn on Oct. 20. On the 18th of October seven Mussulmans who were found guilty of murdering British soldiers were hanged publicly. The bodies were left hanging as a lesson to the people, who were greatly impressed and terror-stricken. All the British troops were under arms during the execution to prevent a Moslem uprising.

WILL THERE BE WAR?

The position of affairs in Africa has assumed a very threatening condition owing to the conflicting interests of Great Britain and France. The British Government insists upon the evacuation of Fashoda by the French troops who were found there by General or Sirdar Kitchener when he proceeded up the Nile after the great victory over the dervishes at Omdurman. Captain Marchand refused to evacuate his position without orders from his Government, though his situation, surrounded by hostile tribes, is admitted to be most precarious. It is not probable that war will result from the situation, which will, most probably, be settled by diplomacy; nevertheless, there is reported to be great activity in French military circles, especially at the navy yard and arsenal at Toulon, as if war might break out at any moment. The French iron-clads are getting ready for active service, and embarking war materials. On the other hand the British press are generally very bellicose in tone, and Lord Roseberry's recent speech, in which he promises to support an energetic policy on the part of the Government, has created a great sensation in France as well as in England. It is noteworthy that the London Times, which usually reflects the views of the Government, is very pacific in its utterances, expressing freely

the opinion that there will be no war, threatening as the situation appears at present.

ANOTHER PROPHET.

Usually the prophecies definitely announcing the end of the world have emanated from the Second Adventists, but they have uniformly proved delusive after putting thousands of mistaken believers into a very ridiculous position of watching for days for the expected catastrophe. We have now a prophecy of the same kind from Bishop Kepphart of Columbus, Ohio, of the United States Brethren's Church. A general conference of this Church was held last week in Berlin, Ont., at which Bishop Kepphart stated the world is near its end, and he gave as evidences of this the proposed Anglo-American alliance, the Spanish-American war, and the Czar's peace proposals. It appears that it is all the same whether there be peace or war. It is in either case an indication of the event, when a body is determined to adapt the facts to the conclusion desired. But the Bishop seems to overlook one important factor to his calculation. The Anglo-Saxon alliance and the Czar's millennium are still only among the vague possibilities of the future, and may not be realized in our generation.

JESUITS IN DISGUISE.

The assertion of the Anglican Bishop Ryle of Liverpool, which was practically to the effect that many Anglican clergymen are in reality "Jesuits who have obtained dispensations from the Pope to remain in the Church of England in order to further the cause of Rome," and to which we have already made reference in our columns, has brought the aggressively Low Church Bishop into a very absurd position.

Cardinal Vaughan's attention was called to the statement by a Church of England clergyman of York diocese, and the Cardinal's answer has been published, in which the following paragraphs fairly throw down the gauntlet to Bishop Ryle to substantiate his statement. His Eminence says:

"Now, if Bishop Ryle will give the name of any single clergyman of the Church of England whom he believes to be a Jesuit, I will engage to furnish him with such proof as shall be satisfactory evidence to any ordinary jury of Englishmen that he is not a Jesuit. . . . That there are clergymen in the Church of England who hold and teach nearly all the doctrines of the Catholic Church may be true; but it is simply a lie to assert that they are Jesuits, or that they stay where they are by virtue of a dispensation from Rome."

As a matter of course, Bishop Ryle did not take up the gauntlet, or endeavor to prove his statement. No doubt he wishes to appear before the world as too dignified to bandy arguments with the Cardinal, but the whole world will see that the true reason for his reticence is that he knows this statement to be a falsehood which he cannot substantiate, and instead of receiving the applause of sensible people for having exposed the duplicity of the Holy Father, he will bring upon himself deserved contempt for having publicly asserted a lie which he was too cowardly to attempt to substantiate when called to account.

The Rock, one of the leading Low Church organs, makes an attempt to shield Bishop Ryle by reasserting that some of the Anglican clergy are really Jesuits in disguise, but it takes good care not to accept the challenge to name a single such clergyman, for the very good reason that it knows there is not a single instance of the kind.

The whole case shows how unscrupulous even many of those Protestant clergymen who occupy high positions before men can show themselves to be when they wish to bring odium on the Catholic Church, if they have before them an ignorant audience with strong ultra-Protestant or anti-Catholic prejudices.

FOREIGN MISSIONS.

A correspondent who is a member of the Church of England writes in the Montreal Star of the 30th of September in reference to the report on foreign missions read at the meeting of the Anglican Provincial Synod recently held in the same city.

The writer states that he has had experience in regard to the working of foreign missions, having been many years in localities where these missions were established; and with this experience before him, he denies the statement of the report that the missions of the Anglican Church are in a satisfactory condition. He admits, indeed, that the missions have educational results, but that there are satisfactory evangelical results he denies. If their purpose is to enable the Brahmin children to learn English and to read Shakespeare at the expense of the Christian contributors to the mission, its results are satisfactory; but the only use commonly made of the edu-

cation thus received gratuitously is to seek a Government office, or to write seditious articles in the Hindoo papers.

It is true, according to the writer in the Star, that the pupils at the mission schools learn to read the Bible too, but it is true also that they do so only as a means to the end they have in view, the mastery of English; but it is really despised even by the Hindoos who learn it, because they must do so as a condition of attendance at the missionary school. As a matter of fact, these pupils much prefer Shakespeare to the Bible.

It sometimes, but very rarely, occurs that a Hindoo desires to become a Christian, and in that case the others of his caste set upon him to make him adhere to the caste, or they remove him to some place where his influence will not spread the new doctrine which he has learned.

The correspondent, in fact, is strongly of the conviction which has become so general among Protestants, as the natural result of leaving each one free to put what interpretation he pleases upon the word of God. He believes that one religion is about as good as another, that Hinduism is quite as safe a religion as Christianity, and that "the Hindoos worship God as truly and sincerely as Christians do." In fact, he is of the opinion that the God whom the Hindoos worship under the name Krishna is identical with Christ. Why, then, he virtually asks, should the people of this country contribute toward spreading in India, and other heathen lands, a gospel which is really not taught successfully, and which is not needed?

The missionary, he tells us, is nothing more than a schoolmaster!

In reference to Catholic missions, the Star's correspondent has something different to say. He does not designate them by the name Catholic, but he speaks of them unmistakably when he says: "The missions sent out by the benevolent poor of 'the benevolent wealth of this and other lands.'"

Of the Catholic missionaries, he says: they are more numerous, "with zeal and few wants, with one aim—heart and soul." They "share their scanty meal, taking care of the poor, the leper, and the weak in special homes." This is the work "of the Church which is supposed to be dead, of which nothing remains of its ancient faith but dry bones: This is the Church, and here are the men that devote their means, poor though they be. . . . Those are they whose labors are everywhere satisfactory. Their schools and churches, their charitable homes, their large native congregations are everywhere in evidence. When will Protestant missionaries go and do likewise?"

While we cannot approve of the correspondent's practical contention that Hinduism is as good a religion as Christianity, and as safe a guide to heaven, we must say that as regards the comparison he makes between Catholic and Protestant missions, the picture is not overdrawn. It is the universal testimony of those who know the facts, that the Catholic missions are everywhere fruitful in real results, and that devoted Christians are to be found everywhere in the neighborhood of the mission houses erected whether in Asia, Africa, or Oceania, whereas the warring sects of Protestantism find their efforts fruitless, because with their diversity of faith they produce only confusion in the minds of the heathen.

Presbyterianism has had to complain of its results in Japan, that the astute Japanese, who at first received its missionaries gladly, soon found means to set up a new Presbyterianism which more resembles the Rationalism of Germany, or American Unitarianism, than the strict principles of Calvin or Knox.

The Methodists, too, have had to complain of the inroads of Unitarianism, though they have had somewhat more success in keeping the Japanese to the teachings of Wesley than have the Presbyterians done in regard to the five points of Calvin.

It is claimed that there are about 40,000 Protestants now in Japan. It would be a matter of curiosity to know how many of these accept the fundamental doctrines of Christianity, the divinity of Christ, and our Redemption through His death on Mount Calvary.

A most important means of acquiring interior mildness is to accustom ourselves to perform all our actions and to speak all our words, whether important or not, quietly and gently. Multiply these acts as much as you can in the time of tranquillity, and so you will accustom your heart to gentleness.—St. Francis de Sales.

A NEW CHURCH ON RACE LINES.

There is trouble in the Colored Presbyterian Church of the Southern United States, owing to disagreement on the point whether the Colored Brethren should continue to run their Church on race lines, or should unite with the Northern Presbyterian Church, which admits the colored race to equal privileges with the whites.

Five months ago the Southern Presbyterian General Assembly at New Orleans requested the colored delegates to vote on the question of separation, which carried. In fact it was an invitation to the colored people to leave the Church of the white Presbyterians, and the colored members, who did not really desire separation if they should be treated as members of Christ's body equally with the whites, nevertheless voted for separation, because they were treated as inferiors, and were subjected to many intolerable humiliations, and to practical ostracism in the management of Church business.

Of fifty-five colored ministers, thirty-three voted for separation under these circumstances, and a new church was started under the name "The Separate and Self-Governing Synod of the United States and Canada." Two colored Presbyteries, however, refused to secede with the rest, preferring to endure the humiliations.

But now it is found that the new colored Church is but a weak one, and already there is dissatisfaction in it. A meeting of two Presbyteries of the Church took place at Birmingham, Alabama, at which it was decided to ask the Northern Presbyterian Church to receive them. It appears that only eight ministers were present at this conference, and since it was held, some of them have declared that they now withdraw their request for Union with the Northern Church, nevertheless the incident shows that the colored church though not half a year in operation, is already in danger of another disruption, a situation to which Protestantism has been always liable since it began in Germany.

The courteous yet matter of fact way in which the Southern Presbyterians invited their colored brethren to take themselves away, is remarkable from the contrast presented with the description of the Church of Christ: For the Scripture saith: "Whosoever believeth in him shall not be confounded. For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich to all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Rom. x, 11-13)

The Southern Presbyterians have a different idea of Christianity from that given by the great Apostle of the Gentiles.

GETTING NEW LIGHT.

The Chicago Advance, a Congregationalist organ, states that according to a recent estimate to which it gives credit, there are eleven million children in the United States who are not in any Sunday school. This estimate does not include infant children, but only those who might and should be in Sunday school classes from the primary grade upward.

The ages of the children who are reckoned in this estimate are not given, but it is safe to say that one-fourth of the entire population are of the age who might attend Sunday school. This would give us about nineteen million, so that the total attendance estimated would be only about 42 per cent. of the children of the country.

But the attendance of Catholic children, and especially of those who go to the Catholic parochial schools, is much better than this. Assuming that three-fifths of the Catholic children attend their Sunday schools, we shall have 6,225,000 Protestant children attending, out of 16,375,000, which is only a little over 39 per cent. of the attendance which there should be; and it must be remembered that the figures include those who attend even irregularly, or only once in a while. If we take the regular daily attendance it will certainly not exceed 20 per cent. of the population of school children; and as the influence of the Protestant clergy was used to establish throughout the States a godless system of education, which they succeeded in doing, we have before us the result that over 60 per cent. of the Protestant children receive little, if any religious instruction of any kind, and even a much larger proportion are in this condition, inasmuch as many of the 40 per cent. do not attend Sunday school with sufficient regularity to be instructed efficiently.

As there is no religious instruction in the Public schools, those who do not

attend Sunday school receive no religious instruction whatsoever, except in the very rare case that they receive it from their parents at home. This, we know, is but seldom given because most parents have not the inclination or leisure to spend time in instructing their children, and those who would be inclined to do so, are generally without the training and capacity to be successful religious teachers. This is a gift which is not possessed by the great majority of parents.

The Advance says: "All of these children are not growing up in moral and religious darkness and ignorance, for some of them receive religious instruction at home, but counting these out, there is still a great army who receive no religious instruction at home or in the Sunday school."

This is certainly the case, but we are convinced that the number who are receiving instruction at home, because they do not attend Sunday school, is exceedingly small. Those parents who are willing to spend time in instructing their children in the most important of all sciences—the science which teaches our duties to God—are the very ones who are most careful to send their children to Sunday school. The fact remains that as far as Protestants, or non-Catholics are concerned, very few of the children are receiving religious instruction. What wonder is it that a generation has sprung up in the United States, which knows not God, and that they are practically, if not avowedly living as unbelievers or Pagans? And it is the deliberate influence of the Protestant clergy which has brought about this state of affairs.

The Congregationalist journal which has called attention to the matter well knows that the Public schools were made godless through this influence, and none have labored more resolutely than the Congregationalists to bring this about, both in the Protestant Provinces of Canada and in the United States, and they have brought the last named country to such a condition that the missionaries who are now raising such a turmoil about going to Cuba, and Porto Rico, and the Philippine Islands, to enlighten those who are supposed to be ignorant of the Gospel of Christ, would be much better employed if they were to devote their energies toward enlightening the heathen at their own doors.

To all this we must add that the Catholic children are better provided for in the matter of religious instruction, than the figures we have given above would by themselves indicate. Many of the Catholic children who do not attend the Sunday schools obtain their religious education in the Catholic schools which they attend, and in which there is religious instruction every day. The Catholic Church has not neglected her duty to provide religious instruction for her children. She was always aware that the consequences of neglect in this matter would be disastrous, and though she provided Sunday schools for the children, she was aware that half an hour or an hour in the week is not sufficient time to devote to instruction in the most important of matters, and she was providing religious instruction, while the Congregationalists, Baptists, and others were abusing her as an enemy to education, because she was not satisfied to send her children to "the little red school house" in which nothing was taught but the power of the Almighty dollar, God being completely ignored. Catholics do not object to education, but they want that the education given should nourish morality, and impart religious knowledge, as well as the knowledge of how the price of a loaf of wheat or potatoes is to be computed. From the wall of the Chicago Advance, we may judge that the Congregationalists are beginning to see that they have made a sad mistake by neglecting the religious training of their boys and girls.

PROGRESS OF THE RITUAL WAR.

The Anglican Church Congress which met recently at Bradford, England, had a "singularly pacific session," according to the London correspondent of the New York Tribune; that is to say, it was pacific in comparison with the fierce storm which has been and is still raging on the troubled waters of Church doctrine and Ritual, outside the official synods.

The Congress appears to have been a kind of Noah's Ark in which animals of the most irreconcilable instincts could meet together without gobbling each other up. But this comparatively peaceful state of affairs was attained by the rigid exclusion from the programme of all Ritualistic discussions

which might mar the harmony of the gathering.

In spite of all this, there were several outbursts of passionate recrimination which were with difficulty repressed, especially as the crusade of Mr. John Kensit has set the two parties, High and Low Churchmen, into such a frame of mind that they are anxious for nothing less than to fly at each others' throats.

Lord Halifax, who is one of the most advanced in the High Church party, and whose efforts in the direction of bringing about a peaceful solution of the whole polemical dispute between the Churches of Christendom have been very laudable in their way, though unsuccessful so far, appeared once more in the role of peacemaker, proposing the very practical course of settling the Ritualistic brouhaha by means of a "round table conference" of the representative men of the two great parties in the Church of England, with a view to arrive at some *modus vivendi* between them, which will enable them to work together on questions of common interest.

It is said that the Bishops and the High Church party will favor this mode of settlement, which would promise liberty of action, which is just the thing the Ritualists want, but the Low Churchmen seem to be irreconcilable, and are in favor of war to the knife. They look upon Lord Halifax's proposition as a trap to ensnare them into "Popery" with all its horrors, and it is not likely they will come into the plan. The Ritualists have so evidently the preponderance of reason on their side, that they must win in any conference where the question will be rationally discussed, and this is what the Evangelicals fear. Their appeal is to the popular sentiment which has been formed by the strictly ultra-Protestant training under which the present generation has been reared. That sentiment has but one bugaboo, the Pope, and at any time such an appeal as Mr. Kensit has made to the populace to have recourse to brute force, will secure a large following of "Church Associationists" and others who make up the P. P. A. of Great Britain.

The Evangelicals, confident in having a majority of the rabble at their back, appear determined to have the matter settled by violence and not reason, and so, the preparations for the display of force on the first Sunday of November—Gunpowder-plot Sunday—are going on apace.

The exposure of Mr. Kensit's sale of obscene books, made by the London Truth, and Mr. Kensit's defence of his methods of booming his trade, of which we gave an account in last week's CATHOLIC RECORD, have somewhat cooled the ardor of his followers, but he still proclaims his determination to carry out his programme, and to make an anti-Ritualistic display in one thousand churches on the Sunday indicated.

What cares he for the exposure in Truth? An honorable man would hide himself with shame at so damaging an exposure, but Mr. Kensit glories in his cunning, which he flaunts as if it were a deed of virtue; but whether this be the case or not, it secured to him the profits of an extended sale of books. This with him was the main point:

"For often vice provoked to shame
Borrowed the color of a virtuous deed."

Should the demonstration of Gunpowder-Plot Sunday prove a fizzle, as it is now more than ever likely to be, the cause of the Evangelicals will receive a blow from which it may not recover for years. But all is grist which comes to Mr. Kensit's mill. Whether vanquished or victor, there will be a boom in the trade of obscene literature, and the robustious champion of Evangelical Protestantism will pocket the profits.

It is asserted that, with the exception of Dr. Ryle, Bishop of Liverpool, and the Bishop of Sodor and Man, all the Episcopal body are more or less advanced Ritualists. There is, therefore, a powerful influence against the Low Church party, though most of the Bishops side with the Ritualists, rather through fear of stirring up a hornet's nest in the way of exciting a cry for disestablishment of the Church, than through any particular love for Ritualistic doctrine and practices. A serious turmoil would inevitably beget disgust for the Establishment, and disgust would soon result in the abolition of tithes for its maintenance.

During the Church Congress the Archbishop of Canterbury defended the Bishops from the attacks so frequently made against them of late, that they are apathetic while the Church is passing through a critical stage owing to the Ritualistic innovations.

He manifested in his address a sympathy with the much-Ritualists, but his defence would have more weight with the non-public, if he had been less bitter attack on Sir William Harcourt, he described as an ignorant gogue and a disappointed politician search of a political cry for an election. The Archbishop seemed of the opinion that the Liberals make "no Ritualism" a plank in their next political platform. This is likely to be the case, but even were the Archbishop's tirade in keeping with the Primatial and it pleases only the party, Toryism, who want the clericalence for their next political campaign.

Since the meeting of the Church Congress the Archbishop has addressed the clergy in a series of charges in for the first time, he deals both the issues raised by the Low party.

He declares that the doctrine of Real Presence in the form of the eucharist doctrine of consubstantiation permitted in the Church of England though it is not expressly in the Church standard.

He pronounces compulsory confession of sins to be illegal, but no confession as legal, and no confession is justified in refusing to hear confession when asked to do so. He mends that prayers should be for the dead, but forbids invoking the saints and of the Virgin Mary. On what ground this prohibition issued, it is hard to see, as the Common Prayer certainly in guardianship of the Archangel in the office prescribed for the 29th of September.

On some minor matters, demands certain Ritualistic practices "non-permissible," such as the reservation of the Sacrament and the use of incense.

It would seem that these practices be objectionable if the doctrine of these practices are intended to be a sign and signify may be held cannot look for consistency in creeds of an Anglican Primatial ever, the Archbishop does so approves of the revival of amount of ritual in conformity with the provisions of the Prayer Book. In fact he approves of nearly practices which are condemned Low Churchmen, and which made the pretext for insupportable Kensit crusade.

It is expected that the clergy will conform to the precepts of the Archbishop's views on a point, though he concedes practices which have been in favor. The Ritualists are in with the Archbishop's decision these decisions have given renewed courage for the conflict is expected will occur on the day of next month. The day of the war will be awaited with interest.

MORMONS AND POLY

The Presbyteries of New Brooklyn have sounded a note at the progress which it is Mormonism has been making. The Mormon missionaries are the practice of polygamy given up by their sect in Utah two Presbyteries above assert that it is still continuing not so openly as in former years. In fact is quoted that the Mormons have recently notified its that they should "live to ion." In Utah this means ents of the Church should those unions which are "celestial marriages," and that Mormonism is still as in its teachings as it was odious periods of existence to the existence of are ordered to keep silent ject: juries, being compo mons, refuse to find against those who are accu gamy, and officers will not when complaint is lodged them.

"AMERICAN" CHRIST

We always knew, on the of our Protestant contempt "American Christianity" to Spanish Christianity, but Christianity generally, but surprised to hear from the thionist that it is also sup Christianity of Christ. V creation in knowledge, doubt; but that we beat Himself is not generally kn is, however, a fact. The tionists of last week, con superior knowledge to the says:

"If He (Christ) was as well as the future world as is now here, He could not have t punishment is eternal.

Here is a brand new at "American Christianity" Heart Review.