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EDITORS : REV. SECRGE R. NORTHSRAVES, Author of Mistakes of Modern Infidels.

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LETTER OF RECOMMENDATION.

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UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

The Editor of The CATHOLIC RECORD

London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RE
CORD, and congratulate you upon the manmer in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blossing you, and wishing you success,

he faithful.
ssing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
+D. FALCONIO, Arch. of Larissa
Apost. Deleg.

London, Saturday, December 15, 1900.

A PREMATURE REPORT.

A rumor has been current in O taws during the last few days to the effect that His Grace Archbishop Dahamel of that city has been already appointed Cardinal to fill the vacancy left by the death of Cardinal Taschereau. Enquiries at the Archbishop's Palace as to the truth of the rumor elicited the reply that nothing is known of the matter, so that it is probable the report is premature. Confidence is expressed, however, that at the next consistory, which will take place this month. Mgr. Dahamel's appointment to the Cardinalate will be surely an nounced. It is universally felt that His Grace is eminently worthy of the high dignity, and his appointment thereto would give very great satisfaction.

AN UNFRIENDLY UNION.

All has not been fair sailing in the union which has been recently accomplished in Scotland between the united and Free Presbyterian churches There was a forcible attempt made on Nov. 31 at Whiting Bay, Arran, by the anti-Unionists to take possession of the local Free Church, but the officers of the church barricaded the doors, causing the anti-Unionists to endeavor to force an entry through the roof. Not succeeding in this way, they broke a window, and thus effected an entry, compelling the besieged defenders of the Church to retire before a revolver which was pointed at them. Legal proceedings have been taken by the the Unionists to enable the anti Unionists to retain possession. There are ployed in such a quantity that the nex two thousand defendants in the suit, among whom are all the Assembly men and Trustees of the new church, which has taken the name of the United Free Church. It is claimed by the plaintiffs that the new organization has no right to the property of the Free Kirk.

THE CHRISTIAN BROTHERS

eloquent sermon delivered in St. Patrick's athedral, New York, on Christian education, at the triduum held in remembrance of the work accomplished by John Baptist de La Salle, the founder of the Order of the Brothers of the Christian Schools, gave some interesting statistics of the work done by this self-sacrificing community in the education of Catholic children.

The community of the Christian Brothers was instituted two and a quarter of a centuries ago for the education of poor children. Its beginning was humble, as the first school was established in Father La Salle's own house. But soon other schools were opened here and there under his super vision by devoted men who worked for the love of God and the salvation of the little ones whom they taught; but it was not till the work had progressed greatly, and many schools were in operation, that the community became a recognized religious Order of the Cath-

God's blessing attended the work and there are now 16 000 brothers in the order with 4000 novices and postu-

United States 122 schools and 30,120 ing by a principle. pupils. The other schools are scattered over the world, including all the ally goes into the funds of the city, we other heathen lands.

It is the aim of the Christian Brothers and religious training to their pupils, doing this.

THE ENGLISH CHURCH UNION. The Low Churchmen of London

vere recently made jubilant by a statement in the Dublin Herali, a paper of Low-Church proclivities, to the effect that Lord Halifax was about to enter into the Catholic Church. Tae jubilation arose out of the fact that his Lordship is President of the English Church Union which leads and controls the Ritualistic movement in England, and the Evangelicals were led to hope that the retirement of Lord Halifax would so weaken the Association that it would now become an easy matter to overthrow it. With this object in view, they were glad to hear that they would be rid of Lord Halifax, who is the life of the Ritualistic movement, and plans were made for a determined attack on the Union as soon as it would be officially known that his Lordship had retired from it, but they have been thwarted by the public announcement, just made by his Lordship himself, that he has no thought or intention of becoming a Catholic. The work of the Church Union will there fore be continued as heretofore. Its success in propagating Ritualism has been phenomenal, as it is largely owing to this association that the High Church movement, which is scarcely more than fifty years in existence, has so permeated the Church of England that it now includes fully one half of the clergy and a large percentage of the laity of the Church within its folds.

DANGER IN THE CUP.

A despatch from Manchester, England, states that in that city a large number of persons have fallen sick after drinking beer purchased at different shops. Many patients were sent to the hospitals, among whom a very large number are seriously ill, and some have died from the sickness, which, on investigation, was traced to poisonous drugs in beer. The corporation has warned sellers of the poison ous beer that they will be prosecuted, and there has been a great falling off in the sale of beer since the disease has thus developed itself. It has been known that drugs are often used for the sweetening of beer, and also for the bardening of its taste, or the rendering of it more bitter, and the drugs anti Union party of the Church aganist used are really deleterious, though ious effects are at once perceptible.

The makers of the beer in the Manchester case appear to have miscalculated the amount of drugs they could put into the beer without the noxions effects becoming so plainly noticeable. Daugs are often used also in preparing other liquors for the use of the public and it is well known that it is extreme ly difficult to procure pure liquors from The Ray. Father Walter Elliot, in his the public houses, noxious adultertion being so common a practice. This is one of many reasons on account of which total abstinence is to be highly recommended. Such incidents as this which has occurred at Manchester hap pen from time to time, and they should

serve as a warning against tippling. The dilution of liquors is a common thing even in the liquor stores which sell in large quantities, but though the dilution with water is not honest, it is, at least, not hurtful; but the adultera tion with dangerous drugs is practiced to a much larger extent than the public are aware of, not only in saloons and public houses, but even in the liquor stores which dispense liquors by

TAX EXEMPTIONS.

wholesale.

We notice by the Toronto papers that the Baptist Church of Jarvis street has handed in a cheque of \$275 to the city to pay for the balance of a tax upon the church building, as a pro test against the exemption of churches by law exempt from taxation like all

15 schools and 16,000 pupils ; in the way of exhibiting patriotism and stand-

But whether or not the money actucountries of Europe, South and North may well ask whether this forcing of America, Asia and Africa, extending money which is not due upon the city even to Syria, China, Madagascar, and is really founded upon any real principle of morality. All the other Protto give a thoroughly practical secular the exemption of their churches from taxation, and if the Baptists are right and they have succeeded admirably in all the other Protestant denominations must be working on a false principle are we to think of the primary principle of Protestantism which leads to the universal acceptance of a false moral principle?

small sect which imagines that it alone knows what true morality is. It reminds us forcibly of the Pharisee and the Publican who went to the temple to pray, the Pharisee thanking God that he was not like the rest of men, and especially such a one as this poor Publican, who after all went home justified before God, rather than the Phar-

Churches are as truly educational institutions as are schools, and all who attend Church services and support the Churches are already taxed. It is surely not in accordance with true wisdom to impose a tax upon an institution whose sole reason for existence is to make its members good citizens, nor is it loyalty to our Creator to impose an extra tax on those who worship Him. This is certainly the view generally taken by Protestants, as is evident from the fact that the Protestant Legislature of this Protestant province has hitherto al ways voted down any atbuildings; though churches are taxed for local improvements.

BAPTISM AND THE BAPTISTS.

For the past few years strenuous efforts have been made by the Baptists to propagate their peculiar views and to gain adherents to their sect. We have therefore thought that it would not be amiss for us to say something here on the usages of the Catholic Church in the administration of bap tism, and especially of those points regarding which the Baptists depart

from the Catholic practice. Baptism is admitted even by the Protestant sects to be one of the sacraments of the New Law, instituted by Christ to be the door whereby a man enters into the Church of Christ and becomes a Christian or follower of Christ

The Augsburg Confession, received by Lutherans to this day as their standard of religious faith, says: (Art. 9) "Concerning baptism, our Churches teach that it is necessary to salvation, that it is a means of grace, and ought to be administered to children, who are thereby dedicated to God and received into His favor. They condemn the Anabaptists, who reject the baptism of

hildren, and who aff aved without baptism. In all this the Lutheran teaching is in confirmity with that of the Catholic Church.

The Anabaptists or Rebaptizers were so called because they held that Baptism by the sprinkling or pouring of water is not according to the ordinance of Christ, and is therefore invalid. Hence they rebaptized those who had been baptized in the ordinary way.

The Anabaptists arose in Germany shortly after Luther proclaimed his novel doctrines, and were a sect or offshoot of Lutheranism. German and Dutch Anabaptists coming to England introduced their doctrines there, finding many followers at an early date after the establishment of the Protestant Reformation, and their continental name of Anabaptists was afterward shortened to Baptists, in consequence of which fact many are under the impression that the Baptists were altogether a different sect from the Anabaptists of the continent.

The Baptists in this country claim a lineal successors of St. John the this is a mere pretence without a shadow of foundation. They really belong to the year 1523, and owe their existfrom taxation. Baptist churches are privilege, which Luther had arrogated the classical writers. This is a matter other Churches of the Province; but it tures according to their own light. and to the Church of Christ, which, by was for the purpose of entering a pro- Rebaptism by immersion was their divine ordinance, is the authorized in-There are 1830 schools under the test against church exemptions that principal tenet, but, letting their terpreter of Scripture. care of the Brothers, with 254 916 pup this payment was made. As the law beards grow to a great length and Nevertheless, it is proper to remark ils. The majority of these are in makes no provision for the acceptance putting on garments of rough cloth, that in the classics the Greek word France, where there are 1 450 schools of a tax which is not due, it may be they passed as men of austere habits, baptizo has several significations, viz., with 220,000 pupils; in England, 3 presumed that the city will not draw while they preached against all law, to dip, dye, color, wash, etc. schools and 700 pup is ; in Ireland 15 the money, so that the action of the civil magistrates, the nobility and the In the Old and New Testaments, most instances from the rural districts, seems to indicate that the Evangelicals

community of goods, and the people mean "Immerse, and immersion. Of were very ready to listen to such teaching, closely allied as it is to the extreme Socialistic and Anarchistic doctrines which have made much headway of late years. Such doctrine is always sure to find followers among Law, consisting of imperfect sacrifices, those who are not content with their estant denominations accept willingly position in life, but wish to add to their own stock the property of their neigh-

At Mulhausen in Touringia, Munzer succeeded in making himself the Chief of morals, and if this be the case what Ruler, whereupon he declared war against the nobility, and, raising an army of 40,000 men, he was able to princes, but he was finally overthrown, We have, indeed, no sympathy with Luther himself aiding in his defeat by the self-persuaded piety of a recept and rousing against him the German princes who had embraced Protestantism. (See Meshovius and Sleid's histories of the Anabaptists.)

In 1537 Menno Simonis joined the Anabaptists and became their leader, and under him they took upon themselves the more peaceful character of the modern Mennonites, discarding the turbulence of Munzer and Stork.

The fabulousness of the Baptist's account of their remote antiquity is est river to be immersed, and though further evident from the fact that they are not known to have existed in England until the year 1535, when ten Datch Anabaptists, according to Fox, were put to death (under laws passed of the tables and beds, and not by imby Henry VIII). "Ten repented of mersion. It was a religious rite, not speaks Fox. Afterward, down to 1552, they became numerous, and many suffered death for their strange doctrines. About this time they were the seventeenth century the name tempt to impose a tax upon church Baptists seems to have become their recognized name in England.

The Baptist sect was introduced into America by Roger Williams in 1630. It has, therefore, no history dating back beyond Protestantism, as its advocates would have us believe.

We have dwelt somewhat lengthily on this point for the reason that on it depends a cardinal teaching of the Baptists of to-day. It is with them a fundamental principle that no one who is not himself a baptized and immersed Christian can administer baptism to others. The point now arises : how were Munzer and Stork baptized?

Before they followed Luther they were Catholics, just as other Christians were, and they were baptized by the pouring on of water, and there was no one who had been immersed to baptize them anew; and so, according to their own principles, and those of the modern Baptists, they were not themselves baptized, nor could they baptize others; and all Baptists to day are in the Church in Jerusalem, on the feast the same condition, so that they cannot even ca'l themselves Christians, on | nearest brook, Kedron, was dry, and their own theory.

Let us now consider how should able size within a reasonable distance,

baptist be administered? We do not at all deny that immersion is a valid mode of baptism; but there are two other valid modes which may be used, sprinkling and pouring. The early Christian Church employed these three modes, and as the gates of hell can never prevail against the Church, baptism may be administered in any of these ways of which the Church has approved ; but, for uniformity's sake, and for other good reasons, the mode practiced by the Church in the locality where we live is to be followed, for the Church is the "pillar and ground of truth," which our Blessed Lord commands us to hear, under the gravest penalties for disobedience.

The Baptist contention that baptism must be conferred by immersion rests upon a misconception of the meaning of the Greek word baptizo from which the word baptism is derived. This is not to be decided merely by looking into a modern dictionary written by a man or men who may have had their fabulous antiquity for their sect, some own private reasons for inclining of them maintaining that they are the either toward or against the Baptist teaching. Moreover, the classical dic-Baptist; but it is needless to say that tionaries usually give merely the meaning of the word as used by the old classic writers, with, sometimes, a reference to the usage of the New Tesence to Thomas Muncer or Munzer and tament. But God gave no authority Nicholas Stork, two of Luther's promin- to the modern or any lexicographers ent followers, who, not finding their to decide the sense in which a word is master's teachings to be in perfect ac used when it expresses a new institucord with the law of God, claimed the tion of religion which was unknown to to himself, of interpreting the Scrip- which belongs to the Scripture itself,

mean the Septuagint version. In the Hebrew, tabal rachats, etc., are used.

This is clear from Heb. ix, 10, divers washings, (baptismois) etc., with the perfect law and sacrifice of Christ. One of the washings here referred to is found in Num xix, 18: " A man that is clean shall dip hyssop in them and shall sprinkle therewith all the tent, and all the furniture, and the men that are defiled with touching any such thing. And in this manner begin his war against the nobles and he shall purify the unclean, etc." In Pa. l. 4 we have an evident reference to this ceremony: "Wash me yet more from my iniquity, and cleanse me from my sin " According to St. Mark's gospel vii,

4, the " Pharisees and all the Jews wash before eating (baptisontai, or baptize themselves) and they wash (baptize) cups, tables, brazen vessels, beds, etc. It is certain that they did not immerse themselves into a pool of water every time they eat, nor did they bring their beds and tables to the nearthe cups, tables and vessels could possibly be immersed, it is probable at least that their purification was effected by sprinkling or pouring, like that their errors and were saved." Thus merely used for the material cleansing from dirt, and the Jews used in their purely religious rites sprinkling, pouring, bathing, but not immersion. This may be seen further in Num. xix, 18, known indiscriminately as Baptists or 19, 20, 21; 4 ki. iii 11 (or 2 ki.) 4 Ki. Anabaptists, and at the beginning of | xvi, 13. In the last two passages pouring is the rite used.

The New Testament does not prove that baptism was administered by immersion. It is true that we read that John baptized Christ and the people who came to him in the Jordan, and that they came out of the water, (St. Matt. iii: 6,413). But it must be re membered that in and out are trans lations, and their exact meaning is to be ascertained by comparison with the Greek words eis, apo, for which they stand. The force of these words is to be meant, there was not necessarily immersion here. In any case, the Christian Sacrament is a totally different ordinance from the baptism of John. See (Acts 1.5: xi, 16: xviii, 25, 26: xix, 3,5.) There is absolutely no evidence in Scripture that Christ's baptism was always or at any time administered by immersion. On the contrary it is clear from (Acts ii, 38, 41) that three thousand persons were baptized and thus "added" to of Pantecost, in the summer, when the there was no water of any considerconversions took place. So many baptisms could have been done by sprinkleven if it were possible to suppose that three thousand people would be allowed to bathe in the reservoir whereon the people relied for their supply of water-a most preposterous hypoth-

From what we have said it is clear that the Scripture nowhere commands that Baptism must be administered by immersion, and it is only by the practice of the Christian Church that we can know to a certainty what form of baptism is to used. As we have already stated, three forms, sprinkling, pouring and immersion have been in use from the earliest times. The discipline at the present day in the Churches of the West prescribes pouring, and this mode must not be departed from on private authority.

A GREAT PERIL.

We learn from a recent issue of the Montreal Witness that a startling statement was made last week by Mr. James Noxon, of Toronto, Provincia Inspector of Prisons and Public Charities, to the effect that

" Drunkenness and immorality are on the increase among the girls and young women of Ontario employed in the factories and shops of our cities."

A statement had been made some time ago by one of the Protestant clergymen of O.tawa to the same effect. and Mr. Noxon, being questioned on the matter, asserted the truth of the charge, which he fqualified to this extent, that he said it is true only of the urban, and not of the rural population. He explained that there are from five to ten times as many girls and young the Low Churchmen to allow this latiwomen employees in the shop; and tude, but the more peaceful demeanor factories as formerly. These come in of the press on the present occasion

schools and 3,000 pupils; in Canada, Bap'ist trustees is after all a very cheap clergy. They also maintained the baptizo baptismus, do not necessarily and in the city are removed from the course by the O.d Testament we here The drudgery of the factory and constant nervous tension make them feel the need of amusement and excitement after the day's work is over. These where the Apostle contrasts the Old influences, combined with the constant free intercourse among the sexes. leads too frequently to drunkenness and vice.

As an evidence that there is an actual increase of crime in this direction, Mr. Noxon instanced the fact that the increase this year in the attendance at the House of Refuge is over 50 per cent., made up largely of young girls who have been led astray by falling into one vice or another.

We regret to say that there is good reason to believe Mr. Noxon's statement of the case to be correct. We desire strongly to warn parents from sending their young girls to the city shops and factories, unless they are certain that they will be under the watchful guardianship ofs ome reliable friend or relative who will by careful supervision preserve them from the evil influences above indicated, and other dangers to which they may be liable to be exposed.

Parents should not send their young girls away from home influences at all, unless they are obliged by necessity to do so, and even when such necessity exists, they should not send them away or pemit them to go away, unless the want of home influences be supplied to a certainty by a reliable guardian.

We are confident that wherever Catholic pastors are aware that girls are in positions which may expose them to danger, they will do all in their power to preserve them pure and virtuous in every respect ; but even this care will not supply the want of home influences, and there should always be a reliable guardian to advise and direct girls who are thus separated from their parents. Besides, it sometimes happens that young girls who are thus compelled to live away from home, neglect to make themselves acquainted with the pastor of the place in which they are obliged to work in shops or factories, and thus they are deprived of one of the means whereby they might be protected. and from; and, though immersion may Parents, therefore, should not in any case allow their children to be without a special protector when they are to live away from home.

> THE RITUALISTIC CONTRO-VERSY.

The Anglican Ritualistic trouble is still seething in the pot. Recently a conference was held in London, Eng., under the presidency of the Bishop of that city, for the discussion of the questions which have been so seriously disturbing the Church of England, and agitating it almost to the brink of

There are, of course, violently partisan journals throughout England on both sides of the debated questions several miles distant from where the and while some of the Low Church organs proclaim that the Ritualistic practices complained of should be put ing or pouring, but not by immersion, down, even, if need be, by the violent methods adopted by the Kansitites, some High Church papers are defiant in their tones, and assert that if further attempts at disturbing public worship are made force must be met with force and the disturbers be ejected.

The majority of English journals, however, take more calm view of the situation than might have been expected from the violence which has been exhibited during the last few years in the discussion of the subject.

It is admitted by all that the conference has been barren of any practical result, as the final compromise offered by the Ritualists under the leadership of Lord Halifax was that the first prayer book issued by Edward VI. should be freely allowed to those who might desire to use it for the Communion service, in lieu of the present Prayer Book which has come down from the reign of Charles II.

In case this were permitted, the Ritualists offered to dissolve the Church Union, against which the Low Church party are specially hostile, as it has been the effective instrument in propagating High Church sentiments. The Evangelicals as yet refuse to accept these terms.

The general opinion of the press is that unless a large amount of toleration be shown to the High Church body, by permitting them to use the more ancient prayer books, which allow a wide scope in the use of ecclesiastical vestments and symbolical ceremonial, there will be no peace between the contending factions. It will go hard with

are weakening in presence of th that the Ritualists have develop much strength.

It may not be generally know the first liturgy issued by Edw left the Mass untouched, with ception of an addition by which munion was to be administered people under both kinds. T urgy, issued in 1548, even retain Latin language of the Catholic C but the desire of the ultra-Rei was not satisfied thus, and in new liturgy was put forth in E which was still for the most translation of the Mass, though slight additions were made as a sion to the thorough Reformation prevalent among the Scotch a tinental Calvinists. It was not till 1552, still in the

of Edward VI., that a really Pa character was given to the Con service.

During the reign of Eliza prayer-book was again chang it was not brought to its pres till 1661, a year after the re of the monarchy, when, by t uniformity, its use was preso all the Churches in England. The articles of religion, w

asserted by some writers to h approved by the convocation were forty-two in number, much more readily reconcil Catholic faith than are the th articles now found in the Boo mon Prayer, which were f 1563 as a counter blast to the al decrees of the Council which ended in that same the Ritualists find even th quite reconcilable with the tions of the Christian doctri they believe to be what th Church teaches on many po are controverted by Evange The Prayer Book propos Ritualists for adoption by

commonly spoken of as the by Edward VI., though, as mentioned above, it was in second. That of 1548 was so short a time that its exist to be ignored. The boo however, has some peculi which make it a very diff from that of 1552, and it teresting to our readers to are its chief characteris make it the ideal Book of Istic Party. Its chief features were th 1. The sign of the cros

prefer it is that of 1549,

the present Prayer Book i but only in administerin was prescribed in the Com vice or Mass, in Confirmation Marriage, and the Visits

sick. 2. Consecrated oils we Baptism, and prayers calle for the putting of devils to

3. The Communion se cribed as being "com the Mass," and thus an was given to the calling name Mass. There were and a special Mass or Ec

vice for the dead. 4. All the vestments i celebration of Mass by Ca were prescribed, and lik of a pastoral staff and

Bishop. 5. The sign of the striking the breast as a tion were recommend optional to the people.

6. The communion v be received in the mor the hand, as is the usag Protestants, and the Eu served for the sick.

All these prescription ished in the Prayer which was of such a Po acter that it shocked the it was for this reason there was a new revision compromise between th and Puritanism, which, could be more easily f bulk of the nation that sible if it inclined either toward Catholic nsage.

It is easy to see that, tic offer be accepted, t party will really have and, from present ap highly probable thi actually be the cass. supposed that the bu people are favorable Churchism, though th not go to the length reached by the Ritual party are heartily sic ances created by the so cals, and would be most any agreement an end to the unsee