## Che Catholic kerord.

## VOLUME XIV

ibish national league.
 and

 lovdon, oxtario, saturday, october 10, 1891

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## H 1





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sectarian eccentricities.





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hurprly, nor irmatuml
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| After the aseension of Christ in |  |  |
| seei T irgin d | the |  |
| 1 Mount Calvary | Wh |  |
| deert |  |  |
| as ion |  |  |
| life in |  |  |
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|  | lamentatio |  |
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| the ground, but with her heart in heaven., |  |  |
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|  |  |  |
|  | James to grant him this taver, that eventuanly they agreed to open her | er's Pills, |
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|  |  | Druggists and Den |
|  | $\left.\right\|_{\substack{\text { suman } \\ \text { anold }}} ^{\text {and }}$ |  |
|  |  |  |
|  | Stary yan not |  |
|  | $\begin{aligned} & \text { mg the first teas } \\ & \text { heaven. - L. W. } \end{aligned}$ |  |
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|  | Went as far as the |  |
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|  | to |  |
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| If |  |  |
| Jesus that tears filled her eyes. Even while she wept Gabriel stood before | this |  |
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| recognized | int |  |
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| And immediately the angel left her. |  |  |
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|  | III |  |
|  | and puunp it fors |  |
| to go, he made haste to |  |  |
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|  |  | Dominion Catholic |
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| sent, talki ing of frith, hope and |  |  |
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| The likeness was truly striking at moment. Her voice grew lower |  |  |
| finally she ceased to speak; and whi those about, thrilled to the soul wi |  |  |
| ase son they sho |  |  |
| and engaged in |  | JAMES |
| and sumes. | Ul'a |  |
|  |  |  |
| ated the apartment, and an perfume filled it with subtle sw |  |  |
| Lord had come. Surr ang a |  |  |
| $\begin{array}{l\|l} \text { saints, He appeared to His } \\ \text { Mother, radiant with the maje } \end{array}$ |  |  |
| $\begin{aligned} & \text { divinity. His wounds glitt } \\ & \text { jewels. His face beamed wit } \end{aligned}$ |  | SENT, P |
|  |  |  |
|  |  |  |
| presence and were filled with awe and ecstacy at His nearness to them. Mary |  | CONCOR |
|  |  |  |
| er soul burst its bonds and left her blessed body. |  |  |
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|  | and company |  |

Cile Cintyoltc daver

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| Thions corper |




 London，Saturday，Oct．10， 1891. newfangled liturgies The Unitarian General Conference，
which has been in session at Saratoga，
 use in their pubic worsidip．It hua
been hitherto the fashbion in that C Chuch． ${ }_{\text {as }}$ in many other Protetant churches， as in many oiner Protestant chlow stech
that each minister should follow such
form of pubic wo form of public worship as night suit
best his ancy and that of his congre gation．of course the result of this

 in the dothines which were implied in
them．It it it impossibe that there
should be a liturg，or even an in in

 charchess forms of prayer constructeld
for tho ceasion by the min isiser，equally with thase who have used forms
seribed hy their Chuwches The Church of England hass pre
served，amid all the dissensions of the
 and $a$ desire amony pill partiest to con
form to the dotrrines set torth in th Book of Common Prayer，as the author
ized standard of the church．Thore
ind











 ho ministers may se hereby direeter
ht their radininstratios to keep like We may presume that thin reasone those which have inftueneed the Unitian
ians tod decide now that it is desesirable It will be noticed that in all this，
even outside of what is acknowlecked





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| :---: | :---: | :---: |
|  |  | bably be more beneficial to the country |
| successive generations its authority | a non－ ate into， | from the prohibitionitsts． |
| bers．The Catholic Church |  |  |
| lither $\begin{aligned} & \text { liturgies of which she commands all } \\ & \text { her priests to make use in in the ofering }\end{aligned}$ |  | ＂ORTIIODOXY．＂ OR PROTE |
| priests to make use，in the offering |  |  |
| and in the adminisistration of the sac |  |  |
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| liturgy of their own make upon anll |  |  |
| their clergy．We contend that if there | humanly invented associations，calling to | fore |
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| vested，not in the Westminster divines |  |  |
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| itself $(q .105)$ deelares to be one of the theme |  |  |
| sins |  |  |
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| urel | enness become characteristic of a |  |
| of St．Clement at Rome，built in tho P |  |  |
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| Which shows ancent ${ }^{\text {atiturem }}$ ， |  |  |
| ancient is to be found | p |  |
|  | Iuv |  |
|  | throush the Reichstag．which may be t |  |
| are burning．The altar is decorated | under thri |  |
| much as Catholic altars | clauses which fall under the |  |
| this day．The d | deal with the conditions under |  |
| ar，and the 1 | licenses are to be granted． | History tells us of the resalute though |
| es： |  |  |
| ＂Dominus vodiscum ：Pax Dom |  |  |
|  |  |  |
| priest at Mass in the ninetenth 1 |  |  |
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| esse | cumstances． |  |
|  |  |  |
|  |  |  |
| atholic priest at this day repeats |  |  |
|  |  |  |
| Lorrd be with you．＂） $\mathrm{An}^{\text {i }}$ |  |  |
| tion tells us that the celebrant is st． | hold |  |
| Clement himself，of whom St．Paul，in ， |  |  |
|  |  |  |
|  | Reta |  |
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|  |  |  |
| ebrates Mass nowadays． |  |  |
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| Presbyterians and Unitariansconstruct | than |  |
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| Bat there |  |  |
|  |  |  |
| Presty terian and Unitarian clain hare authority to make newv liturg |  |  |
|  | of liquors when they go to shops to pur－ |  |
| an |  | Congregationalism is，historically， |
|  |  |  |
| who made the Book of Common Prayer |  |  |
| wake litur | bev | ， |
|  |  |  |
|  | ises，under peenaly of having their |  |
| of Public |  |  |
| Howbeit，long and |  |  |
| $x_{6}^{6}$ |  |  |
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| Horneed Chureche | sitteen years of age is forbiden， | to establish Congregational Churches |
|  |  | without any special creed at all，or to |
|  | ${ }_{\text {dial }}^{\text {dial }}$ |  |
| bew |  |  |
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|  | Liq |  |
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| is， |  |  |
| that when tho Bishop and |  |  |
| Ediuburgh atampte | Wabitual drunkards，and those who |  |
| ， | In |  |
| at the dean＇s head the | provide for their families，can be placed |  |
| which she was sitting，saying at the | und | to be retained，some standard of faith |
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| We kiow，of course，hara tho（mi． |  |  |
| will not adopt the Anglican but what assurance have we | be liable to a heavy fine or imprison | The decisions arrived at by these councils were biturly opposed hy the |
| ey will make |  |  |
| the | those who are engaged in the life sav－ |  |
| Christian Chut | ing service or the |  |
| Ce Toronto 2 | are | hiso |
|  |  | twith． |
| cises that mast Protestants would | ing | sthat the creed party had violatel the |
| Ey，also that it has |  |  |
| te viev of पuakers ${ }^{\text {and }}$ |  |  |
| tants for |  |  |
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Christians and save their souls－the
public men who swore they would wrest
the education of child public men whoswore they would wrest
the education of ehildren from the
hands of priests and lider hands of priests and bishop
men，no doubt，got a hearing tain，halls and at some public in certher－
ings，but the sentinent of the cutire ings，but the sentiment of the enti
country went dead against them．An
so it shall be with the＂ Order．＂Its promoters may derive
some teminporary profit by the contribu tions that will flow in while it lasts；
they may even get themselves elected to positions of trust－may become alder－
men or mayors of cities－but when
their true work is known and their actual value as citizens put to the test，
an indignant public will scoff at their annair，jug－handled methods，and the
new order will disappear，as the Equal Rights party，of which not a sound can
today be heard． The Toronto Neers goes on to say ：
＂A high authority in red Orange－
men in this eity describes the new men in this city describes the new
order as occupying the same position
town towards Orangemen as the Jesuit order
holds towards the Catholic Church．＂ This is the first timewe heard author－
atively of Red Orangemen．They are known better，at least among the
uninitiated，as Yellow Billys or True
Blues．Probably the real members are so called from the scarlet cloaks they
wear ofitially ；and no dobut they
occupy a more elevated degree in the occupy a more elevated degree in the
hierarchy of most worshipful grand
masters．But what knowledge can Red Orangemen presume to posssess more
than others，about the position the
Jesuit order holds towards the Catholic Church？It would be well for Chis－
ianity in general if the members of the essuit Fathers，by reticing to hard beds tering a little punishment to the old
man，by a vigorous use of the dis－ yiving on themselves up to meditation
nd earnest prayer for a few hours， and earnest prayer for a few hours，
and spending the rest of the day in
visiting the sick and poor，and，above visting the sick minding their own business．If
all，members of the New Protetant
the mer are determined to rival the
order
Jesuits in effectiveness and widespread infuence they must be ready to buckle
on the armor of selfenial．and in all
charitableness and Cluristian humility show themselves patterns of the Chris．
tianty they would preach to others．
Until they are prepared to do this they must give up all hopes，or rather all
pretensions，of being，for orangemen， The Catholic Churci．
The Toronto Neus further adds： ＂The members of the New Protes
nt order are bound to each other and
ne order by the most cast iron of oatis， nd woe to him whoo violates his obliga－
tion．＂ According to this showing，the new
order must rank not with the God－
fearing，Christ－like order of Jesuits，
but with the Nation The Nihilists of Russia and the
Thugs of India take similar oaths and
$\qquad$
Jesuit oath．＂The Toronto Mail
and other bigoted hheets printed forged such oath was discovered，because
none such ever existed．The Toronto
Mail would escape trial and expense and very serious difficulty if the Jesuit
ath could be found．A little fortune is in the safe of that journal＇s office
waiting the Red Orangeman who will prove that the Jesuit oath ever existed
or that the New Protestant Order
occupies the same＂position towards
Prosestantime the Jesuit

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\overline{\text { PRESBYTERIANTSM. }}
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We would allow the Pan－Presbyter
n gathering in Toronto to pass by i poke there showed better signs
Christianity and less of hostility
ther Churches engaged in the work．If the Presbyterian ministers
are true discipless of the Gool of peace， preach the word，they do not pursue
the even tenor of their way and realize ful are feet of those who＂How beauti－
gospel of Christ．＂It is innce the call feet either beautiful or welcome
that cannot make a step without tramp－
ing hurting somebody＇s corns．
Rev．Dr．Talbot Chambers，for
instane Instance，of the Dutch Reformed Church，
of New York，who spoke at the meeting， ＂We should devise a plan whereby
nll the different bodies of the Presby－
terian faith could be bound closer to－
many useful hints which would pro－
bably be more beneficial to the country
than any proposil which has emanated
from the prolibitionists． $\begin{array}{r}\text { from } \\ \text { TH } \\ \hline\end{array}$
THE DLCAY OF PROTESTAN
＂ORTHODOXY．＂
Even a not very keen observer of the
nature of Congregationaiism not have required at any time in the
past a supernatural gift of prophey
the able to foretell that Congrepation to be able to foretell that Congregation
alism would end in a total denial of
the mystery of Redemption，and，there－ the mystery or kedimpion，and
fore，of Christianity itself．
Congregationalism as a system i
based upon the independence of each local congregation，both as regards the
doctrines which it sees fit to hold and the choice of its officiating minister．
When the vagaries of the human mind

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\begin{aligned}
& \text { clea } \\
& \text { cons }
\end{aligned}
$$

$$
\begin{aligned}
& \text { divergence from the fundamental prin- } \\
& \text { ciples upon which Christianity is based. } \\
& \text { There is no power to control the wan- } \\
& \text { derings of individuals, and to keep }
\end{aligned}
$$

$$
\begin{aligned}
& \text { derings of individuals, and to keep } \\
& \text { them to the faith which was ". one } \\
& \text { delivered to the saints;" for without a }
\end{aligned}
$$

$$
\left.\begin{aligned}
& \text { strong central authority which can } \\
& \text { speak as the Apostles psoke at the } \\
& \text { souncil of Jerusalem- IT hoth seemed }
\end{aligned} \right\rvert\,
$$

$$
\begin{aligned}
& \text { Council of Jerusalem-It hath seemed } \\
& \text { good to the Holy Ghost and to us," } \\
& \text { Acts xv.,)-the believers must be left }
\end{aligned}
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side
to
saidold Puritanisin．
It was at one time a very common
practice among New England Puritan．
to establish Congregational Churche울recognized principle among them th
any particular creed is not to be in
posed upon their body to exclude fro
communion those who＂ffeel religion
Put the inevithle＂esult ofBut the inevitable result of such
mode of procedure was seen in th
alarming spread of Rationalism amon
the clergy and laity alike，and ththe clergy and laity alike，and the
conservatively inclined found that if
any remant of Christian doctrine was
to be retained，some standard of faithshould be adopted，which was accord－
ingly done by Church Councils held at
Andover and Oberlin at a compara－
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s
standing the complaints of tho wathe
that the creed party had violated th
Church was founded，and exerecised a
yranny as intolerable as that of thatfreedom of opinion which they clainBut from the account which has been
given of the recent general Council of


THE CATHOLIC RECORD.


DOGMATIC
THE CHU riaey But

$\frac{\text { october } 10, \text { Is99. }}{\text { DogMatic "Associations" in }}$ dogmatic "ASSOCIATIONS"
THE CHURCH OF ENGLAND.

THE CATHOLIC RECORD

Branch No. 4, London,

C. M. B. A.




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## Hix






