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Discussions in the Church of England.

Episcopal Authority Versus Private Judgment.

—Liverpool Times.

There is no sign of abatement in the religious strife by which the Church of England is specially distinguished. One member of the denomination holds that the other is unorthodox, and, as there is no authority to give a final decision on doctrinal points, the disputes go on interminably. Amongst the latest episodes is the quarrel between Dr. Chavasse, Anglican bishop of Liverpool, and the Rev. R. J. Brockman, vicar of St. John's Anglican church, Tuebrook. The bishop, finding that legal proceedings against ritualistic clergymen are costly, and mostly ineffective, recently intimated that he does not intend to sanction prosecutions, but that he will ignore the existence of such clerics; in other words, that he will excommunicate or boycott them. Mr. Brockman replied to the bishop on Friday last and his tone was thoroughly combative. Addressing a meeting of the East Liverpool branch of the English Church union, he told the bishop that it was easy to speak of excommunication, but that he dare not act upon his words, for then he would lay himself open at law to a charge of libel. He challenged Dr. Chavasse to repeat to a third person what he had ventured to say to him privately. If he did so he would discover that he had made himself responsible for libelous language. Such is an example offered by Liverpool of the dissensions in the Established church. At Devonport the Rev. H. Leeper has been appointed to the vicarage of St. Stephen's. Mr. Leeper was at one time Lord Halifax's chaplain, and twelve years ago published a devotional work which provoked controversy and was withdrawn from circulation. He is now with Lord Halifax furiously attacked by Sir Henry Howorth in the columns of the Times. In terms which indicate a high temperature Sir Henry accuses them of infidelity to the Church of England.

Sir Henry Howorth seeks to impeach the ritualists on the ground of disobedience to the Anglican bishops. They are, he asserts, playing the part of nonconformists by following private judgment as the standard of doctrine. As a student of history he cannot find that any such pretension was ever asserted either in the church of the east or of the west; nor was it asserted until the Puritans introduced the doctrine of private judgment as the only criterion of the Christian faith. The view, declares Sir Henry, was never accepted by the English church. If Sir Henry regards Luther as a Puritan, then we may accept his historical statement, but Luther was scarcely puritanical. Unquestionably the heresiarch asserted the doctrine of private judgment both by word and deed. By word, when he wrote outrageous attacks upon the pope and a vile book against the bishops, observing in this work: "I give you to know that henceforth I shall not do you the honor to submit to you or to an angel from heaven in judging or inquiring about my doctrine." This language sounds very like the doctrine of private judgment! As a matter of fact, Luther set himself against the authority of the episcopate of Christendom, and the Church of England at the "Reformation" did the same, for it revolted from the authority of the Universal church and cut itself off from connection with it. What was that but the exercise of private judgment. We know that many Anglicans still adhere to the idea of doctrinal authority, being vested in the bishops, but they show, at the same time, that the principle of obedience to that authority is with them no more than a mere theory. Sir Henry Howorth pronounces the Anglican bishop of Rochester a heretic, proclaiming to the public that "revived paganism" flourishes in his lordship's diocese, and whilst doing this he states: "From the earliest times the church has held and taught that its bishops (presumably its most educated and responsible men) are the guardians of its traditions and the prescribers of its ritual. On that platform I stand, and it is from that platform that I claim to denounce as disloyal and treacherous and ridiculous the claim of Lord Halifax and his sycophants to displace the authority of the bishops in the English church by his own preposterous obiter dicta." The ritualists are at least quite as loyal to the Anglican bishops as Sir Henry Howorth. Like him, they decline to take their doctrines from individual bishops, but they affirm that they are prepared to follow the collective doctrinal teaching of the Anglican episcopate. Here arises the difficulty which Anglicanism cannot solve.

The bishops of the Church of England are themselves at variance on Anglican doctrines, and therefore cannot secure anything like unity of doctrinal teaching. The standpoints of, say, Dr. Chavasse and the Anglican bishop of Rochester are quite different, and the result is that whilst one is making war upon ritualism the other is assailed for helping to promote it. Considering the absence of any tribunal that can be looked upon in the light of a final court of appeal on doctrinal questions, the only policy by which the Anglican bishops may hope, even in a measure, to spare themselves bitter and constant trouble is that of tolerating every variety of doctrine. There is no other practical remedy for the dissensions. How great is the contrast between this state of affairs and the unity that prevails in the Catholic church. Anglican bishops speak one tongue and have the same race characteristics, so that language and sympathies lead them more or less in the same direction. The bishops of the Catholic church speak many languages and belong to many races. Yet, no matter how far removed from one another in national feeling and political views, if tomorrow they were asked to give a collective decision on any question of essential doctrine they would be absolutely harmonious. This is an extraordinary, a wonderful feature of the life of the Catholic church. Not one of the 300 Protestant sects, small though some of them are, could for a day count upon such a unanimous doctrinal pronouncement from its leaders. With the pope, the vicar of Christ, at their head, the Catholic bishops are a teaching episcopate, and their teaching is obeyed by the many millions of people who constitute their flocks.

Fad For Women.

(Chicago Tribune.)

The boxing girl promises to take the place of the fencing girl.

It is not so graceful and cannot lay claim to "elegance." It will find more bitter opponents. But the society girl has begun to look to the gloves for exercise, and once having looked it is admitted that it would be folly to try to stop her.

In a quiet way the fad got a start in New York and that insured its being taken up all over the country. Now girls are seeking the boxing instructors for lessons in the "manly art."

Boxing does not mean slugging, the fair exponents of the game would have you understand. Neither does it mean black eyes and bloody noses. The girls who box assert that there is no so great danger to their new fad as there was for them in basket ball. To the women who hold up their hands in horror at the idea of a girl learning to box they say that you might as well hold a woman to ride horseback because there are horse races as to say that she shan't use the gloves just because there are prize fights.

In defense of the new sport she says that it trains her eye to judge distances, teaches her a good poise and balance, that it strengthens her heart—which may be a reason for the men to oppose it—and improves the circulation. The boxing girl says it is better exercise than dancing; that it hardens her arms and legs and straightens her back.

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Every time her arms are drawn back to deliver a blow, she says, it aids respiration, and the whole course of instruction adds to her development, and, more than that, to her ability to control herself.

In several gymnasiums the fad has been recognized by having instructors who teach the girls the use of the gloves. A beginning is made with the punching bag.

"A girl who can punch the bag well will make a good boxer," said an instructor. He outlines his methods in teaching his new pupils as follows:

"First, I always insist upon a thorough physical examination and a physician's certificate. Before any boxing exercises at all I put her through a system of gymnastics for about a month, so as to get her muscles trained. Then I teach her how to use the bag. Many of my pupils have one put in their homes, as it takes up little room, and they get many opportunities to use it there between the lessons. Then, too, they keep in constant practice for boxing. The punching bag is a great developer of the arms and shoulders. Girls who are not boxing are using the punching bag. There are all kinds now made—little ones and big ones. There is one that is so made that it takes up little room and can be put in a bathroom. Many of the girls after a cold bath exercise themselves into a warm glow by a short but vigorous punching of the bag.

"Lots of attention must be paid to the footwork. If you are not clever on your feet you will never be a good boxer. All the time that you are boxing you must have most of your weight on the ball of your left foot and balance on the ball of your right foot. You must have that position all the way through, because if you are not in the position to deliver the blow it is not effective. From this position you are able to omove backward and forward with ease and with grace at any time that your opponent should rush at you. From this position you are thus able to side step and get out of her way; at the same time you can swing your left hand for her face.

"The position of the arms and hands is next taught. The right hand must be well up so as to guard the chin and face. The left hand is turned out so as to catch a blow on the back of the hand or wrist, having at the same time the elbow well down so as to protect the stomach and abdomen. You must keep the right hand moving in rotation all the time.

"The left hand is a funny hand. It can be carried up and down, in or out. Most of the work is done with the left hand. You must watch your chance to jump in and deliver a lead with your left hand and step in and guard with your right hand if the other girl delivers a lead with her left. You must watch what the other girl does. During the time you are boxing you must always work to your opponent's left and keep as far from the right as you can. That keeps you out of danger of the right hand punch, and then the only thing you will have to look out for is the left hand lead. The left hand cross counter for the jaw is easy to deliver. Let the left hand lead of your opponent go over your left shoulder and at the same time you step in and deliver the punch to her chin, parrying your own jaw and face with your right hand. Step in close and deliver this and get away as quick as you can and come into position facing your opponent.

"The right punch for the side is given in this manner: Keep moving back and forth on your feet until you get a left lead from your opponent. Throw it up a little to one side, turning her to the right. Then step in and deliver a right hand blow just over the left kidney. This is another dangerous blow, but can be delivered easy. Of course, in practicing, you would not hit hard, and the boxing girls do not hit hard enough to hurt each other.z In the right hand cross counter, as the opponent shoots out her left hand toward you, duck your head and let the blow come over your right shoulder. At the same time step in close and deliver the blow and hug her so that she won't be able to hit with either hand, and unless you are on guard with your left hand she will come in with her right hand.

"Boxing is like a game of checkers. You must watch your opponent's movements al lthe time and get a lead out of her and then make your jump. You must keep a level head and never lose your temper. The motto is 'keep cool.'"

Dedication of St. Joseph's Church, Ogden.

The opening of the new church in Ogden last Sunday marks a new epoch in the history of Catholicity in the diocese of Salt Lake. All preparations for the occasion were on a grand scale. At 11 o'clock Bishop Scanlan blessed the new church, which is dedicated to St. Joseph. After the dedication, pontifical high mass was celebrated by Bishop Scanlan; Rev. J. J. Guinan acted as deacon, Father Hopkins as sub-deacon and Father Morrissey master of ceremonies. The spacious sanctuary afforded ample room for the officiating clergy and thirty small boys, who were dressed in red cassocks and white surplices. Under the glare of the electric light all within the sanctuary was solemn and soul-inspiring, whilst the sweet strains of music that descended from the organ gallery held the immense congregation spell-bound, filling their minds with heavenly thoughts. It was the first solemn pontifical high mass that was celebrated in Ogden. The number of visitors from Salt Lake, who chartered a special train, was 200. To these was assigned the front pews in the church. Full of admiration for the Catholics of Ogden and deeply impressed with their generosity, what they had seen served as an object lesson to them. What the united efforts of a devoted and zealous flock can accomplish, they had seen last Sunday in their visit to Ogden.

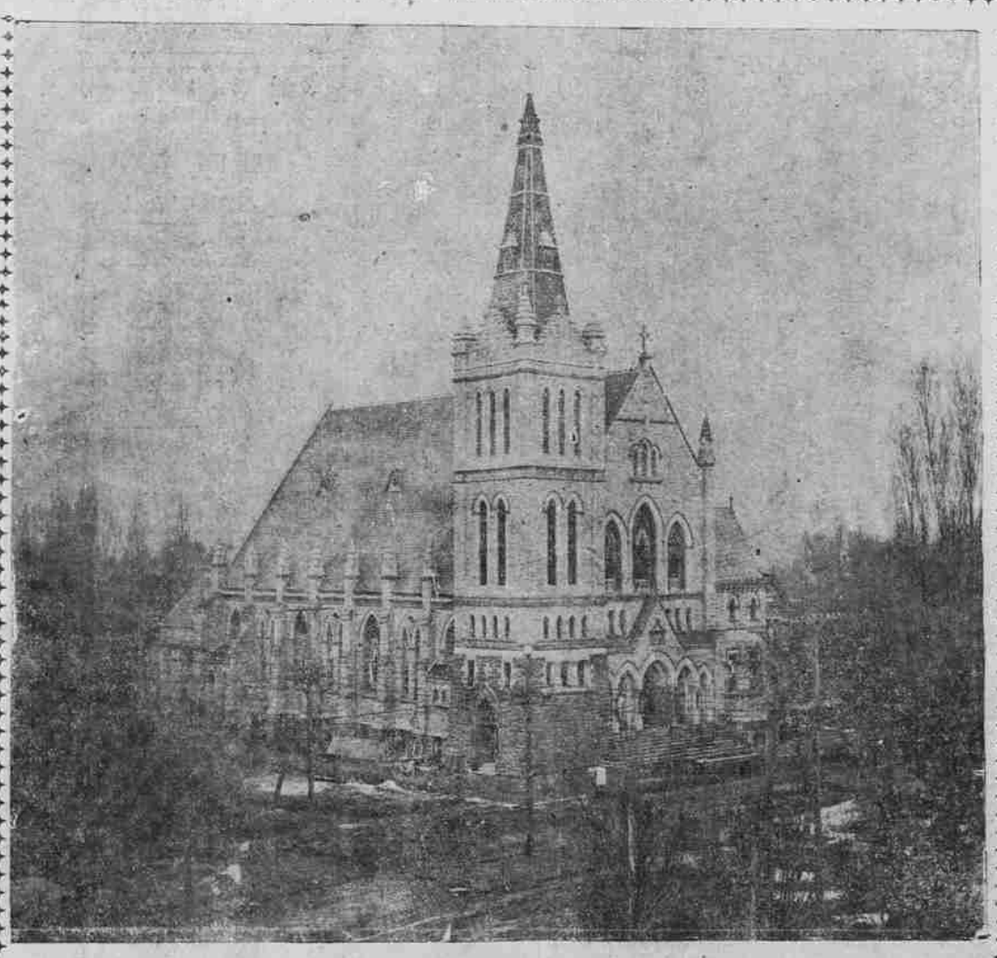
After the gospel, Rev. Hugh Logan, pastor of the Sacred Heart church, San Francisco, preached an instructive and eloquent sermon. He dwelt on the ancient temples built by the direct order of the Almighty before the coming of the Messiah. Their splendor and magnificence, as described in Holy Writ, have no parallel in architectural beauty and design, and are only surpassed in magnitude and grandeur by the temples of nature, carved from the rugged mountains by God himself. He compared the devotion and zeal of the Israelites, in whose temples was contained but the shadow of the realities contained in Catholic churches whose tabernacles are the resting place of the living God, with the faith of modern Christians. To emulate the former should be the ambition of every true Christian soul.

The preacher made a happy contrast between material temples and the temple of the body which contains immortal souls destined to share in the love and joy of the Infinite. The soul itself enveloped in the bodily tabernacle became the temple of the Holy Ghost, and should be kept pure and holy as fitting habitation for the Holy Spirit. The reverend father congratulated the congregation on their successful efforts in bringing the church to its completion, and paid a glowing tribute to the pastor, whom he had known from infancy.

REV. P. M. CUSHNAHAN.

At the conclusion of the mass, Bishop Scanlan expressed his joy at the material progress of the church, and good wishes for the future of Catholicity in Ogden. The new St. Joseph's indicated a healthy growth of Catholicity and he hoped that it was the measure of the spiritual growth of a living, active faith in the souls of the congregation. The splendor and beauty of material edifices do not always indicate the spiritual growth of God's temple in the soul, yet no edifice is too grand for the worship of God. His lordship hoped that the same sincere piety which marked the devotion of the few Catholics who built up the old St. Joseph's church would be perpetuated in the new church just dedicated to God.

After the morning services the visitors were invited to a banquet by a delegation from the congregation of St. Joseph's parish. At 2:30 o'clock in Weber hall refreshments prepared by a committee of Catholic ladies were served to all the visitors. Bishop Scanlan was the guest of honor, and responded to the call of Judge McGinniss, who presided. The remarks of all the speakers were in a happy strain, showing good will and brotherly love.



EXTERIOR VIEW OF ST. JOSEPH S CHURCH.

NOVEL TELEGRAPHY.

British Company Sends 300 Words a Minute Over One Wire.

(London Chronicle.)

A new and advanced system of telegraphing has been on trial between Edinburgh and the London central telegraph office with satisfactory results.

The system is the invention of Donald Murray, an Australian journalist, and is already in practical working in New York, while the German government is experimenting with a set of instruments. A Daily Chronicle representative was fortunate in securing interviews with both the inventor and Mr. Roberts of the postal engineer in chief's department. The former explained the instruments in working in the "Scottish" operating room, and as the ordinary telegraphing relays, lines and batteries are used, the characteristics of the Murray system were easily recognizable. Briefly and devoid of technicality it may be said that the message to be transmitted is placed before an operator working what appears to be a typewriter, having the usual lettered and figured keys, its speed depending upon the operator's capability. A half-inch paper tape passing through the machine is dotted with punctures representing letters and words. Upon the message being completed thus the tape is fed into the telegraphic transmitter, where it is signaled to its destination at the rate of 100 words a minute. By the ordinary duplex system this may be increased to 300 a minute, and over a distance of 1,000 miles a rate of at least 100 words can be maintained.

At the receiving office, as the punctured tape flows out, it is carried into a machine worked by hand, and the message, printed in clear type upon the ordinary telegraph forms, is ready for delivery. If necessary, fifteen to twenty copies may be manifolded by the same operation. The receiving instrument works with extraordinary rapidity, the punctures, representing letters and spelling out words, being made at top speed at the rate of eighty a second, or 4,800 a minute. At this speed, as might be imagined, several clerks are required to collect the tape and turn its symbols into plain print, while at the transmitting end three extra fast typists are kept going puncturing and feeding in the tape. It is claimed that the simplicity of the Murray system is its chief claim to attention, and the French and Austrian authorities are now in communication with the young inventor.

Speaking officially, Mr. Roberts stated that the tests have been "very satisfactory." "We are now making," he said, "in our workshops the apparatus for two complete circuits. One set is already completed and has been installed at Edinburgh and the central telegraph office, London, for practicing purposes, i. e., learning to manipulate the typewriter perforator. On two occasions this week we have got through to Edinburgh to prove the apparatus, etc., and the system will later on be brought into commercial use. There is no doubt that it will reduce the cost of transmission, for its main advantage is that no particular skill is required to work it. An operating room installed with these instruments could be supervised by one skilled operator, in case of anything getting out of order, while the actual workers would be merely smart typists and clerks."

Religious Orders and the French Law.

What Walter Littlefield, a Non-Catholic, Thinks of the Proscriptive Weasures Taken by France Against Religious Associations.

(From North American Review for October.)

Freedom of conscience, so-called, whether religious or non-religious, is probably the most important guarantee of modern civilized society. It is a light which illuminates the past and beacons the future. It protects superstition, but it guides intelligence. It was natural, therefore, that the extraordinary religio-militant demonstrations which France has witnessed this summer should arouse keen interest throughout the world. It was natural, too, that widespread sympathy should be felt for those servants of the Roman Catholic hurch who were the victims of a law which seemed to strike at the very root of individual liberty.

The record of events as transmitted by cable offered encouragement, if not absolute justification, for the sympathy aroused. Between June 27 and Aug. 20, nearly 2,500 schools and seminaries controlled by religious orders were closed by decrees signed by the president of the republic. Often the execution of these decrees was attended by acts of violence. In certain departments, so formidable was the resistance the people offered that the police at the command of the local prefets, was found to be insufficient, and the military was employed. Scenes of great dramatic and human interest took place, particularly in West Brittany and in the Vendee south of Brittany. At Lanouee, 600 nuns and peasant women armed with scythes and pikes defended a school until dispersed by the soldiers. At Saint-Meen, a conflict between the enraged populace and the soldiers was narrowly averted. A school at Plondaniel was heavily barricaded and the lady superior said to the gendarmes sent to expel her: "You see our defenses. You must shoot us before we yield. There will be bloodshed if any one attempts to enter." The lady superior at Landernean convent said: "Like true Bretons, we will yield only to force. The women and other people who ar geuarding the schools night and day have given us a courageous example." The common people were not alone in championing the cause of the sisters. At Sully,t he Marquise MacMahon, daughter of the Duc de Chartres, took her place with the nuns in the local convent and was forcibly expelled with them. In the same manner the Duchesse de Braganza stood by the nuns of St. Benedict. Two officers of the army, Colonel de Saint-Remy and Commandant Le Roy Ladurie, refused to obey orders to expel nuns on the ground that they were Christians first, soldiers afterward.

These are only a few of the incidents attending the execution of the decrees. In the meantime, public meetings were held in various towns where the action of the government was condemned with mighty vociferation. Certain local courts of appeal declared the placing of seals on the school doors illegal. Several magistrates resigned rather than prosecute those who had met the police and soldiers with assault. A delegation of Parisian society ladies waited on Mme. Loubet, praying that she would use her influence with her husband to stop this "monstrous outrage." It was all in vain. Decrees of closure continued to be signed and enforced. By the last of August the work was complete. Every school in France which had not willingly acknowledged the authority of the state had been closed. At the eleventh hour the government made this concession: The schools might be reopened with lay teachers, pending the settlement of the estates.

But what was the exact character of the schools closed?

Why had they declined to comply with the law?

What was this law, its origin, its aim?

Those schools, the closing of which has aroused such profound sympathy abroad, may be divided into three classes: (1) those in which pupils were received free of charge, but which were supported by subscriptions, or by profit from the pupils' work; (2) those maintained as stock companies, deriving their means from the tuition paid by pupils; and (3) those receiving charity pupils as well as paid pupils and supported by various means—direct subscription, tuition, or through stipend granted them by the religious order in whose name they were operated. All came under the generally accepted definition of "private schools," for they were conducted by independent, organized bodies, and capable of producing pecuniary profit.

In denying the right of the state to interfere with the schools, both the Concordat of 1801 and the Falloux law of 1850 were evoked. One guaranteed to the Catholic church full exercise of its rubric. The second made religious education independent of state authority. Popularly, Catholic resentment may be best expressed by the words of the lady superior of the Ascsumptionist convent, in the Rue Violet, Paris; "We deny the right of the government to pay domiciliary visits to our convents. We deny its right to supervise our methods or inquire into our aims. We have nothing to conceal, but a principle it at stake and we mean to defend it."

It seems proper to pause here and consider the other side of the question.

In 1891 the religious orders included 152 male and 1,511 female associations, possessing 16,468 establishments—hospitals, asylums, reformatories and schools. In the last ten years these establishments had increased by twenty per cent.

But neither monarchy nor empire was actively inimical to their aims and ends. With the republic it has been otherwise. Laws have been introduced taxing their properties; decrees have been enforced dispersing this or that order. Still, the orders prospered.

The Association law was the masterpiece of the Waldeck-Rousseau administration. It had three objects in view: to enable the government to declare null and void, without process of law, any association which, in character, design or influence, was deemed contrary to existing laws; to force native associations to recognise the state as their source of power; to force associations in France controlled from abroad to show cause why they should be permitted to exist within the jurisdiction of the republic. An association was defined as an organization "of two or more persons whereby they place in common their knowledge or activity with a purpose other than that of sharing profits." Proper punishments were provided for violations of this law. In the case of an illegal association, its property was to be returned to the original donors or their heirs, as far as possible; to those of its members whose labors had contributed to its wealth; or, finally, it was to be set aside for a superannuated workingman's pension fund.

The bill was passed by a majority of 79 in the chamber and 34 in the senate. It became a law on July 1, 1901. Six months were given the orders in which to apply for authorization. The time was then extended for three months, then for three months more.

Although religious orders were not specially designated in the law, it was obvious that its application would completely disrupt and disorganize their system. Militant societies like the Assumptionists and Jesuits would at once come under the class of illegal associations; the great Latin orders of Dominicans, Carmelites, Capucains, Benedictines, etc.," controlled from abroad, could only receive authorization to operate in France after a most searching inquiry into their methods and aims; other orders must acknowledge the sovereignty of the state.

By Oct. 2, 1901, only 1,779 male and 3,362 female establishments of the orders had sent in petitions praying for authorization by the French government, leaving 11,327 out of 16,468 establishments which made no application. Many congregations—Carthusians, Jesuits, Carmelites, Benedictines, Assumptionists, etc.—were preparing to leave France or had already done so. Among those who had applied for and received authorizaton were the Capuchins, Dominicans and Trappists. Others declared that they would wait events. The Pope, before the passage of the associations law, had in a letter addressed to the bishops of France protested against its principle and aim. He now instructed the orders to apply for authorization oif they so desired.

Last autumn the Waldeck-Rousseau ministry became the longest-lived of any government in the career of the third republic. Mr. Waldeck-Rousseau with drew and was succeeded by M. Combes as president of the council and minister of public worship.

And here a word about M. Combes. Upon his shoulders as minister of interior and of public works, rested the execution of the law of associations. M. Combesll who has been a senator since 1885, is a doctor by profession. He was educated by the Jesuits. His knowledge of church history is profound. He is author of an authoritative work entitled "Psychologie de Saint Thomas d'Aquin." On June 10 he read the government declaration from the tribune of the chamber. Those parts of the address pertaining to the subject in hand are worthy of remembrance:

"Universal suffrage has pronounced. It has approved the conduct of the government, it has returned a stronger majority and one not less determined to hold together. The associations law has entered upon the period of administration and judicial application. The government will see to it that none of its provisions remains null and void. We shall propose to you at the same time the abrogation of the education (Falloux) law of March 15, 1850, and the restoration to the state, without being obliged to revert to a university monopoly, of the rights and guarantees which it now utterly lacks."

As I have stated, the first budget of decrees ordering the closing of association schools was presented to President Loubet for his signature on June 27. This dealt with 135 schools, which were closed. July 4 witnessed a spirited debate on the subject in the chamber. MM. Denys Cochin de Ramel and Abbe Gayraud complained of the force employed by the government. They contended that the schools established since the promulgation of the associations law did not require authorization, and that in any case the government should wait until the tribunals had pronounced on this point before taking such drastic measures against devoted women.

In his reply, M. Combes insisted that the government was bound to act as it had done. The government was resolved, supported as it was by a majority in both chambers, to make the spirit of the revolution triumph in matters of religious policy. It would be absurd if the government, while empowered to dissolve formerly authorized communities, were powerless against the unauthorized. M. Combes added:

"This is the first act, which will be followed by others. It is well that this first act should be unanimously approved by the republicans in this chamber. I am certain that they will do so, for our decree is but the execution of the ministerial declaration which you applauded and which we maintain intact. Republican France has sent here a majority of representatives resolved on securing the definite victory of lay society over monastic disobedience."

The skill to make and that to cure a wound are different things; but the former is one which belongs to most people, and often attracts most attention and encouragement.

Even in the merest worldly sense there is no wiser maxim than "Look to the end."