THE CA' OLIC RECORD.

JANUARY 24, 1903. DEATH OF MR. S. R. BROWN.

We are deeply grieved to be called

upon this week to announce the death

of Mr. Samuel R. Brown, Grand Secre.

tary of the Catholic Mutual Benefit

Association. He peacefully breathed

his last on Saturday, 17th instant. He

had been ill for nearly a year

from a complication of diseases, and

and coming to Canada, they settled in

ondon Township, within eight mile

for his children, as well as aiding them

credit in the business affairs of the con

take their places

Gran

About te

JANUARY 24, 1903.

SAVAGE AND HIS CRIT

The Rev. Minot J. Savage is tarian minister in New York, somewhat known as an author, published several books. Arec iving of his has met with a g criticism, and he replies t his critics-Mr. J. F. Weodio recent issue of the New York this reply he makes some sta against which he challenges against

entradiction. The wording of this chal somewhat embarrassing, for, thas not shrunk from implying safficient scholarship to make t ments, he should not require mount of pretension on the those who cannot accept the disregarding this embarrasen venture to contradict not only statements he refers to, bu others as well. That the re: the better understand the su may state that Rev. Mr. Savas against the doctrine of th and the divinity of Christ, w

part of that doctrine. Savage-Where did Jesus anything about any Trinit, persons in any Trinity, or H in any way related to such Tr Comment-The question is

used for a years as a symbol. " one God in three It is this truth we m the Scriptures and in the write Fathers of the Church, wi ame with the word " person Trinitarians object that it is in the Scriptures, but that d aght not prevent them from that the God they believe in on, nor does it require then that there were no persons i until the word "person" wa A person is a subsistent, inc telligence, and the Trinity there are three such subsist gences having but one and divine nature. It is eviden that you should have asked

gent discussion of the que whether or not Jesus in God, points must be clearly sett ment (or, at least, some one its writers) teaches that Je This involves the scholarly tion of the texts. Second clearly shown that these ment writers speak on the

adequate authority. Comment—Your first poin arly position, because it li to a written record Christ and His Apostles the records no longer istence of the Scripture thority of the Church, w

Church of England back aga'n to The Catholic Record. the primitive truth, and this is what Fublished Weekly at 484 and 486 Richmond street. London, Ontario. angers the Low Church party, the

Bishop of London with the rest. It is by no means certain that in the Price of subscription-\$2.00 per annum. REV. GEORGE R. NOKTHGRAVES. Author of "Mistakes of Modern Landels." Church which the Kensitites are endeavoring to precipitate, they will suc-THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey. ceed in defeating the Ritualistic party, for it has long been admitted that Measrs. Luke King, John Nigh, P. J. Neven ad Joseph S King are fully authorized to re-tive authorizing and transact all other busi-Ritualism has so many followers that ceive subscriptions and transact all other busi-zees for THE CATHOLIC RECORD Agent for Newfoundland, Mr. T. J. Wall. St. fully one-half of the total number of clergymen in the Church of England are Johns. Rates of Advertising-Ten cents per line each more or less Ritualistic at the present moment. Of the other half, there are

ists may gain the victory.

through the coming ordeal.

THE QUESTION OF DIVORCE

LAWS.

so change the divorce laws that divorces

to make them wish to have divorces

more easily obtainable there. While it

must be admitted that there are quali-

divorces more easily attainable. The

in some States are absurdly trivial, and

whole country will be before many

which are accepted by the courts as

It would be deplorable if the same

state of affairs were to be introduced

into England, as will certainly be the

case before long if the United States

laws on this subject be introduced

In Canada we have comparatively

decrees.

Rates of Advertising-Ten cents per line each Insertion, sgate measurement. Approved and recommenden by the Arch-Etshops of Toronio, Kingston Ottawa and B. Boniface, the Bishops of Hamilton. Peter borough, and Ogdensburg, N. Y., and the elergy throughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, ard must reach London not later than Tureday monitog. When subscribers change their residence it is important that the old as well as the new address be sent us. many who belong to the "Broad," and Peace at any price " parties, who will not countenance the Low Church efforts to distrub the equanimity of Church members, and thus the Ritual-

as be sent us. Intor collectors have no authority to stop paper unless the amount due is paid.

EDITORS :

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

is very doubtful that they can be in-Ottawa, Canada. March 7th. 1900. litor of THE CATHOLIC RECORD, duced to join in the Kensitite crusade, Te the Ed and, all things being considered, there

Te the Editor of THE CARDAR London. Ont: Dear Sir: For some time past I have read your estimable paper. THE CATHOLIC RECORD, and congravulate you upon the manner in which it is published. Its matter and form are both good: and a wruly Catholic spirit pervades the whole. Therefore, with pleasure. I can recommend it to the faithful. Bleesing you, and wishing you success.

ithful. by you, and wishing you success. lieve me. to remain. Yours faithfully in Jesus Christ. † D. FALCONIO, Arch. of Larissa. Apost. Deleg.

Matter intended for publication should be mailed in time to reach London not inter than Tnesday morning. LONDON, SATURDAY, JAN. 24, 1903.

We are pleased to know that Mr. J. F. Power, the new Separate School Inspector, will take up his residence in this city. Mr. Power is a most capable Inspector, and will no doubt give satisfaction to all concerned. We wish him every success in his new and it would be well to adopt elsewhere, we responsible position.

AN ANTI-RITUALISTIC CRUSADE.

The anti-ritualistic rectors of London (England) Churches have taken advanage of the feeling of anger aroused in the city owing to the death of John Kensit, who died from a blow inflicted by a chisel which was thrown at him while he was delivering a fiery address at an anti-ritualistic meeting, to inaugurate a new crusade against the Ritualists.

Sunday after Sunday they delivered violent harangues from their pulpits against their fellow clergymen whom they accuse of endeavoring to Romanize the Church of England.

They do not usually name the rectors against whom their tirades are directed, but frequently the churches they have specially in view are so plainly described that their hearers have no trouble in locating them, and such there. churches come in for an interruption of their services by some red-hot Kensitites happy families throughout the country on the next Sunday, after the fashion for the reason that there is no desire whereby John Kensit became notorious.

The Bishop of Lordon has also become a zealot in the same cause, and he the people of England still regard the is making great efforts to induce ritual- Canadians with a certain amount of istic rectors to cease imitating Catholie rites in their churches. In a pastoral ials, but they would act more wisely by letter recently issued he threatens to following the colonial example in this prosecute the rector of St. Ethelburgas, matter, than by imitating the laxity of who refuses to desist from certain ritualistic practices which he has introduced their superiority over us in everything. into his church.

In the nastoral letter referred to the

The purpose expressed by Christ in these texts is that the unity of His Church may attest to mankind - to the whole world-His divine mission as our Redeemer and Saviour. It could not coming contest between High and Low have this effect without unity of faith in one sheepfold and under one shepherd.

Hence Christ Himself said : "Other sheep I have which are not of this fold : them also I must bring ; and they shall hear my voice; and there shall be made one fold and one shepshall be made one fold therd." (St. Jno. x. 16.)

As regards the necessity of unity of faith in the Church of Christ, we have the assurance of the Gospel that the Word, Who is Jesus Christ, came on earth "full of grace and truth," and grace and truth came by Jesus Christ." (St. Jno. i., 14-17).

Christ Himself declares that "God is to be adored in spirit and in truth," It is probably true that a majority of and when the woman of Samaria, with whom He conversed at the well said to the lay element have not advanced in Him : "I know that the Messias cometh, Ritualism so far as their clergy, but it Who is called Christ, He will tell us all things," Jesus declared the correctness of this by saying : "I am He who am is strong reason to believe that the speaking with thee." (St. John iv., Ritualists will pass triumphantly 23-26.)

The Paraclete or Holy Ghost, Who was the apostles "forever," whereby their successors are included, is called "the Spirit of Truth whom the world cannot An agitation is going on in England to may be obtained for other causes than Him because He shall abide with you, and shall be in you." But the Parathe single one which is now recognized by the courts. It would appear that clete, the Holy Ghost, Whom the Father the example set by the United States will send in my name, He will teach you all things, and bring all things to your is operating on the people of England mind whatsoever I shall have said to you." (St. John xiv., 16-17-26.) "But when He, the Spirit of Truth, is come ties in the American character which He will teach you all truth . . . must say it would be a deterioration

show you." (xvi., 13.) and not an improvement to make causes for which divorces are granted cause thoughtful people to fear that the years a sink of corruption and vice. a few more to those above quoted. Already the country is deluged with

husbands and wives who have been separated from each other and with throughout all nations are those which mysteries of God." (1 Cor. iv. 1.) children who are living in a state of full or half orphanage through one Christ taught them : or both parents are living, this

"Go ye, therefore, and teach all condition of affairs having been nations teaching them to observe all things whatsoever I have nations brought about by the trivial reasons commanded you; and behold I am with you all days, even to the consummation of the world." (St. Matt. xxviii., 20.) sufficient for the granting of divorce

St. Paul commands the Ephesians to be "careful to keep the unity of the spirit in the bond of peace: one body, and one spirit, as you are called in one hope of your vocation, one Lord, one faith, one baptism, one God and Father of all who is above all, and through all,

and in us all." (Eph. iv. 3-6.) Continuing, the apostle enumerates

various offices which Christ instituted among the people to introduce a laxity in His Church: of the marriage tie. It may be that "Some apostles, some prophets, and

others Evangelists, and others pastors and teachers.' But the object with which all these contempt because we are mere colondegrees of authority and work were instituted was

" For the perfection of the saints, for the work of the ministry, unto the ediour neighbors who pride themselves on fication of the body of Christ till we all their superiority over us in everything. They are certainly not superior to us knowledge of the Son of God that we may not now be children in this matter, and there may be other to and fro and carried about by every wind of doctrine in the wickedness of men, in craftiness by which they lie in wait to deceive."

THE CREDIBILITY OF RELIGION. lession, the Discipline of the Methodists, and the Regulations of the Baptists; but Divine Revelation to him Mr. W. H. Mallock has issued a new book entitled "Religion as a Credible " that is supreme," and he finds "that the Baptism which was founded by our Lord Doctrine," a general idea of the conwas Baptism by immersion. And yet, even after this firm stand. he admits that "it does not stand

for regeneration. It is a form, and if they charge the form, they have nothing left." Baptism is a mere form, then ! And

for a mere form the Baptists will hold aloof from Church union with those who will not be dipped ! The Rev. J. L. Gilmour, also a Baptist, similarly shook his head" significantly when asked if he would concede the distinct attitude which marks the Baptist Church on the question of "adult Baptism."

On the other hand, the Rev. Mr. Gordon declared that the Baptists have no creed. They have statements which are merely tentative. It would seem it should be easy, then, for Baptists to enter into a union in which every belief would be tolerated, and it is just such a union as this that most of the ministers favored, a Federal Union

in which all shades of belief, Church promised to come to earth to enlighten government and ecclesiastical discipline would be allowed-with the exception of the teachings and practices of the Catholic Church, the only Church receive but you shall know which has preserved one faith through the centuries which have lapsed since the days of the Apostles ! The only Church which can prove that she possesses a ministry which has come down from the Apostles."

We do not wish to throw ridicule on the aspirations of our non-Catholic brethren for unity. It is a good aspiration in itself, but we are convinced and the things that are to come He will that they are seeking in a wrong direction for what is truly a good thing. From all this it is clear that the The only true Christian union which unity which Christ requires in His can restore the whole Christian body Church includes unity in the belief of to its primitive ideal is a union with what He and the Holy Ghost have the Catholic Church, which may easily taught to the pastors of His Church, be shown to have preserved in every and the passages by which this is shown age the teachings of the Apostles, and are numerous. We shall here add but possesses to this day the pastoral succession of which St. Paul said : "Let a The doctrines and practices which the man so account of us as of the ministers apostles are commanded to preach of Christ, and the dispensers of the

should never have fallen away.

ies from England as to the settle-ment of the Irish question. There always has been an Irish question and there always will be while a pack of rapscallions can live without work raising a patriotic racket. The English people while paying heavy rent and taxes, will not submit to increased taxation to place the Irish peasant in a much better position than is the ordin-Englishman. And why should they? During the entire memory of anyone now alive the hat has been going round all over the world for the Irish people and as a consequence now among fairly well

terts of which, we may presume, is to be found in the columns of the Literary Digest of January 3rd. From the extracts there given, and the commentaries thereon made in the London Academy and Literature, and fairly infer that Mr. Mallock, competent

as he may be to write on the elements of worldly success and prosperity, is at sea when he deals with religious subjects, and that he should have confined himself to writing treatises on the subjects with which he is best acquainted : for he has surely made a muddle of the question of the credibility of religion. He asserts that religion in man depends upon an assent to three proposition: 1st, that there is a living God who is worthy of religious emotion, and is able to take account of it : 2nd, that the will of man is free: 3rd, that human life does not cease with the dissolution

of his physical organism. So far, indeed, as the first and second f these propositions are concerned, Mr. son of Mr. John Brown, a much reof these propositions are concerned, Mr. spected farmer, who, by thrift and industry, provided a comfortable home Mallock is correct.

If there were no God there would be no religion necessary, as religion in a subjective sense consists in the veneration with which man regards and which he offers to God.

If man were not a free being, he could not himself show this veneration, as it would come entirely from his Creater. and the act of homage would be really shown by the Creator to Himself.

But the religion of man does not depend entirely or necessarily on his expectation of a reward to pe given him in a future life. Being a rational creature, man's homage might be given to God either on account of God's infinite perfections or through gratitude for favors received from Him. Religion, therefore, does not necessarily depend upon the reward man expects to receive, though the fact that we know of the immortality of our souls, as revealed to us by God, is an additional incentive to our worship of Him.

But Mr. Mallock's chief error is the supposition that the only way by which we can properly arrive at a belief in the truths we have mentioned as well as other truths of religion is by a mental process which he calls " a practical synthesis of contradictories." This he explains to be that "we must assert a doctrine absolutely opposed to the doctrines of science which we are compelled that we ought to gulp down these contradictory propositions which constitute his "synthesis of contradictories."

One truth cannot contradict an. other. Hence the truths of religion cannot be contradictory to the truths ascertained by scientific investigation. In The direct purpose of religion is not to teach the physical sciences, but to bring man to know, love, and serve God on earth that we may hereafter eternal kingdom.

There are, indeed, in the holy Scriphe performed his duties that there tures points of contact where their was not in the twenty-three year which he had been secretary teachings have a connection with or a the slightest inclination on the part reference to matters which relate to the membership at each convention truths otherwise known or knowable : place any one else in nomination istory, biography, geology, geotion. His duties were formed in the most painstaking manne graphy, astronomy, etc., but in such and his intellect was a mine of informa case it should be discoverable, and it tion in all matters pertaining to the laws or usages of the society. As editor of The Canadian, the official organ, his has usually been discovered, that the facts mentioned in Scripture when articles every month were looked for-ward to by the members with much properly understood, are in no wise contradictory to or inconsistent with interest. the truths disclosed by science or Mr. Brown is survived by his widow, history.

munity. Our late Grand Secretary chose school teaching as a profession He was a ripe scholar, and, besides was endowed with great natural ability. The little country school in which h first labored gave us remarkably su cessful men in after years. find him employed as head master of St Peter's Separate school in London, and mest worthy and successful Catholi merchants and professional men wh attended St. Peter's sch ' twenty years ago will say that the early train ing they then received was the requipment by which they forged t to the first rank in business affairs In 1879 the Catholic Mutual Benefit A sociation was introduced into Cana from Detroit, Branch No. 1 being forme in Windsor. Other places took ork, St. Thomas, Amherstburg, Lo Brantford, etc., until enough bran had been enrolled to entitle Canad to a Grand Council of its own. At the first meeting of this body Samue R. Brown was selected This position he filled Recorder. very able manner for about eig

materially to

ears, the work being done after sch hours. The society spread so rapidly however, that his whole time was quired, and he was forced to resign 1 position as school teacher. From th ime the C. M. B. A. sprang forward with leaps and bounds, and in a few year branches were to be found in almo every parish from Halifax to Vancouve An able Grand Secretary and an exec tive committee composed of the brightes to accept." Yet Mr. Mallock contends minds in its ranks made the Association a power for good amongst the Catholi people of the Dominion. About the years ago it was deemed advisable pake the Canadian section independe of the American branch. This actio seemed to give a new impetus to th Canadian members, and a still mor rapid increase of membership followed the management of all thes enterprises, in the condifferent duct of the Association Mr. Brown was the master mind guiding every thing, and the old members will have special recollection of the thoroughne

dwell with Him in the happiness of His and promptitude of his work. So well satisfied were the Delegates at Convention with the manner in which

patiently bore his great sufferings with the New York Saturday Review, we may resignation to the Divine Will. When. ever he was given a little respite from suffering he attended to his duties in the head office of the Society, for his heart was in the work, and up to within a few days of his death his mind was constantly engaged in mapping out lines of procedure for carry. ing on business as in the old days of Many a time his health and vigor. the writer was touched to witness his anxiety that every detail of the business should be carefully attended to while he was suffering. His indomitable will power remained with him to the last. His indomitable will Mr. Brown was born in Newcastle England, fifty - eight years ago, his parents being natives of Kilkenny, Ire land. Leaving the old country in 1847

words, but about a truth, a which the term "Trinity" stands for sons. pressed by for technical terms.

Savage-It there is to be must be shown that the

self informs us that all the e found in that record, the early Christians believ they found written in the ment they could have belie othing of Christian truth, Testament, as we have it, existence for them. It wa after their time before it what books constituted the ent. Your theory of lim dence of Christian doctrin ten record would have m sible for those living in the ic age to know what Christ tles taught or to prove any authority, for they had no As those early Christians eved the teaching, and Christ without the writt them, it follows that t not, as it was not to t means of coming to a Chistian truth and law. Christians acquired the through tradition and th the Church which Christ teach, and required His hear. They did not lear ence of the Church from t on the contrary, they lea

Any patching up differences between sects which have been made by men, can never recreate the one Church which Christ established, and which, being built upon a rock, and having Christ abiding with us forever, could never fail. The one Church of Christ existed when modern sects refused obedience to it and fell from it, and it still exists and is ready to receive them back to the one feld from which they A HATER OF IRISHMEN. "I place little credit in the stor-

Bishop denounces "the appearances in churches of what he is afraid he must call Roman doctrine and practice. For this reason," he continues,

"I have been obliged to address a formal monition to a certain parish priest to refrain from the use of a rosary in the pulpit, the use of the service of the benediction with reserved sacra-ment, the cult of the Sacred Heart, the invocation of saints, and the devotion of the Blessed Virgin as part of the public service.

The Bishop intimates that, if the contumacious clergyman referred to does not obey his order, he will proceed against him in the courts.

A plainer admission than this could not be made that the teaching and government of the Church of England is entirely subject to Act of Parliament, and not to divine law and revelation.

.....

The large number of religious practices enumerated by the Bishop as being used in St. Ethelburga's Church shows to what an extent Catholic practices, which have been in the past demounced as superstitious or idolatrous, have been restored in many parishes of the Church of England. The clergy who have thus restored them have done so conscientiously in the conviction that they form a true part of Christian worship, having been practiced in the Church when all admit that the Church of Christ was pure in doetrine and practice. They have ascertained this to be the case by studying the writings of the Fathers of the Church of the earliest ages, and of every age, and have thus reached this conconclusion, which is indeed incontrovertible. It follows, therefore, that the Catholic Church has preserved " the faith once delivered to the Saints," and their brotherly love, but there is also imthat it was the Church of England which plied a unity of belief, and submission went astray by rejecting these truths. The clergy who have made these dis- Church as established by Christ under

respects also in which their superiority is rather imaginary than real. -----

CHRISTIAN UNION.

The Montreal Witness of Jan, 10th contains a collection of opinions, supplementary to others which were given in a previous issue by clergymen and laymen of various Protestant denominations, on the question of the union of these religious bodies into one Church. This collection of divers opinions has

been termed a symposium on Church union.

The general sentiment among those who have thus responded is to the effect that a union of these Churches is quite within the limits of possibility and is very desirable.

It is generally admitted by these gentlemen that the intention of our Lord in establishing a Church was that it should remain one.

It was the ardent prayer of our divine Saviour for His disciples to the end of time, and not for His Apostles only, that they should be one :

"And not for them (the Apostles) only do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me, and in thee ; that they also may be one in us : that the world believe that Thou hast sent Me. world ma the glory which thou hast given Me, I have given to them : that they may be one as We also are one. I in them and Thou in Me : that they may be made perfect in Me ; and the world may know that Thou hast sent Me, and hast loved as Thou hast also loved Me. (St. Jno. xvii. 20-23.)

From this we infer rightly that the disciples of Christ should be one in to the teachings and precepts of the Church, Montreal, says :

coveries are endeavoring to bring the one head in heaven and on earth.

We are then warned to:

"Perform the truth in charity that we may in all things grow up in Him Who is the Head, Christ alk not as also the Gentiles walk in the vanity of their mind, having the understanding obscured with darkness. alienated from the life of God through the ignorance which is in them." (Verses

Again St. Paul tells us to "stand firm learned whether by word or by our epistle." (2 Thess. ii. 14.) Elsewhere in Gal. i. 8-9 the same

Apostle declares twice, to render his words more emphatic:

"But though we or an angel from heaven preached a gospel to you beside that which we have preached to you, let him be anathema.

The necessity of adhering to "the faith or true teaching once delivered to the Saints" cannot be more clearly expressed than in these passages . of Sacred Scripture. But how differently do the clergymen speak who have furnished the pabulum for the Witness symposium!

They speak of giving up the distinctive doctrines of their sects, for the sakes of effecting an outward appearance of union, as complacently as if they were only haggling on a few cents more or less on the price of a ton of coal or a cord of maple.

The Baptists appear in this connec tion as the most "bard-shelled" of any of the denominations. On the point of "Baptism by immersion" they appear to be most inflexible. Thus the Rev. J. A. Gordon, of First Baptist

"The (Anglican) Prayer Book is admirable, so is the Westminster Con-Him.-Golden Sands.

d intelligent p where the mere mention of an Irish grievance produces a very tired feeling indeed."

Would it not be more correct were the ugly and ungentlemanly expression " rapscallions " applied to the descendants of the carpet baggers who came to Ireland centuries ago, and, with the aid of English bayonets, robbed the people of their lands ? Would it not be well, too, were the governing class in England to give these "rapscallions" an opportunity of governing themselves

as we do in Canada? Most certainly and hold the traditions which we have they could not make a greater failure of it than has been made by the Downing street people and the landlord agents in Dublin Castle. Some years ago a Roman philosopher neatly hit

the nail on the head at a dinner given in Dublin. He said that after travelling through the island " he found the Irish a nation of geniu-

ses, surrounded by a nation of blockheads, and the blockheads were the masters." We are not prepared to go so far, as a large class of the English people are fair-minded and honorable, but the plockheads are in the ascendancy. The Mail and Empire writer undoubtedly belongs to this class. We would ask him to remember that

the reduction of Ireland's population in fifty years from 8,000,000 to 4,000,000 is proof positive that there is "something rotten in the state of Denmark.'

> God's eyes follow us when we visit His little ones, His poor or afflicted creatures; He sees why we do it, He is gratified with the happiness we afford these creatures so dear to Him, and He s touched, so to speak, as a mother is touched when she sees us caress, amuse

or comfort her little ones. Let us pro-fit by such a moment. Charity has prefer to regard it. Thus we infer that there is no place made our souls holier, purer and more for the " synthesis of contradictories ' pleasing to God ; then let us profit by which Mr. Mallock tells us is inseparsuch a time to lay our requests before able from belief in Christianity.

fact.

Iond.'

attacked by the enemies of Christianity

as unscientific, may be easily recon

ciled with all thy discoveries of modern

science, whether we regard it as a his-

tory of events as they occurred, or as

two sons, John and Frank, and two As a case in point we may mention daughters, Miss Brown and Mrs. Anthony Tillmann; also by two brothers, that for a long time it was maintained residing in London, James, licence co by infidels that the invasion and plunmissioner, and Richard, boot and shoe dering of Jerusalem by Sesac or Shishmerchant: to all of whom we extend ou heartfelt sympathy. Solemn Requiem Mass was celebrated hak, King of Egypt, recorded in 3 Kings viv and 2 Paral, vii, (Protestant Bible

at the Cathedral, for the repose of the 1 Kings, 2 Chron.) was contrary to departed soul on Tuesday at 9 a. the celebrant being Rev. J. T. A Egyptian history. It was not contrary, but Egyptian monuments had not been ward : with Rev. Father Egan. deacon and Rev. Father Emery sub-deacon-Rev. M. J. Tiernan, P. P., of Mount discovered relating to that historical Carmel, formerly Grand Trustee of the This piece of Egyptian history was C. M. B. A., was present, as also were: Messrs. W. J. McKee, Grand Treascleared up by a discovery in the last urer, Windsor; W. J. Boland, Toronto, John A. Murphy, Cayuga, Law Committee; Dr. E. Ryan, Supervising half of the nineteenth century of an Egyptian monument which relates the same fact in the usual Egyptian style. Medical Examiner, Kingston; Hon. F A picture of the reign of Sesonchis (the R. Latchford (Commissioner of Public Scripturnl Sesac) shows a number of Works for Ontario), Solicitor for the Grand Council.

captive Jews with unmistakable Jewish The funeral took place to St. Peter features, and an inscription tells that

emetery. The pall-bearers were : Messrs. this represents the victory of Seson-J. Murphy, barrister ; J. E. H. Howison, Assistant Grand Secretary C. M. chis over "the King of Juda," "Melek B. A.; Thos. Coffey, publisher CATHO-LIC RECORD, P. J. Cook, James Wilson, We may also mention here that the history of Creation as recorded in Genand John Forristal. esis i and ii, which has been fiercely

Iteland and Leo.

Ireland's celebration of the Jubilee Year has not been limited to the addre of the parliamentary party to the Holy Father and the pilgrimage. Every diocese in the country has sent special a devotional consecration of the days of offerings of Peter's Pence, which prove the generous loyalty of the peop the Holy See. Among the pre the week to Almighty God, our Creator, the Holy See. Among the prelates received in private audience by the Holy Father during the last week was the Bishop of Killaloe, who, on behalf of one of the year. in which light some [commentators of one of the very poorest of Irish dioceses in the country offered Pope Leo a Jubilee gift of \$5,000.-Vox Urbis in N. Y. Freeman's Journal.

them was as patent a istence of this Republic i

In view of these facts that Rev. Mr. Savages's vestigation he proposes ten record is as unschola be to seek the interpreta cation of the Constitut tories of the United S of seeking them in the c Supreme Court.

Our purpose in of first condition for an int sion of the doctrine of t not to object to the Scr imply to take the Uni to task for proposing condition of discussion with equal propriety, remark that the texts in scholarly interpretati interpretation is well way, but an authorita tion is what is required one agency on earth tha This agency is the Chu by Christ to teach an words — an agency and was in full ope word of the New word of the New ' written. Christ requ to this, His Churc alty of being considered publicans. Her author His authority, and she court only competent earth in all matters Founder's revelation a If the constitution

States were left to sc tations alone there we confusion and conflict day; all wrangle, en nothing ultimate. authoritative interpre Supreme Court, and th Appeal to scholarly is, to private ju peal to a court that c iltimate and authorita can never say its last ject. Every man wh into a disputation as the necessary scholar fact that his opponen as evidence of lack