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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900. To the Editor of THE CATHOLIC RECORD, London, Ont.: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

CRIMELESS IRELAND.

From the eagerness with which the Salisbury Government has had a new Coercion Act applied to the strongly Nationalist counties of Ireland, one would suppose that these counties are teeming with crimes which require most stringent legislation for their suppression.

In the reports of the Quarter Sessions for Westmeath, Kerry and Tipperary, these counties are said to be almost "crimeless." The only cases tried in these counties were that in Mullingar, a man was charged with breaking into a railway storage room.

IRISH MANUFACTURERS AND ENGLISH TRUSTS.

Not only is Ireland oppressed by the bad land-laws whereby the landlords are enabled to get possession of the fruit of the labors of the tenantry by raising the rent, or as an alternative, evicting the tenants who have improved the soil, or erected buildings thereon, but English combines and trusts have recently been discovered to be injuring Irish trade by manufacturing inferior articles and giving them the names of superior articles of Irish manufacture.

Mr. Gallaher, the great Belfast lace manufacturer, in a recent interview with a representative of the Belfast Evening Telegraph informed him that "Irish Roll" being a very superior tobacco, as it is made of the best material, has a very high reputation.

The Irish tobaccoists held recently a conference to consider what should be done under these circumstances, and it was decided to pay expert inspectors to go around and find out who are selling the spurious article, and to have them prosecuted under the Merchandise Marks Act.

When in addition to such friends as it is remembered that Ireland is overburdened with excessive taxation, being obliged to pay into the imperial treasury a sum which a Royal Commission declared to be enormously in excess of what she ought to contribute, and in addition to this, Irish industries are kept down by unjust discrimination, the necessity of Home Rule for Ireland becomes most apparent, as this is the only effectual remedy which can be applied to give Irish manufacturers a chance in the fields of commercial enterprises.

THE GENERAL ASSEMBLY, AND THE SETTLERS IN THE NORTH-WEST.

The Presbyterian General Assembly which met recently in Toronto appears to have been greatly perplexed over the influx of various nationalities to Manitoba and the Northwest. Principal Patrick of Manitoba was the principal enlightener of the Assembly in regard to the needs of the new settlers. He said that the Presbyterian Church must be

prepared to provide the ordinances of religion, and if necessary the means of Canadianizing them.

"The Americans," he remarked, "furnish the great bulk of the settlers; and he welcomed them cordially." Of the foreign settlers, he declared that the Mennonites, especially those of the more rigid class, are becoming daily more illiterate as they refuse to send their children to school.

The Doukhobors, he declared to be as people of high moral character, of genuine religion, for the maintenance of which they had made vast sacrifices under Russian persecution.

But it is to the Galicians and to the German Churches that he desired to turn the attention of the Assembly particularly. In regard to the Germans, he made a proposition that ministers of their Churches should be offered honorary seats at the Presbyteries.

On the other hand, greetings were, we believe for the first time, sent by the Anglican Synod to the Assembly, virtually recognizing Presbyterianism as a branch of the Church of Christ.

The Rev. Archdeacon Allen, to whom was committed the duty of reading the fraternal resolution of the synod, went even further than the resolution itself, expressing the hope that the time may come when every Christian minister, wherever he may see a temple erected to God, may go in, join in its services, and officiate at its altar.

It would appear, then, that the high position hitherto claimed by the Anglican ministry, that their Church possesses "Apostolic Succession," has been entirely given up, at all events by the Toronto synod.

The Rev. Mr. Patrick is particularly anxious that the Presbyterians should provide missionaries for the Galicians, and it appears to puzzle him that the Catholics of the west regard them as that of the Catholic faith. The Principal calls this "a curious and complicated claim."

The Galicians, for the most part, belong to the "Uniates," by which name are understood those who, following some Oriental rite, are in union with the Catholic Church, and are subject to Pope as head of the Church of Christ.

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the sanctity and indissolubility of Christian marriage, and in educating the Mennonites, than in attempting the hopeless task of destroying the faith of the Galicians.

ST. PAUL.

On the feast of Saints Peter and Paul, which is spoken of in another article, the Church associates the Apostle St. Paul with St. Peter for several reasons.

St. Paul was not one of the original twelve Apostles who followed Christ during His life on earth, but his conversion took place during the year succeeding that in which our Lord Jesus Christ suffered death, rose triumphantly from the dead, and finally ascended into heaven.

After the day of Pentecost when the Holy Ghost descended upon the Apostles in the form of tongues of fire, the Church spread rapidly, and the first mention made of St. Paul is as a persecutor of the Christians, taking part in the martyrdom of St. Stephen, and afterward rivalling the other Jews who were engaged in the effort to suppress the religion of Christ by exterminating the Christians.

St. Stephen was one of seven deacons who were selected by the Apostles and ordained to attend to the administration of the temporal affairs of the Church which pressed heavily on the Apostles when the Church had grown considerably by the accession of many converts.

St. Stephen is described in the sixth chapter of the Acts of the Apostles as being full of grace and fortitude, doing wonders and miracles, and assisting greatly in bringing the people of Jerusalem to the faith of Christ. His zeal brought upon him the vengeance of the Jews, who cast him out of the city and stoned him.

This Saul was afterward miraculously converted to the faith, and his name was changed to Paul.

In the eighth chapter of the Acts of the Apostles we are told there was a great persecution of the Church at Jerusalem, and Saul ravaged the Church, committing men and women to prison. Many escaped from the city and dispersed themselves throughout Judea and Samaria to escape persecution. Saul was resolved to pursue these to Damascus, and it was while on his journey thereto that Jesus manifested Himself to him from the midst of a great light which shone from heaven.

On Sunday last the Church celebrated the feast of the two great Apostles Sts. Peter and Paul who suffered martyrdom on the same day in Rome June 29, A. D. 67, during the general persecution raised against the Christians by the tyrant Nero. The octave of the feast continues during this week.

St. Peter has been called the Apostle of the Jews, because his work was chiefly directed toward the conversion of the Jews to the faith of Christ Jesus. The words of Christ to His twelve Apostles (St. Matt. x) when He first sent them to do missionary work indicated that the first offer of redemption was to the Jews: "the lost sheep of the House of Israel," and His command was that the gospel should first be preached to the Jews, not only of Palestine, but also to those who were dispersed throughout various countries.

St. Peter was made to know this, he became as zealous to admit the heathen into the Church, as he had been before to preach the Gospel to the Jews. His efforts, however, were still directed chiefly towards bringing to the Jews the knowledge of Christ, and in this he succeeded wonderfully, converting them by thousands wherever he made known the mercy of Jesus, whose sole purpose in assuming human nature and living on earth among men was to redeem mankind. St. Peter's first sermon, preached in Jerusalem to the Jews who were assembled from many countries of Europe and Africa, as well as Asia, to celebrate the feast of Pentecost, resulted in the conversion of three thousand to the faith of Christ, and his after labors together with those of the other Apostles were equally effectual through God's favor, and already, when Nero was Emperor of Rome, flourishing churches existed in all parts of the Roman Empire.

St. Peter was selected by Our Lord to be the centre of Catholic unity. Andrew, St. Peter's brother, brought Peter, who was then named Simon, to follow Jesus, and when Jesus looked upon him He said: "Thou art Simon the Son of Jona: thou shalt be called

Athens, Corinth and other cities of Greece.

It has even been asserted by some recent Anglican divines that he established a Church in Britain (England), but of this there is no evidence, nor is there anything to show that a stable Church was established in Britain before A. D. 183, though there is no doubt that the Roman soldiers, many of whom were Christians, had their local places of worship at an much earlier date than this.

We have already noticed that St. Paul went to Jerusalem to see Peter and in all probability to have his advice regarding the preaching of the gospel, and to learn much of Christ's words and acts during His sojourn on earth. From Galatians II we learn that he again went to Jerusalem in obedience to a revelation from God at a much later period to consult apart "with them who seemed to be something," that is with the Apostles who were in the highest positions in the Church, "lest perhaps he had run or should run in vain."

He assisted St. Peter by his preaching of the gospel there. His epistle to the Romans was written after this visit, as were also his epistle to the Hebrews and others of his epistles.

He visited Rome a second time in 64, and both he and St. Peter were among those who were arrested by order of Nero on the charge of being Christians. St. Peter was crucified on the Vatican hill, but St. Paul as a Roman citizen was put to the sword, his head being cut off at the Salvia waters on the Ostian way, a short distance from the site where St. Paul's magnificent church was erected later by the Emperor Constantine the Great.

The early Fathers of the Church have frequently associated St. Paul with St. Peter, describing both as founders of the Church in Rome. They are also thus associated together because they suffered martyrdom on the same day and in the same persecution. Their pictures are commonly represented together in the catacombs for these same reasons, and they are honored on the same day in the offices of the Catholic Church, namely on the date of their martyrdom, June 29th.

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Cephas, which is interpreted Peter." (St. Jno. i, 42.)

The reason for which Christ gave this new name to Simon is clear from St. Matthew's Gospel xvi. 15-19, where Christ asks His Apostles concerning the opinion generally current among the people in regard to Him. He was generally believed to be a prophet of great power, but owing to His simplicity and meekness, no one but His most ardent followers, imagined Him to be the Messiah and Saviour who had been promised and expected from the time of the fall of our first parents, as the Redeemer of mankind. The Jews looked for a worldly prince or ruler who should lead them to cast off the Roman domination, and could not believe that the humble Jesus was the Saviour by Whom the glorious prophecies regarding the redemption of mankind, and especially of the deliverance of Israel from the bondage of the powers of darkness, were to be fulfilled.

Hence when Jesus asked what was the opinion of the populace regarding Him, the Apostles answered: "Some say that thou art John the Baptist, and others Elias, and others Jeremias or one of the prophets," "but when He asked: "Who do you say I am?" "Simon Peter answering, said: 'Thou art Christ the Son of the living God.'"

Then Jesus, to reward His Apostle's faith, said: "Blessed are thou Simon Bar Jona (Son of Jona or John,) because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loose upon earth it shall be loosed also in heaven."

The language thus addressed to St. Peter was different from all that was ever said to the other Apostles. It is true that to all the Apostles Christ afterward said: "whatsoever you shall bind upon earth shall be bound in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven;" and: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained."

From this it is clear that the power of forgiving sins was given to all the Apostles, directly by Christ, and was essentially comprised in the Apostolic office, but Peter alone, to whom the power of the keys was given, had supreme control over the exercise of this power as inherent to the Apostolic office.

The power of the keys expresses sovereignty; and this sovereignty belonged to St. Peter alone, on whom alone Christ conferred it. This text alone is sufficient to show the supreme authority in the Church of God, conferred by Christ upon St. Peter, constituting him Christ's Vicar on earth.

But there is more than all this implied in our Lord's words. The conferring upon Peter a new name which signifies "Rock," indicates that he is the indefeasible Rock on which the Church is built and from which it derives its permanency and indefeasibility.

St. Ambrose and some of the early Fathers of the Church have said that the Church was built upon "the Confession of Peter." It was certainly not their intention while saying this to throw doubt upon the universal belief that the stability of the Church depended upon Peter and his successors; for both St. Ambrose and other Fathers who have made use of this language, have elsewhere said with equal clearness that the Church was built upon Peter. In stating that it was built upon the Confession of Peter, they only state the same truth in another form, that St. Peter's Confession of Christ's divinity was the cause or occasion on account of which the Church was built upon the rock Peter as a sure foundation stone. It is implied in this that because the rock Peter is indefeasible, so also is the Church, so that the gates of hell, or the powers of evil and darkness shall not prevail against Christ's Church.

There are many other passages of Holy Writ whereby the supreme authority conferred upon St. Peter is made plain.

In St. Luke xxii, 28-32 we are told that Christ specially commends the Apostles for continuing with Him in His temptations, in consequence of which He appointed them: "as My Father hath appointed to me, a kingdom."

But to St. Peter He addressed yet more remarkable words: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for Thee that Thy faith fail not; and Thou being once converted confirm Thy brethren."

And Peter said: "Lord I am ready to go with Thee both to prison and to death."

Christ's prayer for Peter was necessarily efficacious; and we must infer that the faith of Peter could not fail, but would be the standard of faith for the whole Church and even for the other Apostles, who are the brethren of whom Our Lord speaks.

In St. John's gospel, xxi. 15-16, we have an account of the third manifestation of Jesus to the Apostles after His Resurrection from the dead. It was a most necessary occasion for the use of clear language, that the constitution of the Church which Christ left on earth to continue His work might be known to a certainty. It was the time when He was on the point of leaving the earth to ascend to heaven, and during that time His discourses were particularly directed toward teaching His Apostles the things necessary for their instruction, that they might be able to continue His work on earth.

It was then that Jesus upon obtaining from St. Peter three times strong declarations of love for His Divine Master, Jesus said to him: "Feed my lambs: feed my sheep." More clear language could not be used to express the truth that Christ committed to St. Peter's charge, His whole flock, both pastors and people.

It is established by the strongest historical testimony that St. Peter fixed his See in Rome where he exercised his authority as head of the Church for twenty-five years, after which he was put to death by Nero. The place where he was crucified is pointed out on the Vatican hill in Rome, not far from St. Peter's church, and in the crypt of St. Peter's church, below the main altar, his tomb is preserved under an altar at which priests visiting the Eternal City are pleased to have an opportunity to celebrate the holy sacrifice of the Mass.

Before fixing his See in Rome, St. Peter spent nine years at Antioch, establishing the Church in that city.

From the fact that St. Peter's final and fixed See was in Rome, where he died, it follows that his successor is the Pope; and the unvarying teaching of antiquity that to the Pope, St. Peter's authority was transmitted, is sufficient to show that the Pope is St. Peter's successor in his privileges and authority as head of the Church, as well as in his episcopal seat. This constant teaching is conveyed by many of the early Fathers, among whom we may mention St. Jerome who in a letter to Pope Damasus said:

"I, following no chief but Christ, and counted in communion with your holiness, that is with the chair of Peter. On that Rock I know the Church is built. Whoever eateth the Lamb outside this house is profane."

This is but one specimen of the teaching of the early Fathers of the Church.

ANNUAL PILGRIMAGE TO STE. ANNE DE BEAUPRE

Tuesday, July 22nd—Itinerary of the Special Train.

The Ontario pilgrimage to the Shrine of Ste. Anne de Beaupre, under the distinguished patronage of the Most Rev. Archbishop of Kingston and his diocesan clergy, will take place this year, on Tuesday, July 22nd. Tickets for the return journey will be good to leave Ste. Anne's up to the evening of Monday, July 28th.

Those who desire to remain over, will have an opportunity of being present at the Shrine and of taking part in the grand procession on the feast day of La Bonne Ste. Anne; Saturday, July 26th, being the day which the Catholic Church has set aside for the special honor of the mother of the Blessed Virgin. After the arrival of the morning regular Express trains from Toronto, Special trains will start from Whitby and Myrtle—stations on the main lines of G. T. R. and C. P. R., a short distance east of Toronto—and will reach Ste. Anne de Beaupre at 7 o'clock on Wednesday morning. Excursion rates on Wednesday morning. Excursion rates on Wednesday morning. Excursion rates on Wednesday morning.

Excursionists can leave Toronto on the morning of the 29th, Montreal on the morning of the 28th, and Myrtle on the morning of the 29th. Passengers from Haliburton and Lindsay will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Whitby Junction. Excursionists from Toronto, Western Ontario and other points will leave Toronto by regular morning Express trains on Tuesday, procure regular return tickets as far as Whitby or Myrtle, purchase pilgrimage tickets at either of these stations and then take Special train which will be awaiting them and proceed to Ste. Anne de Beaupre. For the benefit of Pilgrims, it may be mentioned that ten persons travelling together can purchase regular return tickets, good for a month from any particular station to Myrtle or Whitby for one fare and a third.

The Pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Tweed, Ont., who will promptly send Posters containing the fullest information to intending Pilgrims.

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IS THE SACRIFICE OF HUMAN OR OF DIVINITY?

On a vacation trip to fall, my companion, who, and myself, having eyes and ears on the hills and music of the Falls, I Lewisist, about the noon for Ogdensburg. During remained on deck, enjoy and the scenery of the sky. As evening shed it all, and the sunset crimson came out, we watched the one, to see their bright mirror of the transparent tario. The chill of the ever, soon forced us to saloon. The following was occasioned by my tain this question: "Captain, is there a in Ogdensburg?"

"Yes; two. But I what hour service is held?" "Surely," said mypanion, "you don't mean ship to-morrow, and to all alone in the Mass?" "I must hear Mass?" "Thank you, you can service in the morning wish, I will go in the you be content for one ship under the canopy temple not built by I?" "But," said I, "I to-morrow morning, if I able excuse for absent?" "But it is too inconstrated my friend."

"I understand 'the of a substance, percept which undergoes some the act of a priest p and which is thus chon in the name of the con purpose of signifying flections, especially l life and death.' Three fore essential to a sacrifice: firstly, a s ble to the body; s the outward oblation action of the priest, w a change in the subst to be called a Host, o priest appointed by u on the religious con powering him to act name."

"But all person your explanation of so called, will they?" "Yes, Protestant oles agree substantio tion of it. Moreovee determine its meaning sign: a sign, because to the knowledge or vine Majesty, which tuted to honor; and like, the matter of it has not this signifi nature, but because dained and accepted with this meaning stamped paper relat community a certain own nature, but be chosen and appoint binding on the com way sacrifice has be outward substantia the adoration duee therefore, is the A cursory examina among the differen beginning shows th already mentioned tial to form the sac case, if the Catho sacrifice thus expla a perfect religious Christ instituted. H His religion, it is the controversy bet and Catholicity, he has not, and does any sacrifice in this tion," said my felo Catholic position is to sustain it by p "Do you admit, men are borne into their inward feelin outside outwardly ar sible?"

"I do." "Do you not highest, holiest, n sentiments of the relations to God preme adoration d "Yes." "Now, then," only outward sig these sentiments presented without the public eye,) manner, is—sacrif ward rite or cere tion, may of itself the lower reverer as well as the God's inalienable kneel, prostrate creatures, as the countries does throne, or as Ab angelic visitants balm-tree, diffuse cense, as did the ark of the winged cherubim many of sweet s saints and angels and religious wo

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