

The Church and Liberal Catholicism.

The Cardinal Archbishop and the Bishops of the Province of Westminster, that is, the Bishops of Plymouth, Newport, Nottingham, Birmingham, Middlesbrough, Northampton, Hexham, Newcastle, Leeds, Salford, Clifton, Liverpool, Minerva, Southwark, Shrewsbury, and Portsmouth have issued a joint Pastoral on "The Church and Liberal Catholicism," in which they say: The thought of the great and unmerited mercies, so generously poured out by God upon our fathers and upon ourselves during the Century that is ending, fills us with confidence and courage as we enter upon the work of the new Century. Among these blessings none have been more consolatory than the peaceful growth and the expansion of the Catholic Faith in England. But though the storms of persecution have blown over, other dangers of a more insidious character—such as various forms of rationalism and human pride—at present confront the Church in England as elsewhere. We must look these in the face and deal with them patiently but firmly, under the guidance of the great prince of Pastors. The evils that afflict modern society formed the subject of the first Encyclical addressed by his Holiness Leo XIII. to the Catholic world. If we look for the source of these evils we shall observe that the Holy Father shows it to consist either in a habit of belittling and despising, or of utterly rejecting, the authority of the Church, which presides in the name of God over the welfare of mankind, and is divinely appointed guardian of those principles of eternal truth and justice, on which ultimately all human authority rests.

It is with profound sorrow and regret that we admit that some of the false maxims, referred to by the Holy Father as afflicting the world at large, have taken a deep root in England. For three hundred years no religious tribunal, capable of teaching with unerring certainty, or of binding the conscience in the name of God, has been recognized by the English people. The result has been to substitute the principle of private judgment for the principle of obedience to religious authority, and to persuade the people that they are the ultimate judge of what is true and proper in conduct and religion. It has become a dominant principle in England that all power and authority in civic, political, and religious matters are ultimately vested in the people. The people govern; to the people appeal is made, as to a final tribunal, for guidance on questions often involving the gravest interests. It can hardly be necessary to point out how insidiously a small minority, such as that of Catholics in England, may become effected by an overwhelming majority that continually acts upon a theory so flattering to human pride as the supremacy of the people in religion as in politics. We need not, therefore, wonder if there be occasionally found among our own flock some whose loyalty to the Church is tainted by false principles, insensibly imbibed by too close a contact with the world; or if there be others, who have come into the Church without having altogether shaken off the critical spirit of private judgment, in which they had been brought up. A small number of men suffice to infect and unsettle the minds of many, not only by license in private speech; but, if they are literary, by use of the press.

They take leave to discuss theology and the government of the Church with the same freedom of speech and opinion that they are accustomed to use in launching new theories on social science, political economy, art, literature, or any other subject. Being wanting in filial docility and reverence, they freely dispose of doctrine, practice, and discipline upon their own responsibility and without the least reference to the mind of the Church or to her ministers. This is to be liberal, indeed—with the rights and property of another—with the sacred prerogatives of Christ and His Church. It is the exercise of liberty of this counterfeit sort that characterizes what is known as "the Liberal Catholic." The Pastoral then states that two orders of persons constitute, by the design of Christ, the visible Church. The small body of chosen men, assisted by the Holy Ghost, who represent the authority of Jesus Christ; and the large body of the faithful taught guided and guarded by the Divine Teacher, speaking through the audible voice of the smaller body. Theologians call the one the Ecclesia docens, the other the Ecclesia discens. The Ecclesia docens consisted, in the beginning, of Peter and the Apostles, and afterwards of the Pope, successor of St. Peter, and of the Bishops of the Catholic world in communion with him. The Ecclesia discens, on the other hand, consists not only of the laity, but also of ecclesiastics and even Bishops in their individual and private capacity. As disciples they have no right to legislate, to command, or to teach in the Church, but they ever so learned. They are disciples taught and directed without error, in the way of salvation. The mind of the Church on this subject is illustrated by the law which forbids the faithful to publish anything on religion without the imprimatur of the Ecclesia docens.

In the name of science it is claimed that in the past the Episcopate or Ecclesia docens, was not competent to define doctrinal truths with accuracy, because recent discoveries were then unknown; that the dogmas of Catholic faith are not immutable but tentative efforts after truth, to be reformed under the inspiration of modern science; that the Church's teaching should be limited to the articles or definitions of Catholic faith; that it is permissible to reject her other decisions; to set aside her censures; to criticize her devotion; to belittle her authority, and especially that of the Roman congregations; to distrust her ability in dealing with intellectual and scientific objections; to place her character as nearly as possible on the level of that of a human institution; that the constitution as well as the teaching of the Church ought to be brought into harmony with what is styled modern thought and the progress of the world; that the government of the Church should be largely shared by the laity, as a right; and that men of science and broad-minded culture should employ themselves in devising means to bring this about; that the distinctions of shepherd and sheep should be blended by exalting the more learned among the laity to rank no longer as disciples, but as teachers and masters in Israel; that the growth of popular interest in ecclesiastical affairs and the spread of education render it right and expedient to appeal from ecclesiastical authority to public opinion and that it is permissible to the faithful to correct abuses and scandals by recourse to the people and to the powers of the world rather than to the authorities of the Church; that as the Pontiff has been deprived of his temporal power, so ecclesiastical property should be held and administered no longer by ecclesiastics, but by laymen with business capacity; that Catholics are free to read and discuss matters, however dangerous to faith or morals, if they are inclined to do so; that they may retain the name of Catholic and receive the Sacraments while disbelieving one or more of the truths of faith; and that they are in these respects subject to no ecclesiastical authority or episcopal corrector. One or other of these and such like errors, which—attacks, more or less thinly veiled, upon the rights and liberties of the Church, are to be met with among ill instructed and liberal Catholics.

They are opinions generated in the national atmosphere of free thought and public criticism, of which we have spoken. The best antidote to all such poisonous opinions is to be found in a clear and intelligent belief in the abiding presence within the Church of the Divine Teacher. To think as the Church thinks, to be of one mind with her, to obey her voice, is not a matter of duty in those cases only when the subject matter is one of Divine revelation or is connected therewith. It is an obligation, also, whenever the subject matter of the Church's teaching falls within the range of her authority. And that range comprises all that is necessary for feeding, teaching and governing the flock. Under this ordinary authority, or magistracy, come the Pastoral Letters of Bishops, diocesan and provincial degree; and though standing respectively on higher ground, and discipline upon their own responsibility and without the least reference to the mind of the Church or to her ministers. This is to be liberal, indeed—with the rights and property of another—with the sacred prerogatives of Christ and His Church. It is the exercise of liberty of this counterfeit sort that characterizes what is known as "the Liberal Catholic." The Pastoral then states that two orders of persons constitute, by the design of Christ, the visible Church. The small body of chosen men, assisted by the Holy Ghost, who represent the authority of Jesus Christ; and the large body of the faithful taught guided and guarded by the Divine Teacher, speaking through the audible voice of the smaller body. Theologians call the one the Ecclesia docens, the other the Ecclesia discens. The Ecclesia docens consisted, in the beginning, of Peter and the Apostles, and afterwards of the Pope, successor of St. Peter, and of the Bishops of the Catholic world in communion with him. The Ecclesia discens, on the other hand, consists not only of the laity, but also of ecclesiastics and even Bishops in their individual and private capacity. As disciples they have no right to legislate, to command, or to teach in the Church, but they ever so learned. They are disciples taught and directed without error, in the way of salvation. The mind of the Church on this subject is illustrated by the law which forbids the faithful to publish anything on religion without the imprimatur of the Ecclesia docens.

and assertions, advanced in the name of science seem to exercise an irresistible control over the mind, while it often happens that those who were loudest in claiming liberty and independence of thought, in religious matters, become themselves slaves to human respect, to the presence of the tremulous theories, bitter criticisms and woe against the Church by her enemies. The Liberal Catholic appears to be nervously apprehensive lest the Church should in some way commit herself and err. He doubts her wisdom, her patience, her ability in dealing with mankind. And he flatters himself that his own opinions are the outcome of a strong minded, impartial and philosophical spirit. It is from germs such as these that the most noxious liberalism has infected the Catholic Church in other lands! It is from seeds such as these that schisms and heresies arise, take shape and form. It is from the spread of such opinions by persons who have won a position in literature or in science that the faithful begin to lose their holy dread of erroneous doctrines and false principles. Thus faith becomes tainted, moral virtue becomes relaxed, and, in process of time, liberalism in religion invades the whole mind until, like their leaders, many of the faithful are thought to be alive and they are dead. From what has been said it will be seen that it is always a characteristic of the faithful and docile disciple of Christ to conform his mind and judgment in matters of religion to the mind and judgment of the Divine Teacher.

Missions to Non-Catholics.

Father Younan and Father Sullivan, attached to the House of Missions of the Paulists in Tennessee, have been busy giving missions to non-Catholics during the fall. The first opening was in the Cathedral of Nashville. Another important mission was given in Ottawa, Canada, in the parish served by the Oblate Fathers, and adjoining the University of Ottawa. This mission was remarkable not only for the deep impression it made but for the remarkable results it secured, contrary to all expectation. The sentiment in Ottawa was not considered as ripe for the work as it is elsewhere. "It will be a failure"; "No one will come, or very few"; "The people are very bigoted"; "All right for Montreal, but Ottawa is English—cold, bitter against us," etc., and so the prophets went on. At 7 o'clock on the opening night every seat of the 1,200 was taken, and before services began not only aisles and gallery were crowded, but the sanctuary had to be thrown open, and 400 or more had to be turned away. In the audience were noticed many distinguished men and women of fine social position, as well as some of the most noted antagonists of the Church. The Apostolic Delegate attended and followed the services very closely, and at the end expressed himself as greatly pleased with the results. The inquiry class started with an attendance of at least 100 non-Catholics. The immediate results show 19 converts and 12 more sure to come. Moreover there are three instances of mothers, one with seven, another with four, and another with three children, who are knocking for entrance into the Church.

The mission was closely watched by both clergy and laity, and one and all united in saying that in many respects it was a most phenomenal affair. It was nothing short of a great outpouring of the Holy Spirit. Of a mission at Newburg, N. Y., Father Cusack and his companions say: "We had ample questioning, fine service from the press, notwithstanding political affairs of deep interest, and though controversy was attempted on the other side, we declined to 'come into my parlor, said the spider to the fly.'" We found out, to our delight, that no one of those who had been baptized during last year's visit had fallen away, but had been much in evidence at religious duty. Another happy reminiscence of this year was the baptism—among others—of a whole Lutheran family, six in number, from the sturdy father and the daughter of sixteen down to the baby. The latter wore a wreath of smiles throughout the ceremony, as if the angels were helping him along to gladden every one's heart there present. The breathing only made him chuckle, the oil broadened his dimples, while the pouring of the water gave him infantile delight. One could venture to say that our younger convert that day could have all that the ten sponsors of the family group possessed; not to speak of the parents. The incident was truly noteworthy, or it would not be mentioned here. In closing we should furthermore say, that this family were not backsliding Lutherans. All had been baptized and registered in that denomination in Newburg, and those of suitable age were regular attendants. The two daughters, old enough to judge for themselves sufficiently to make the change, were separately instructed. The father, in presence of the missionary, plainly told them that if they did not care to enter the Catholic Church, they should not permit his baptism to influence them, and that he would never chide them if they remained Lutherans. Every care was taken to give the children a free scope in their action, and the result was as above."

TO CURE A COLD IN ONE DAY. Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. 25c. E. W. Grove's signature on each box.

EMPIRE SMOKING TOBACCO AND PATRIOT TWIST CHE WING TOBACCO. BIGGEST and BEST 5 CENT PLUG SOLD ANYWHERE. THESE ARE THE CHEAPEST TOBACCO TO USE. T. SOMERS, ANTIGONISH.

COMMISSION MARKET. I. S. Sanford & Son. 46 and 48 Argyle St., HALIFAX, N. S. ESTABLISHED 1880. General Commission Merchants. Strict Attention given to the sale of Country Produce. Pork and Eggs a Specialty. Returns made as soon as consignments are closed out. Market Quotations sent on Application. PURCHASERS WANTED. For the following: 1 SEVEN HORSE POWER PRIESTMAN OIL ENGINE, almost new, suitable for running Electric Light or any light work. 2 COVERED TWO SEATED CARRIAGE. 3 OPEN PHAETONS. 4 BUGGIES. 5 SET DOUBLE DRIVING HARNESS. AN IMPORTED THOROUGHBRED SHROPSHIRE YEARLING RAM. A FEW SETS SINGLE DRIVING HARNESS, ALSO SPREADS and ROBES. 1 LADIES RIDING SADDLE and BRIDLE. 25 ACRES OF LAND 1 mile from the Post Office, which can be divided in lots to suit purchasers. OTHER REAL ESTATE on West Street and St. Ninian Street. ALSO A FEW FARMS in the County. D. G. KIRK. Antigonish, September 25, 1900.

AGRICULTURAL WAREHOUSE. A few superior Sleighs on hand from Ontario and Nova Scotia manufacturers. STRONG, STYLISH, EASY-RUNNING and COMFORTABLE. Some more to arrive. F. R. TROTTER. NEWS and Opinions of National Importance. The Sun. Alone Contains Both. Daily, by mail, \$6.00 a yr. Daily and Sunday, by mail \$8.00 a yr. THE SUNDAY SUN is the greatest Sunday News-paper in the world. Price 5c. a copy. By mail, \$2 a yr. Address THE SUN, New York. NOTICE. NOTICE is hereby given that application will be made to the Parliament of Canada at the next session thereof by The Supreme Court of the Independent Order of Foresters for an Act: 1. Declaring that all the assets, interests, rights, credits, effects and property, real, personal and mixed, belonging to the Supreme Court of the Independent Order of Foresters, incorporated under the provisions of Chapter 107 of R. S. O. 1877 (the Provincial Corporation) were from and after the 2nd day of May, 1889, vested in the Supreme Court of the Independent Order of Foresters, incorporated by an Act of the Parliament of Canada, Chapter 104 of the Statutes of 1889 (the Dominion Corporation); 2. Declaring that members in the said Provincial Corporation, on the said 2nd day of May, 1889, became on the said date members in the said Dominion Corporation and subject to the Constitution and Laws of the said Dominion Corporation from time to time in force; 3. For the following and other amendments to its Act of Incorporation and Amending Act— (a) Amending Section 4, of Chapter 104 of the Statutes of 1889, as amended by Chapter 51 of the Statutes of 1898, Section 1, respecting the powers of the Order to hold real property in order to harmonize the said Section with Chapter 120 of the Ontario Statutes of 1896, by providing that the value of the real property which the supreme Court of the Independent Order of Foresters, (exclusive of its branches) may hold shall not exceed in the whole at any one time the annual value of twenty thousand dollars. (b) Amending Section 6, of the said Chapter 104 of the Statutes of 1889, by providing that the surplus funds of the Society may in addition to the securities specified in the said section be invested in any of the securities authorized by Section 59 of the Insurance Act. (c) Amending Sub-section 3 of Section 4, of the said Chapter 51 of the Statutes of 1898, by providing that the annual statement of the condition and affairs of the order required by the said sub-section to be made by the Supreme Chief Ranger, and the Supreme Secretary may be made in the absence of the "Supreme Chief Ranger" by the Past Supreme Chief Ranger, or by the Supreme Vice Chief Ranger. (d) Amending Sub-section 7, of Section 4, of the said Chapter 51 of the Statutes of 1898, (which provides that the applications and certificates used by the Order in Canada shall have compulsorily thereon the words "This Society is not required by law to maintain the reserve which is required of ordinary life insurance Companies,") by substituting the words "This Fraternal Benefit Society," for the words "This Society." (e) Amending Sub-section 8, of Section 4, of the said Chapter 51 of the Statutes of 1898, (which provides that the words "Assessment System" shall be printed in large type at the head of every policy and every application circular and advertisement) by substituting the words "Fraternal Benefit System" for the words "Assessment System." (f) Amending the said Chapter 51 of the Statutes of 1898, Section 10, by substituting the word "Taxes" for the words "Capitation Tax," in the second and tenth lines of the said Section. (g) Declaring the short title of The Supreme Court of the Independent Order of Foresters to be "The Independent Order of Foresters." Dated at Toronto, this 20th day of November, 1900. JOHN A. MCGILLIVRAY, Q. C., Solicitor for the Applicant.

Your Foot A Friend or Enemy? The service your feet will give you depends mainly on the amount of intelligence you use when buying shoes. An ill-fitting shoe causes misery from morning till night and is the source of incurable foot-ills. In "Slater Shoes" you have a combination of comfort, durability and comeliness. A tag on each pair tells what leather is in the shoe—how to care for it—the wear it is adapted to. Every pair of Genuine Slater Shoes is Goodyear Welted which means a maximum of ease. The sole of every "Slater Shoe" bears the slate frame trade mark, makers' name and price \$5.00 or \$3.50. CATALOGUE FREE. N. K. CUNNINGHAM, Local Agent.

LONG STANDING COUGHS. Are difficult to cure are very dangerous if neglected. The ordinary cough mixtures are useless in such cases, in fact it is becoming a universally acknowledged fact that Guaiacol is the only specific. PARK'S EMULSION combines the nourishing properties of Cod Liver Oil, the anti-septic germicidal properties of Guaiacol, the tissue-binding properties of Lime and Soda, and is presented in such a form that the most delicate stomachs can retain it. It sells for 50c. per bottle at all Drug stores. Your physician will endorse the above. Ask him. Ho—Do you think it is proper etiquette for a gentleman to take a lady's arm? She—No; but he might ask her for her hand.

Under the Nerve Lash.—The torture and torment of the victim of nervous prostration and nervous debility no one can rightly estimate who has not been under the ruthless lash of these relentless human foes. M. Williams, of Fordwich, Ont., was for four years a nervous wreck. Six bottles of South American Nerve worked a miracle, and his doctor confirmed it. Sold by Foster Bros.—25.

Her Heart Like a Polluted Spring.—Mrs. James Srigley, Pelee Island, Ont., says: "I was for five years afflicted with dyspepsia, constipation, heart disease and nervous prostration. I cured the heart trouble with Dr. Agnew's Cure for the Heart, and the other ailments vanished like mist. Had relief in half an hour after the first dose." Sold by Foster Bros.—27.