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#### WHAT CATHOLICS DO NOT BELLEVE.

BELLEVE. 1. Catholics do not believe that there is any other Mediator of Redemp-tion than Our Saviour Jesus Christ, <sup>41</sup> For there is no other name under heaven given to men, whereby we must be saved " than of Jesus (Acts of the Apostices, iv. 12); and when they call the Blessed Virgin or any saint a medi-ator it is not in the sense of Medi-ator of Redemption attributed to Our Baviour, but in the sense of intercessor or pleader, in which sense any Chris-tian may be called a mediator, whenever he intercedes, or mediatos between God and his fellow man, as Abraham and Mores and St. Paul did, and thus pray for his neighbor. God Himself com manded Euphaz and his friends to apply for his neighbor. God finmeen com manded Eliphas and his friends to apply to the Patriarch Job that he should pray for them, and God promised to accept his prayers. "Go to my ser-yant Job, and offer for yourselves a without themselves knowing it. She vant Job, and offer for yourselves a holocaust; and My servant shall pray for you; his face I will accept, that folly be not imputed to you." (Job. xill, 8) In this sense Moses could also say, "I was the mediator, and stood between the Lord and you." (Deuter-communion with Her, and by the out-man are united to the "isoil". onomy v. 5

2. Catholics do not believe that the 2. Catholics do not believe that the Blessed Virgin is in any way equal or even comparable to God, for she, being a creature, although the most highly favored, is infinitely less than God. Nor do they claim for her any power beyond that which she derives from Him; for she is entirely dependent on God for her eristence, her privileges, her grace and her glory. The store Lorge processions used

The strong, loving expressions used oftentimes by Catholics, which seem to attribute to the Blessed Virgin more than is here stated, are to be understood in the limited sense meant by Catholics themselves, as here ex-plained; that is, in a way consistent with the Catholic teaching and not in the unlimited, un Catholic sense which persons not understanding that teaching may be led to apply to them. These tender expressions, I say, ought not to be judged of by cold or hostile criticism, for they spring from fervent, heart felt devotion and unmeasured

If it were permitted to take offense If it were permitted to take offense at expressions which are only true in a limited sense, surely from those words of Scripture: "I have said; you are gods" (Pealm ixxi. 6), one might argue that Holy Scripture holds cer-tain men to be really gods. From those words of the Gospel: "If any man come to me, and hate not his father, and brethren, and sisters, ... he cannot be My disciple" (St. Lake ziv. 26), one might pretend that Christ encourages the hating of parents and

ziv. 26), one might pretend that Christ encourages the hating of parents and other relatives. That direction of our Lord: "If thy right hand scan-dalize thee, cut it off "(St. Matth. v. 30), might be taken to justify self-matilation. And from the words: "How knowest thou, O man whether thou shalt save thy wife," (I Corinth. vii. 16), some might argue that accord-ing to Scripture a man can be the Saviour of his wife.
If, therefore, even in the interpre-

U, therefore, even in the interpre-tation of Holy Scripture it would be wrong to take in the full extent expressions that were meant in a quali-fied sense, so still more unjust would it be to apply this wrong principle to expressions tound in books of devotion or in religious poetical compositions in which a certain latitude to the expansion of a warm heart is allowed.

It is a common practice among men to use expressions which are true only in a secondary and limited sense. For instance, a great poet or artist is spoken of as "divine," mothers often call their children their little "angels," "kings," and "queens," and are said to "adore" or "idolize" them, and no one thinks of blaming area tonder concentrations. And again such tender exaggerations. And again, in the marriage service in the Book of Common Prayer of the Established

# three Divine Persons. (A believer in one God who, without any fault on his part, does nat know and believe that in God there are three Divine Persons, is, notwithstrnding, in a state of salva-tion, according to the opinion of most Catholic theologiand: that God will

Catholic theologian:); that God will duly reward the good and punish the wicked ; that Jesus Christ is the son of God made man, who redeemed us, and in whom we must trust for our salva-

tion; and provided they thoroughly repeat of having ever, by their sins, offended God. Catholics hold that Protestants who have no suspicion of their religion being false, and no means to discover, or fail in their honest endeavors to discover, the true religion, and who are so disposed in their heart that they

ward profession of Her faith. Very different is the case of a person who, having the opportunity, neglects to learn from gennine trustworthy sources what the Catholic faith is and really teaches, fearing that were he to be-come convinced of the truth of the Catholic faith, he would be compelled by his conscience to forsake his own relligion, and bear the worldly inconveniences attached to this step. This very fear shows a want of good faith, and that he is not in that insurmountand that has is not in the first head in the sole ignorance which could ercuse him in the sight of God, but that he is one of those of whom it is said in Psalm xxxv.4. "He would not understand that he might do well."

Fairness, no less than common sense teaches that a man should study and examine the teaching of the Catholic Courch from Catholic sources before condemning her. Surely no man ought to reject Catholic doctrines if he has not made himself acquainted with them. Nor is it fair to form a judgment from misrepresentatios made by ill informed, interested, or prejudiced persons; one should rather, by the study of authorized Catholic vorks, judge of the truth with that caim and unprejudiced mind which the all-important subject of religion deserves. Thus having heard both sides, you will be in a state to pass a right jodgment and not in danger of being misled by prejudice.

Our Saviour gave no hope of salva-tion to the Samaritan woman unless she entered the one true Church of that time, saying to her who was de-stitute of a sure guide: "You adore that which you know not; we adore that which you know; for salvation is of the Jews." (St. John iv 22) So likewise there is no salvation for any one who having by God's grace come one who, having by God's grace come to the knowledge of the truth, obstinately refuses to join the true Church

of God. There was no safety out of the Ark there was no safety out of the Ark of Noah during the deluge, and no one can be saved who is in no sense within the true Church, prefigured by the Ark According to St. Cyprian "No one can have God for his father who has not the Church for his mother. If any one could escape the celuge out of the Ark of Noah, he who is out

It is hard to understand how a Pro-testant can daily say in the Apostles' Creed, as many hapily do still say, "I believe the Holy Catholic Church." without at least a thought arising in his mind, that perhaps after all the Church which alone is traly Catholic or universal, both in name and in fact, has more claim on his love and obedi-ence than his own denomination. ence than his own denomination, which really is not Catholic.

## THE CATHOLIC RECORD.

lie Transcript.

A CORRECTION.

I have borne my pain alone— Father give me ease; I have smiled to cover woe. Spoken off with sprighty toes And appeared no care to know As the sad I southed and blessed Yet my you was flied with pain And I signed and signed in vain Y earning—as I often pressed To my lips the Gross-for rest.

The Archbishop's "charity in mater-ial ways," we read in a later chapter, "ran to such practical expression that his income, as with many Bishops, did not easily meet all the demands upon it. It was shared generously with the mony is a sacrament. Matrimony like all other sacred rites should not be at needy, and in giving to the very poor, he held it was better to err on the side of generosity than of prudence. tended by profane reveling. This pro-test is not one bit too strong and it could not be more opportune.-Catho-He was particularly open to making small advances, asked as loans, to establish modest business undertakings, from pean at stands to corner groceries. He liked to believe he was encouraging self reliance and industry in this way. He was sometimes disappointed, but it was still a matter of amusing reminis cence to himself and his friend, Mon-signor Marphy, that they were 'silent partners' in so many non dividend paying forms of enterprise." We have no doubt at all that this

book will be widely read. It will serve to make the late Archbishop known to many who missed knowing him in life, and more intimately known to many others who knew him but from afar. The work is well printed and well-bound, and contains, together with an excellent portrait of the Archbushop, for frontispiece, two earlier likenesses of him and three or four other illustrations. We have noticed one or two misprints of no consequence, and at page 177 what appears to be a slip of he pen rather than printer's error-pakerying " " paltering." - Anti the . gonish Casket.

Archbishop O'Brien's books can be had at the CATHOLIC RECORD Office.

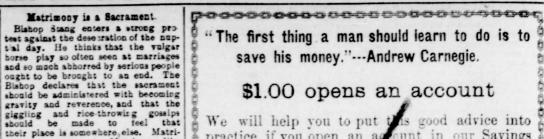
EVICTION FROM ST. SULPICE.

BOTEST FROM BRITISH AND AMERICAN STUDENTS.

Among the numerous seminaries and ecclesiastical colleges from which the students have been cleared is St. Sal-pice, Paris, which contained men from all parts of the world. Most of the French students had already dispersed, bat on Taursday morning in last week the place was invested by the agents of the Government for the eviction of those who remained-chiefly English, Scottish, and American nationality, who could not find new residences at when the could be and had be residented as short notice. These students, to the number of fifty, were hearing Mass when the police arrived. M. Garri guet, the Superior, had remained in charge, and had to be compelled to go by force, though he was allowed a few hours to prepare for his final depar ture. He read a protest in which he referred to the foreign students, who afterwards read a protest on their own behalf agaiust the treatment meted out benait spatuse the treatment meted out to them by the French Government. This protest, which was read to the Commissary of Police, was in the fol-lowing teams: As Scotsmen and Englishmen, subjects of Edward Vil., King of Great Britaln and Ireland, and Americans, we protest against the execution of a decree which deprives execution of a decree which deprives us of home and turns us without shelt-er into the street. In former times our fathers founded ecclesiastic educational establishments in France. These have been confiscated by international agree m ant, and a promise was made that a cer tain number of theological students

should be provided each year with the funds necessary to enable them to pursue their studies in France. For many years our Bishops have sent us to the Fathers of St. Sulpice, and the Government has faithfully paid the cost of our studies. But this year we have received nothing. Moreover, we are driven from the establishment where we prosecuted our studies and

we learn that other seminarles in We learn that other seminaries in France have met the same fate. We ask you, therefore, where we can re-posed of the Gordon Highlanders, the Royal



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## VOLUME

## The Cath

LONDON, SATURI THE OLD

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### WORK

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A CORRECTION. 460 St. John Street, Quebec, Jan Sub. 1807. To the Editor of the Cartoning Recount: To the Editor of the Cartoning Recount. The states a state of the Seven Hundred the face sevech endlided "Seven Hundred the face of the Seven Autor faces at the period, since the seven to form the the old tacting in order to savisfy a craving to the Autor face of the Seven Autor faces at the batant thrash was intended to edify intelligent readers. Why at this is at as, dis-to the period Autor faces at the Seven Autor to the sevents heundertakes to describe, that he seven the sevent faces the Boer forces at Krugets. Autorstate Krught of some of them will the sevents heundertakes to describe, that he intelligent readers. So liftle does he was the sevents heundertakes to describe, that he the sevents heundertakes to describe, that he the sevents heundertakes to describe, the sevent was the sevent for the face the Seven forces at the sevents heundertakes to describe, the sevent the sevents heundertakes to describe, the sevent the sevents heundertakes to describe, the sevent the sevent heundertakes to describe, the faces the the sevent heundertakes to describe, the faces the the sevent heundertakes to describe, the faces the the sevent for the face the faces the faces the sevent for the faces the faces the faces the sevent of sevent the loce of a single man, for when the sevent for and shell, gr He places the British lines at a distance of He places the British lines at a distance of two thousand yards, which did not however, prevent the Beers from knowing over eight bundred British soldlers. He might in his generosity, have added a few more noughts to and wind on at one stroke of his pen the prevent the Boars from knocking over eight hundred British solders. He might in his generosity, have added a few more noughts to li-and wiped out at one stroke of his pen the whole of Bobert's army-a feat not more mar-velous that the one be describes. He places Kimberley seven hundred miles distant from the scene of action. Truly South Africa has stretched considerably slace I last saw 1s. At that time Kimberley was at most forty miles from Paradeberg. A railway train is introduced, of course for effect, and transfer through the camp, a firing camp at that. What an up odate conveni-ence unfortunaisely for "G. D H's 'story. Roberts forces were at that time scores of miles from the nearest railway Had there been one I should certainly have been spared many a weary march, sepcially one of twenty five miles the night before we caught up with Coreja. He introduces Da Wet at that time playing third fiddle in the Boer combination. His us-fulnes, and his provess greatly exaggerated, only came into effect many months later, with the result of simply d'as ing the conclu-sion of peace without benefitting the Boer cause. Is is not my intention 'o go into further de sion of peace without benefitting the Beer cause. It is not my intention 'o go into further de tails on this phase of the question I can set "ly leave it to the common sense of your intellig-ent readers. There is, however an assertion inciden ally affecting myself, and which I cannot overlook If "G. D. H." knows anything whereof he gives it to be understood that there was no Carholic priest on the field of Paardeberg, and that the nearest one was seven hundred miles away.

of the Church may also escape." (Book on the Unity of the Church.) It is hard to understand how a Pro-

Church of England, the bridegroo to say to the bride : " With my body I thee worship.'

No one should take offense at these expressions; indeed, it would seen

captions; indeed, is would seem captions to do so; more especially when the speaker declares his meaning. 3. Catholics do not believe that there is any authority upon earth or in heaven that can give leave to com-mit any sin, even the least; or that a in can be forgiven for money or that sin can be forgiven for money; or that a priest can give valid absolution to a sinner who does not report and truly urpose to forsake sin and amend his

4. Catholics not believe that a man can by his own works, independ ently of the Merits and passion of Jesus Christ and of Hus grace, obtain salvation, or make any satisfaction for the guilt of his sins, or acquire any merit

Catholics do not believe that it is allowable to break a lawful oath, or tell a lie, or do any other wicked thing whatever for the sake of promoting the supposed interest of the Church, or for any good, however great, likely to arise from it. The faise and pernici ons principle that the end justifies the means, or that we may do evil that good may come, is utterly condemned by the Catholic Church. by the Catholic Church.

Catholics do not believe that it is in the power of the Church to add to the truths contained in the "deposit of faith," that is, to frame or enforce any doctrine which has not for itsource the written or unwritten word of God, or authority from the same Nor do they believe, when the Church makes a definition in matters of faith. that this definition or article of faith is a new doctrine ; it is only a solemn declaration and a clearer statement of what was believed, at least implicity (that is, in an implied way, or inferent ially), in the time of the Apostles, though some private persons might have doubted it. 7. Catholics do not believe that

Protestants who are baptized, who lead a good life, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion to be the only true religion (which is called being in good faith). —a cry from the heart which are excluded from heaven, provided they believe that there is one God in lished poem of the Archbishop's:

A GREAT ARCHBISHOP

Archbishop O'Brien; Man and Churchman, by Katherine Hughes, Ottawa, the Rolla L. Crain Company, 1995.

The writer of this charming biography is a niece of the Archbishop. A talent for writing runs in the family, and Miss Hughes has her full share of it. The present work possesses a dis-tinct literary flavor. Indeed the style of it is a little too recherche as they say in French-too much out of the common to please the popular taste. But if this be a fault, it is one that in letters leans "to virtue's side." The book is a distinct addition to Canadian

It has been Miss Hughes' aim, as she says in the preface, to portray the inner life of her distinguished uncle rather than to write a conventional biography. She has given us a pen-picture, or rather a series of pen-pictures, of the man and the church-man; of his childhood and youth, of his will, of his heart, of his faith, of his works in the world of letters and in the world of men. Of the seven chapters, which describe as many phases of the subject's life and charac-ter, that on "the heart of the man" is, to our mind, the best. Here the style is more simple, as belts the theme, and the woman's finer feeling

reveals itself. We get glimpses of the heart life of one whose unconscious ex quisite alochess kept even his nearest triends from penetrating far into his inner self" (p. 98). Take, for instance the following: The man who came for the loan of

noney to pay his marriage fee in one of the parish churches received not only a generous fee, with something over, from his amued Bishop, but sin cere good wishes as well on his matri-monial venture. The poor Italian colony was the Arabhishor's encould observe was the Archbishop's especial charge they approached him with entire con fidence and quite European depend-ence. He could speak to them in their own tongue, and for several years was their contessor : he loved their sunny Italy ; so singly and as a colony they had an especial claim upon him.

Or, again, this bit of soul revelation -a ory from the heart which finds voice in a stanza of a bitherto unpub-

declare that we cannot leave until justice has been done to our legitimate demand. In face of the situation forced upon us of having to leave this seminary we, the undersigned students from Great Britain and the United States of America, protest against the injustice done to us. We had expected to find in France, a country which among us enjoys a great reputation for hospitality, a safe asylum, and at the seminary of St. Sulpice the most favorable institution in which to carry on

able institution in which to carry on our studies, and now, contrary to all our hopes, we are driven away. We consider that, in expelling us from here, the French Government is can-ing veritable injury. Forther, the too brief respite granted us in which to seek shelter elsewhere seems to us in unfinient for we are here is from ensufficient, for we are here far from out country and our kindred. We ask then, in the name of the entente cordi ale, and in virtue of the agreements be tween France, Great Bitain and America, for the protection of their nationals, that a longer period of grace may be granted to us."-London Tablet.

Practical Everyday Religion. "When St. P-ul urged upon the Cor-inthians that 'Whether therefore they ate or drank or whatever else they did' to do all to the ho or and glory of God, he was emphasizing the importance ne was emphasizing the initoriance of religion in the ordinary everyday affairs of life," says St. Mary's Calender of Concago. "A man can not be so much of a Chulstian on S un fay that he can afford be be a muldiient in the set of the set. to be a worldling the rest of the week. If a ship still for Glasgow and gives one day in that direction and the other six days in other directions when will she arrive in port ? The genuine Christian lite is not spasmodic, but moves with even stride through all the week. It toils in heat and cold, up sheer steeps and along dangerous declivities, its face set for the everlasting hills crowned with the mansions of the blest. The religion of a Catholic should be brought into his

Canadiane, the Cornwall Light Infantry and the Shropshire. tire to continue our studies, and we

DIED.

DIED. CROUGH.-In Dourn Ont, on 20th December 1968 Mr Jeremish Crough, aged eighty-four years. May his soul rest in peace ! CROUGH.-In Dourn Ont. on 20th April. 1906, Mrs. Jeremish Crough aged ninety years. May her soul rest in peace! McGUIRE.-At his home near Campbellford Oat., on Jenuary 4 1907 Michael McGuire. Aged seventy one years and nine months. May his soul rest in peace!

STEELE - In West Williams on Wednesday. ) cember 12, 1905 Mr. Donald S cele, aged eveny: threeyears and four months. May his oul rest in page !

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Ottawa, and Benjamin J. Asselin, Recording Secretary of St. Bazil's Court, Brantford, have been appointed Organ izers for the Oats to Jurisdiction, and are at work at pasent, in the interest of Catholic Friestry. If Recording Secretaries in the Province think they deserve the attention of a Provincial Court Organizer, their wishes will be considered, when application is made to the Provincial Secretary or to the Provincial Chief Ranger.

under the auth Church, says : e-President. lowitt. M. D. ors with the l joicing that the by the Papal at the Governmen arles'E. Howitt. altogether reas \$100.00 and over, bearing interest half-yea ly. These Debentures are a thorized as a legal investment for testant) Dec. 1 "As the w Obristianity, m Cor. Wyndham and Cork Sts., GUELPH, ONT. realize the mea of plunder and J. E MCELDERRY, petrated by the Managing Director, beezeeeeeed destinies of a g the religious seministrative ge

C M B. A -Branch No. 4. London, V. WEBB, DR. B. G. CONNOLLY, Prov. Sec., OTTAWA. RENFREW, ONT. Books and the Thursday of every month. at 8 o'clock with and the Thursday of every month. at 8 o'clock as their hall, in Albion President; P. F. Boyle, Secretary.