

WHEAT CATHOLICS DO NOT BELIEVE.

1. Catholics do not believe that there is any Mediator of Redemption than Our Saviour Jesus Christ.

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.

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three Divine Persons. (A believer in one God who, without any faith in his part, does not know and believe that in God there are three Divine Persons, and notwithstanding, in a state of salvation, according to the opinion of most Catholic theologians; 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 salvation; and providing they thoroughly repent 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 fall in their honest endeavors to discover, the true religion, and who are so disposed in their heart that they would at any cost embrace the Catholic religion if they knew it to be the true one, are Catholics in spirit and in some sense within the Catholic Church, without themselves knowing it.

Very different is the case of a person who, having the opportunity, neglects to learn from genuine trustworthy sources what the Catholic faith is and really teaches, fearing that were he to be with that calm and unprejudiced mind which the all-important subject of religion deserves.

Among the numerous seminaries and ecclesiastical colleges from which the students have been cleared is St. Sulpice, Paris, which contained men from all parts of the world.

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I have borne my pain since— Father give me ease: I have smiled to cover— I have wept with sighing tears And appeared no care to know— And so the sad I sought to hide— And my soul, we find with pain— And I staked and staked in vain— I wanted— as I did profess— To my life the cross—for rest.

The Archbishop's "charity in material 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 needy, and in giving to the very poor, he held it was better to err on the side of generosity than of prudence.

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Matrimony is a Sacrament. Bishop Saug enters a strong protest against the desecration of the nuptial day. He thinks that the vulgar horse play so often seen at marriages and so much abhorred by serious people ought to be brought to an end.

A CORRECTION. Dear Editor: I read with amusement which however, soon changed into a feeling of pity, for the writer—G. D. H. in the Messenger, and the acknowledged "Seven Hundred Miles for a Priest," which appeared in your paper of the 5th inst.

There are several instances when a certain press thought it the correcting to distort facts as will in order to give the poor down-trodden poor a false and untrue picture of the old tactics in order to satisfy a craving to see the hated assassin, for I refuse to believe that his sacred person was intended to offend intelligent readers.

For instance he figures the Boer forces at four thousand— "rounded." How then does he account for the fact that, after nine days fighting, after days and nights of incessant fire from the British and fifty square miles of territory under the sun—after a storm of shot and shell, and the capture of hundreds of Boers, and the loss of a single man, for when they surrendered, they still numbered four thousand men.

It places the British lines at a distance of two hundred yards, which did not however, prevent the Boers from knocking over eight hundred British soldiers. He might in his generosity have added a few more soldiers to his— and wiped out a whole score of his pen the whole of Robert's army—a feat not more marvellous than the one he describes.

He places Kimberley seven hundred miles distant from the scene of action. Truly South Africa has stretched considerably since I last saw it. At that time Kimberley was at most forty miles from Paardeburg.

A railway train is introduced of course for effect, and running through the camp, a firing camp at that. What an up-to-date convention unfortunately for G. D. H.'s story. Robert's forces were at that time scores of miles from the railway. Had there been one I should certainly have seen many a weary march, especially one of twenty five miles the night before we caught up with them.

He introduces Dr. Wet as that time playing a third lute in the Boer combination. His usefulness and his prowess greatly exaggerated, only came into effect many months later, with the result of simply delaying the conclusion of peace without benefiting the Boer cause.

It is not my intention to go into further details on this phase of the question. I can safely leave it to the common sense of your intelligent readers.

There is, however, an assertion incidentally affecting myself, and which I cannot overlook. "G. D. H." knows anything where he writes he makes a large error when he gives it to be understood that there was no Catholic priest on the day when the Boers fled. The nearest one was seven hundred miles away.

The following extract from despatches in which I had the rare honor of being mentioned, speaks for itself. It is signed by the commanding officer.

"I must here place on record the great services rendered by the R. C. Chaplain of the Battalion, the Rev. Fr. G. L. O'Leary, who was present in the field all day and towards the end in the firing line, while during the night he ministered to the Boer prisoners, and as well as officiating in the burial of the dead." (Actions of Feb. 19, 1900).

"The dead were buried by the Rev. Father O'Leary, Chaplain of the Battalion." Action of Feb. 19, 1900.

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A GREAT ARCHBISHOP. Archbishop O'Brien, Man and Churchman, by Catherine Hughes, Ottawa, the Rollis L. Crane Company, 1906. 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 distinct 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 literature.

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VOLUME The Cath LONDON, SATURDAY THE OLD The correspondent believe that the C talked the Romans clesian and of St. of these prophets: to the grave while has passed through changes in order to is independent of t proclaimed her do not their names se of the words of Ho of the earth stood met together aga against his Chris dwell in heav them; and the them." WORK govern France ma des to be worth ad to warm into the spirit which life of their own humble sergent have learned by t oment that doe as Master, cannot and must become im. Anent the a was emigrated fr glad to learn fro temporary, The A Glend, a univer oughtly familiar w not hesitate to say quashed, tracked persecuted. . . ad St. Francis di since the thirt French Catholic stronger, more fr THE "EDITOR The "able edito XIII. is not on the refer to him as time was when the missionary and his times. They him Venetian passat with modern pres tion they advanc they have no rea strange, of course, who rub elbows a slop over occa greatest preside have the idea t dowered with a p love and admir Pontiffs, compar est royal houses cannot solve p "able editors" But the solv lens will be oiv To the eyes of defeated, and the up the standard successful Cleme aristocrats of the porations whose iole so seriously. The first Pop yet coped so Romanas, who religious savor might spend times twice o end. Many a oian origin: o ranks of the low but they all h Christ, who wa the son of a carp with the Papas thousand years ago and confa victory which o your faith." THE LONDON VS. CHRIS The Christia under the auth Church, says: "Protestan ers with the R jolting that th by the Papal a the Governmen altogether roas The London testant) Doc. I "As the w sions incident Christianity, n land of St. Lu realize the me of plunder and perated by the truth is that whom French destines of a g the religious se ministrative g