

WHAT THE CATHEDRALS TAUGHT THE PEOPLE.

An article, "Sermons in Stone," in the London Spectator (Protestant), considers the Cathedral of Laon, France, which is said to be peculiarly "the cradle of the Middle Ages." The reason for this is given by the Spectator as follows:

"All round her walls are carved figures that taught the layman, high and low, of the early Middle Ages, most of what he knew about things intellectual. There are the seven Liberal Arts, plain to see with their symbols pointing out the sanctity of gifts of the intellect; there is the Erythraean sibilyl who foretold Christ's coming, showing the holiness hidden in profane learning; there is Philosophy, blindfold, with her ladder, a figure most eloquent to an age in which Boethius was so popular among all classes. And besides her special mission of teaching how all wisdom is the handmaid of faith, Laon is rich in such sculptures as covered all these early monuments of popular education. Looking up and down at the beautiful traceries of walls and towers, you have hard work to count the images of the Madonna, high and low, in vault and niche and coping, crowned and worshiped holding up her Baby, and treading the dragon under her feet."

Then the Spectator goes on to tell some plain truths about the Cathedrals of the Middle Ages and their effect upon the lives of the people among whom they were erected. It is a common-place among Protestant controversialists that in the Middle Ages the people were untaught in Scripture truths by the Church. The Church of the Middle Ages is apprehended as a monstrous organization holding in bondage the minds and souls of the people. The Church is charged with keeping the Bible hid safely away out of reach of the people, and the old fable of Luther's finding the Bible is still believed, though happily no longer among scholars. The writer of this unsigned article Spectator leads us to infer that he believes the poor of the Middle Ages were better taught in religion and morals than the poor of today. He says:

"It was because they preached the Gospel to the poor that these cathedrals so dominated secular life in the Middle Ages, and not alone the hungry and naked poor, but the poor in wisdom and intellect. The Church remembered, as in every revival she remembers, that her strongest call to the world is in the call of the fisherman; and she considered, too, that an enormous portion of those who had to teach were poor in all sorts of ways, and had to receive a message they could understand. The sculptures and paintings that are a dead letter to our generation were veritable lesson-books then. The poor were politically of an account; they were despised, incredibly ignorant, and irrational; the 'stomping' people, unad and ever-untrue, of Chaucer's day, the 'many-headed multitude' of Shakespeare's. But the same class is a class of electors and suffragists now, when Revolutions and Reform Bills have marked such astonishing stages in the position of the masses, and still they require to have a Gospel preached to them that they can understand. They understood well enough the significance of the saints and symbols that preached to them from the walls and windows of Laon Cathedral. And it was no remote and unreal idealism that was preached to the ignorant and the sinners by the cathedral builders; they looked down on them from every height of the church. Notre Dame de Laon was not only the embodiment of charity and tenderness in a rude age, the beautiful symbol of grace stronger than law, the advocate of the desperate, whose mercy saved those whom the justice of God would condemn, but she was a practical person who tolerated no evasions within her own domain. There is an amusing story in the annals of Our Lady of Laon which tells how certain wool merchants, in danger of shipwreck on their passage to England in pursuit of wealth, vowed great gifts to their patroness if she would deliver them. Safe on shore, however, they evaded their promise, and were speedily overtaken by swift and severe judgment, for on their way back with distended money-bags they were robbed of both the new and the old goods, to the edification of some English merchants traveling in their company. The sort of story was a practical warning to the weaker brethren showing them the impropriety of breaking troth. And although the symbolism of that day may be a dead letter to ours, still Philosophy blindfold, with her ladder, might be translated into a fruitful sermon for any age; and it is just as necessary as ever to teach the poor the plain truths of morality and religion which the church walls taught the earlier ages. It is an excellent thing that national education should now be an affair of legislation, but a national education is useless which excludes religious teaching. And people who are wise enough to realize theories of education are not always experienced enough to know how very deep is the ignorance of the ignorant on some points which are quite beautifully legislated for. The poor of the Middle Ages, with all their ignorance and their too often miserable social conditions, had certain educational advantages which our age lacks. They were taught by eye and ear all sorts of lessons of morality, humanity and faith. The great placid oxen that have looked down for centuries on the toiling beasts of Laon, the picture of the ox and ass worshipping at the manger, the careful exposition of certain verses of the Bible which read differently to modern ears—all these things were practical lessons to the unlearned. So were their mystery plays, their endless stories and legends of saints, and the Bible stories they knew so well from pictures and carvings and plays."

What, then, is that Heaven for which we must live, if we are wise? To say that it is "God" should be enough. Heaven into which our only true Father receives the children that He has loved with an everlasting love. But who, by mere natural power, can look upon God and live?

INFANT BAPTISM.

PRECEPT FOR SAME FOUND IN THE NEW TESTAMENT.

In answer to a correspondent who inquires if there was a precept for, or example of, infant baptism in the New Testament, the Rev. John Price writes in the Pittsburgh Observer:

The precept for baptism of infants is implied in the necessity of baptism for salvation as expressed in the words of Christ: "Except a man be born of water and of the Holy Ghost, he cannot enter into the Kingdom of God" (John iii, 5). The use of the word water plainly indicates the means of the new birth, and in all the ages past has been universally understood of baptism.

The word "man" does not mean a male. No one has ever thought of excluding women from the necessity of baptism. "Man" is only found in English versions, and has the force of "any one" or "one." In the original language of St. John the indefinite pronoun "tis" is used, which is employed to designate any one. The language of Our Lord includes every human creature without regard to sex or age. To exclude anyone is to take an unwarranted liberty with the text. Jesus also said: "Suffer the children to come unto me and forbid them not, for of such is the Kingdom of God." (Mark x, 14). Would it not be forbidding them to come to Christ, if they were to be refused baptism? As children share in redemption they have a right to share in the ordinances of Christ that apply the efficacy of redemption to their souls.

The doctrine of original sin holds that all who are born of Adam are infected with its guilt, unless by special privilege as in the case of the Virgin Mary. All born in sin need regeneration, and as children are born in sin, children need regeneration, and, therefore, need to be baptised, the mode by which regeneration is accomplished according to the express words of Christ.

There is no instance of infant baptism as such to be found in the New Testament. But there is well-founded presumption that infants were baptised. We read in the New Testament that whole households were baptised, as those of Lydia, Crispus the jailer, and Stephanas, and it is probable that at least in some of them there were children. It would be something unnatural if the father of a family should make a complete change in his religious life and his children be excluded from it. Besides, Jewish converts would naturally seek to have their children baptised, for in the old covenant children were circumcised or solemnly dedicated to the Lord; if not the exclusion of their little ones would have been clearly stated to them, which is not the case. And, at least, baptism of infants is nowhere forbidden in the Scriptures.

The continuous practice of the Church from the days of the Apostles is the best evidence that infant baptism was administered from the beginning, and at the same time is an uninterrupted commentary of our Lord's intention and the meaning of His words. It is not likely that a practice reaching back to Christ is a mistake or an unwarranted innovation. When Christ gave command to baptise all nations we can rest assured that the scope and application of His charge was fully understood by the Apostles.

The fact that there is no precise instance of the baptism of an infant to be found in the New Testament militates no more against its necessity than does the absence of a precise text commanding Sunday to be observed and the Sabbath Day of the old law set aside as no longer of obligation warrant anyone to conclude that such a precept was never given by Christ to His Apostles. In both cases, the practice of the Church is as strong as any text would be.

METHODIST'S TRIBUTE TO CATHOLIC CHURCH.

WHY MEN ATTEND HER SERVICES—THE MASS AND THE CROSS AS CENTRES OF ATTRACTION.

From the Wilkes-Barre Record.

"Shall we go back to Christ? If not, to whom?" was the topic of a sermon delivered at the Plymouth, Pa., Methodist Church recently by the pastor, Rev. James Benninger. It was based upon Peter's question as recorded in John vi, 68: "Lord, to whom shall we go?" "Thou hast the words of eternal life."

After speaking of the universality of this cry in this day, as in all others, the speaker told of the various schools in the time of Christ—the Sadducees, or skeptics; the Pharisees or materialists; the Essenes, or ascetics, and the followers of Christ. He declared the various schools of the present day to be divided between the same as in the time of Christ, and then argued the general unsatisfaction of the first three as compared with the real Christian religion.

In concluding, the speaker argued that "if men would only come back to Jesus, how He would tone up the life and give back the lost glory. He only can satisfy because only He 'has the words of eternal life.'" Continuing, he said:

"We hear much carping and criticizing these days about the different methods to attract men to church. The Protestant world has gone almost to the limit in adopting means to secure this desired end. We have seen the magic lantern exhibition, and listened to addresses on the lake poets; we have heard classical singers and eloquent orators, but the men were no nearer the kingdom than before. We have fumed and fussed and worked ourselves into a frenzy, while the Catholic Church without any effort on her part, has gone on in the even tenor of her way solving the problem to the satisfaction of her hierarchy."

"How does she do it? How does she get men out of bed on Sunday morning at an early hour—men who work late on Saturday night? How does she fill the streets on Sunday morning with worshippers when the Protestant world is fast asleep? I know some of the explanations that are offered, but they do not explain. Many that we have heard and read only seem childish twaddle. One man will tell you that the Catholic Church contains nobody but ignorant people. But is that true to the facts of

the case? Do we not know of brilliant lawyers and judges and professors and business men who are devout worshippers at her shrine? But if it were true that she only held ignorant people, would not the criticism pay her a high compliment? For every Protestant clergyman in Christendom knows that the hardest people to get along with are ignorant people. A Church that can gather and hold the ignorant rabble has a vitality very much to be desired. But the criticism is not true.

Another man will tell you that the Catholic Church scares people into her fold. How often have you heard that? But that explanation is no better than the first. You can readily see how one generation might be frightened into doing something, but who is willing to believe that twenty generations can be worked upon in the same way? The scarecrow method is bound to play out with the growing years. No, such explanations as we usually hear explain nothing. Her secret lies deeper.

The reason the Catholic Church succeeds, in spite of our misgivings, is because she is true to the central fact of revelation. She makes the death of Jesus the centre of her devotion, and around that point she organizes all of her activities. When you see a company of Catholic people Sunday morning on the way to church, you can be assured of this: they are not going for the sake of fine music; they are not going to hear an eloquent dissertation on 'Dr. Jekyll or Mr. Hyde.' They are going to that place of worship to attend the Mass. What is the celebration of the Mass? It is what we call the celebration of the Lord's Supper. That fact is kept prominently before the mind of every Catholic. What is the first thing you see as you approach a Catholic church? A cross. What is the first thing you see as you enter the church? A cross. What is the first thing you see a Catholic do as he seats himself in that church? Make the sign of the cross. What is the last thing held before the eyes of a dying Catholic? A cross. He comes into the church in childhood imbued with the death of Jesus; he goes out of this world thinking of the death of Jesus.

Whatever may be our opinions about certain other features of that Church, here is one thing at least from which we ought to draw a lesson. If that Church has succeeded by magnifying the cross, why not every church?

If the dark negations of these three schools that I have set before you are failures, 'to whom shall we go but Christ?' 'All that is noble and elevating in our civilization is there because He is there. If this world is to be regenerated, it will only come through His words of eternal life. Shall we, then, go back to Christ? Better still never leave Him.'"

ARCHBISHOP RYAN ON ANGLICAN REUNION.

His Grace the Most Rev. Archbishop Ryan, of Philadelphia, thinks there may be a corporate union of Anglicans and Episcopalians with the Catholic Church in the near future. Asked for his views on the Anglican-Roman union which some ministers and laymen of the Protestant Church crystallized at a meeting in New York, recently, the Archbishop said:

"It is a continuation of a movement that has been going on for some time in England, aiming at a reunion with Rome. The movement existed here before the adoption of the open pulpit canon, but the passage of the canon seems to have hastened it."

He was asked if the Episcopal clergy could be received into the Catholic Church in a body. "They are not priests. They would have to be ordained. The clergy of the Greek Church are priests, and when a number of them came into the Catholic Church they were received as such. They came on the ground that concessions would be made to them in certain matters which were not essential, but the matters of discipline, such as receiving communion under the forms and the marrying of clergy before ordination. Then there are the Syrians and Ruthenians, which are recognized as valid, one peculiar rite. But all these peoples are one in the articles of faith and essential discipline, and all are united in the Catholic Church under the Pope the successor of St. Peter."

THE CENTRAL CROSS.

In a place of justice, at Rome, they take you sometimes into a chamber with strangely painted frescoes on the ceilings and around the walls, and upon the floor, in all kinds of grotesque forms. You cannot reduce them to harmony; you cannot make out the perspective; it is all a bewildering maze of confusion. But there is one spot upon the floor of that room, and one only, standing upon which every line falls into harmony, the picture flashes out upon you, instinct with meaning in every line and panel. You can see at that point, and at that only, the design of the artist that painted it.

I believe that this world is just as bewildering a maze looked at from every point except one. I look back upon the records of history; I look upon the speculations of science; I endeavor to gaze into the future of the world's career; wherever I turn I am opposed by the mysteries that hem me in and crush me down, until I take my stand at the foot of the cross. Then darkness and discord become lightened with the divine light and glory. At the foot of the cross, art, science, literature, history becomes at once to me a

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divine, a glorious blessing. And so I claim for my Lord his rightful dominion over all the works of His hands. We will gather all the beauties of art, all the treasures of music, all that is brightest and best in the world, and we will lay them down at His feet, for "Worthy of the Lamb that was slain to receive might, and majesty, wisdom and riches, and honor and glory." His is the sceptre, His is the right, His is this universal world.—Cardinal Manning.

ST. JOSEPH'S JUNIOR NOVITIATE, TORONTO.

The Brothers of the Christian Schools have, with the cordial approbation of the Archbishops and Bishops of Ontario, recently opened a Junior Novitiate in Toronto. Boys and young men desirous of entering the Order will be admitted and prepared for teachers' certificates. The Brothers make an earnest appeal to those noble and generous souls who feel that Almighty God has called them to labor for His glory and the education of youth. All particulars will gladly be sent on application to Rev. Brother Director, St. Joseph's Junior Novitiate, 28 Duke Street, Toronto, Ontario.

Natural Religion.

Up through the mystic depths of sunny air I cried to God—"O Father, art Thou there?" Sudden answer, like a flute, I heard: "It was an angel, indeed, it seemed a bird."
—RICHARD LE GALLIENNE.

ARCHDIOCESE OF OTTAWA.

SOLEMN SERVICE FOR DECEASED PASTORS.—RICHMOND REMEMBERS HER SHEPHERDS OF THE PAST.

On Thursday, August 13th, there took place in Richmond, Ont., a celebration quite unique in this part of the Province. It was a Solemn High Mass for the repose of the souls of the deceased pastors of that place. There were a number of the neighboring priests present and a large number of people from all the surrounding parishes. The solemn service was chanted by Rev. Father Brownrigg, the present pastor of Richmond. He was assisted by Rev. Fathers Cavanagh and Fay as deacon and sub-deacon respectively, of Corkery and South March. Rev. Fathers Foley of Fallowfield, and Harkness of Almonte were also in the sanctuary, and very Rev. Canon J. Sloan, of St. Bridget's Church, Ottawa, was the preacher of the occasion. The sermon was a most touching appeal to his hearers to remember their venerable deceased pastors. The preacher declared the doctrine of the Church on this matter and recalled some of the salient points of charity and self-sacrifice in the careers of the venerable old Father O'Connell, who had served the parish for the unique period of forty-four years, and a large number of people from all the surrounding parishes. The solemn service was chanted by Rev. Father Brownrigg, the present pastor of Richmond. He was assisted by Rev. Fathers Cavanagh and Fay as deacon and sub-deacon respectively, of Corkery and South March. Rev. Fathers Foley of Fallowfield, and Harkness of Almonte were also in the sanctuary, and very Rev. Canon J. Sloan, of St. Bridget's Church, Ottawa, was the preacher of the occasion. The sermon was a most touching appeal to his hearers to remember their venerable deceased pastors. The preacher declared the doctrine of the Church on this matter and recalled some of the salient points of charity and self-sacrifice in the careers of the venerable old Father O'Connell, who had served the parish for the unique period of forty-four years, and a large number of people from all the surrounding parishes.

After the service in the church the clergy and people repaired to the cemetery, where a beautiful new monument, erected over the grave of the late Father O'Connell, was unveiled. The monument is a splendid work of art, and the carvings of the ancient Irish interlaced work. Here suitable to the occasion, addresses were made by members of the visiting clergy.

It may not be inappropriate to remark that this monument is a tribute of respect to the deceased pastor of the parish of Richmond, Fallowfield and Goulbourn. Though the venerable old priest died in the prime of his life, he was a most devoted pastor, and his memory is held in high esteem by the people of the parish. He was a most devoted pastor, and his memory is held in high esteem by the people of the parish. He was a most devoted pastor, and his memory is held in high esteem by the people of the parish.

There can be no doubt but that the mark that shows the world where his home peacefully reposed, is more elaborately decorated than he would in his own humble estimation of himself deem himself worthy of, and yet when many of his old parishioners saw this beautiful stone for the first time they expressed the opinion that it was just such as would have suited his taste owing to his exquisite method of calling to mind his thoroughly Catholic and typical Celtic character. This service was the termination of the jubilee celebration of the erection of the present structure of St. Philip's of Richmond. The parish is the 18th of the oldest in this part of Canada. The first Mass celebrated here was by Rev. Father McDonnell, in 1838. This priest was an early chaplain who came over with the Highlanders who settled in Guelph. He afterwards became first Bishop of Kingston. The new building of Richmond at Fallowfield was built in 1842 and here Father Heenan officiated at the services held from time to time. He was succeeded by Father Cullen in 1847, and Father Smith was the first to take up permanent residence in 1848. Father Smith was one of the most energetic temperance advocates of his time and he retired from the parish in 1848, when the new diocese of Ottawa was formed. Father Smith went to Smith's Falls and remained under his own Bishop, the present in charge of Kingston diocese, Mgr. Phelan, till his death. Father O'Connell worked two years in Richmond as curate, with Father Smith, that is from 1846 to 1848, and then took sole charge of this immense parish. In its primitive state Richmond parish included most of the County of Carleton, extended into Lanark, and crossed the confines of Renfrew. The present parishes of Almonte, Pakenham, Cook's River, March and Fallowfield were then merely parts of the extensive district.

In 1847 the old church of Richmond was burnt as a result of the bitter religious animosities of the time. Perhaps more than anything else it could be said to show how true and the better spirit of the age have wiped out many of the misunderstandings of the past, is furnished in the generous and kindly tribute tendered to Father O'Connell by the Protestants of Richmond when, after a residence of nearly twenty years there, he was about to take his departure in 1848.

Father O'Connell was succeeded by Father Dunn in 1849, and the news is just to hand that this com-

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paratively young priest too is nearing his end in the hospital at Cornwall.

Father McGovern, who died a year ago in Ottawa, succeeded Father Dunn in 1849, and he in turn was succeeded by Father Newman in 1849 and Father Brownrigg, the present pastor, took up his duties in this old parish in 1846 and still holds the place of spiritual authority there. To his zeal and thoughtfulness is due the success of the very creditable celebrations that have recently taken place there—the golden jubilee and memorial service for all the deceased pastors. May his pastorate there be crowned with every manner of success.

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