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val, and should the collection fall short of the assessment the balance is to be taken out of the pew rent or church funds.

The collection may be, if necessary, continued on the following Sunday or on Sundays in October, and the amount forwarded without delay to our Chancellor.

Thanking you, Reverend and Dear Father, and your good people, for your kind and cordial cooperation in the good work, and asking a share in your pious prayers, I pray Almighty God to bless you all.

Your faithful servant in Christ,
THOMAS JOSEPH DOWLING,
Bishop of Hamilton.

This circular shall be read in all the churches and public chapels of the diocese on the first Sunday after its reception.

By order of His Lordship,
J. H. COVEY,
Secretary.

HAMILTON, SEPTEMBER 26, 1894.

EPISCOPAL APPOINTMENTS.

On Sunday next (the first Sunday of October) the Bishop will visit the missions of Aton and Eramosa. On the following Sunday His Lordship will visit Antur.

A few Sundays ago, on the occasion of the announcement of the new parish of St. Joseph, which by the way is the second parish to be cut off from the Cathedral Parish in the last few years, a very interesting summary of works done in the interest of religion and education was given by the Rector, Rt. Rev. Monsignor McEvey.

Three new churches were erected, viz., the church in Holy Sepulchre cemetery, the church of St. Lawrence, and St. Joseph's church. Three institutions were extensively improved—Loretto Convent, St. Joseph's Convent and Orphanage, and St. Joseph's Hospital opened and a large wing added. Two new beautiful and well-equipped schools built by the Separate School Board. St. Lawrence and St. Mary's and the De La Salle Institute opened and renovated. The Bishop's house and grounds were purchased and improved and the priest's new house on Mulberry street was built and furnished. St. Mary's cathedral was roofed and entirely renovated, and the school adjoining was fitted up for practical parish work. A chapel, hall, library, recreation and meeting room are now found within its walls.

The total cost of these grounds, buildings, etc., was in round numbers, two hundred thousand dollars (\$200,000). The rector then stated that a printed statement, giving all details, would be distributed. In the meantime, he was happy to say, that towards the meeting of these expenses, ten persons generously contributed forty thousand dollars (\$40,000).

In conclusion, he heartily thanked the people for their good-will and generosity, and hoped that, although the Cathedral lost a number of families sufficient to compose two flourishing parishes, the congregation by their united and earnest endeavors would continue to go forward in the fulfilment of the work of God's holy religion.

In reference to this statement of the Right Rev. Mgr. McEvey, the Hamilton Spectator, of a recent date, says editorially:

"Whatever may be said of the Roman Catholic Church as a political factor in the community, no one can deny that, as a religious organization, it is characterized by an energy, zeal and a perfect tact in applying means to ends, which the Protestant churches may well envy. In this country it is nearly always fortunate in the prelates who are chosen to preside over its destinies. The summary published elsewhere in this issue, of the visible material work which has been done in Hamilton under Bishop Dowling's auspices during the few years since his consecration as Bishop of this diocese, is sufficient evidence of His Lordship's indomitable energy, and his devotion to the cause of the Church which he serves so well. It also proves that the Bishop is popular with his people, for if he were not beloved it is hardly likely that the Roman Catholics of Hamilton would have responded so generously to the calls which have been made upon them. If the spiritual progress of the Roman Catholic Church in Hamilton is commensurate with its material prosperity under the regime of Bishop Dowling, the people who look to him as their spiritual guide will indeed have reason to rise up and call him blessed."

From our own Correspondent.

FROM PICTON.

Remarkable Cure After a Pilgrimage to St. Anne De Beaupre.

For about twenty-four years, up to the fall of 1893, Mrs. Jas. Kervin, Picton, had been in a very delicate state of health, suffering from kidney and spinal trouble. For ten years of that period walking was difficult, and for five years almost impossible. For the three years previous to the fall of 1891, with the aid of crutches and the assistance of others, she was able to move about the house occasionally, but her movements were so painful and difficult that she rarely attempted it. The two years previous to the fall of 1893 she was confined to her bed. During all this time no expense or trouble was spared to alleviate her sufferings, the best medical attendance being procured; but all to no purpose.

On Feb. 11, 1893, Mrs. Kervin left Picton to join a pilgrimage to the famous shrine of St. Anne de Beaupre. Needless to say her resolve to perform the pilgrimage filled her friends with anxiety on account of her ill health

and infirmities. The effort cost her much suffering and pain. On the first day after her arrival she suffered intensely, and had to be carried on a stretcher into the church. On the second day she was again carried to church at 5 o'clock in the morning to assist at Mass and receive Holy Communion. The first feeling of relief she felt was at the Elevation. After Mass she was carried to the altar, where the priest in attendance touched the relic to the back of her neck. She cannot describe her feelings at that instant. A great and wonderful change took place: she felt that God had at last yielded to the constant prayers of herself and friends, and to the powerful intercession of good St. Anne, and was about to perform a miracle. And so it was: for this poor, helpless invalid, without assistance, stood up and walked back to her pew, giving thanks and glorifying God for this wonderful manifestation of His power. And from that hour Mrs. Kervin has walked—and her health has wonderfully improved. She left her crutches at the shrine, and has not needed them since. She made the pilgrimage again this fall by way of thanksgiving.

The writer saw Mrs. Kervin in the fall of 1892 lying on the lounge in the helpless state above described. In 1893 she had just returned from the pilgrimage, and he heard the report as above stated, but had not time to enquire or examine into the matter. A few days ago he had the pleasure of calling at her house, where she was walking around as well as ever.

Can any one doubt that her case is a miracle? Every one, Protestant and Catholic, around Picton knew of her sickness and infirmity. No medical skill could effect such a wonderful cure, in such a short time—not gradually, after months of treatment, but in an instant, at a moment when exhausted by the long voyage and the extraordinary efforts she made, when she was worse than at any period of her life.

Picton, Sept. 29, 1894.

DIOCESE OF LONDON.

A MODEL PARISH.

It was fortunate for your correspondent that he happened to be in the parish of Mount Carmel on last Sunday, for, as a consequence, he had the privilege of witnessing on that day a ceremony which is of comparatively rare occurrence.

For the last two years the people and their pastor, Rev. H. G. Traher, have been struggling to wipe out a large debt on their church. Some idea of the magnitude of the undertaking may be formed when it is stated that the mortgage, principal and interest, together with some other outstanding parochial debts, amounted up to last Sunday to a little over eleven thousand dollars. The prospect was indeed dark and discouraging, but, inspired by the energy, the devotedness, the patience and perseverance of their pastor, the people aroused themselves and applied themselves with determination to free their church from the hands of the banker. And so successfully did they work together that last Sunday they had the inexpressible satisfaction of witnessing the formal presentation of the mortgage to the Right Rev. Bishop O'Connor. It was a little less than two years before that the first amount was subscribed towards liquidating this great debt and to-day the parish owes not a cent. Comment is unnecessary. Readers may draw their own conclusions.

The following facts will be an evidence of the cordial relations existing between pastor and people. In preparation for the ceremony a sanctuary lamp of French manufacture, valued at \$70.00, was presented by Mr. and Mrs. David O'Brien; a magnificent candelabrum, made to order by Benziger Bros., New York, at a cost of \$160.00, was given by Mr. and Mrs. T. Coughlin, in memory of the late Mr. John Barry, and a valuable ciborium from the same factory was presented by Mr. and Mrs. J. J. Quarry.

His Lordship confirmed eighty-four candidates, of whom twelve were adults, after which the following address was read by Dr. McGinnis:

To the Right Rev. Dr. O'Connor, Bishop of London:
My Lord—It is not formally welcome Your Lordship to our midst: it is not to voice our fidelity to Mother Church, nor to affirm our loyalty to you, her representative, that I venture to prolong the services of this morning by a brief address. A hearty welcome is never formal, and loyalty is not proven by words.

As the head of the diocese, as the chief pastor of each parish, Your Lordship has many responsibilities, and his consequences are ever welcome. Our address, therefore, will be welcomed, for the purpose of it is to announce Your Lordship's release from all responsibility in connection with our recent heavy parochial indebtedness.

Your Lordship's release from this responsibility is real and permanent; for the indebtedness referred to no longer exists: in proof of which it is with pleasure, and with, we trust, justifiable pride that we now present to Your Lordship the recently discharged mortgage upon our parochial property, and with it, testimony of other parochial obligations fulfilled.

Particulars we would deem but self-praise. Our announcement is made, but before retiring we beg leave to offer to Your Lordship the united good wishes of the parish for a successful future, to ask Your Lordship's blessing upon the parish, and to thank the "final summons" may find us all as free from indebtedness to God as we are now free from indebtedness to man.

On behalf of the congregation, T. Coughlin, Angus Campbell, Ed. Dietrich, Arthur O'Leary, Jas. Doyle, sr., Lawrence Dietrich, J. J. Quarry and Gabriel McPhee.

The singing of the choir was very creditable and showed careful preparation. They were directed by Miss K. McLaughlin, the organist. P. J. N.

Nothing deepens the mind so much as a habit of charity.—Faber.

CATHOLIC TRUTH SOCIETY.

Cardinal Vaughan's Inaugural Address—The Re-Union of Christendom.

London Catholic News, Sept. 15.

On Monday evening, Cardinal Vaughan, delivered his inaugural address as President of the Catholic Truth Society as follows: In the name of the Father, and of the Son, and of the Holy Ghost, Amen. My Lord Bishop of the diocese, Your Grace, My Lords and Reverend Fathers, ladies and gentlemen,—I have the honor as president of the Catholic Truth Society to be here in your midst this evening. I can assure you that I have looked forward with no little gratification to the holding of our annual meeting in the old Catholic town of Preston (applause). We know that nowhere can we obtain the same hearty welcome, and in fact everything has been done by the most careful and intelligent committee to make this great gathering the success which to-night it promises to be (hear hear). Happily we have here a very considerable number of representatives of the Catholic Church throughout this kingdom, not merely in the presence of

BISHOPS, PRELATES, AND CLERGY.

But we have here His Grace the Duke of Norfolk (great applause), His Grace the Dowager Duchess of Newcastle (applause), the Ladies Mary and Margaret Howard (applause), and Alderman Sir Stuart Knill (applause); and many other gentry of the county, and last but not least (hear, hear and laughter) Bishop Keane, Rector of the Catholic University of Washington, in America (applause). The Catholic Conference meets during two days not to discuss

QUESTIONS OF FAITH

or of Church authority, for happily we are all one (applause). But we gather together to discuss certain questions of practical interest which arise actually through changes of times and circumstances, and we take counsel together as to what may be the best or more prudent methods of procedure in dealing with those various practical questions. And now, without dwelling more upon the general subject of the Conference, I will proceed as time is going on rapidly, and waits for no man (laughter)—I will proceed to deliver that inaugural address that I have been invited to give upon this occasion, and I have chosen for my subject one interesting, I trust, to you, but one which is of far more general interest than anything that might be confined to our own mere domestic requirements. There is in the air a question of the

RE-UNION OF CHRISTENDOM.

It has been discussed for many years past by our friends outside of the unity of the Catholic Church. They have written many papers, delivered themselves of many speeches, communicating to the press of the world their various opinions, and now the time and the occasion seems to be made in which I may venture to lay before you and before those who may be interested in that which I shall have to say, certain sentiments, opinions, convictions, and statements which I hope will not be productive of heartburnings or of animosity, but that if my word shall be plain and to the point, I trust that no one either here or elsewhere will question for a moment the sincerity of my interest and love for our non-Catholic fellow countrymen—(applause). One of the happiest signs of the times is the growing desire for the re-union of Christendom. This noble aspiration manifests itself outside the Church in societies at home and conferences abroad. It witnesses to a state of dissatisfaction with the religious divisions which cover England. It recognizes, at least in some degree, the incalculable evils which spring from the sin of schism. The pressure of grace and the Catholic instinct carry the minds of some still further. They ask themselves of what avail the exercise of many virtues by the soul that is alien from unity and severed from the vine? They fear, with good reason, that their prayers, and good works will not avail to salvation unless they are quickened with the life of the true vine, unless they are living members of the Body of Christ, which is His Church. With them the question of re-union is one of life or death. No similar recognition of the sin of schism, no movement towards the unity of Christendom; is to be found among the French, the German, or the Scandinavian Protestants. A divine grace has been poured out over England for which we cannot be too deeply thankful. It has touched the heart of earnest and devout Anglicans, and has drawn and raised the hand of a multitude of Nonconformists, who have been led to seek some higher level, and to feel about for some basis of re-union, if not with Catholics, at least with Protestant Episcopalians. I do not venture to assert that all who take part in the movement for the re-union of Christendom are led by the Spirit of God. When we see hatreds, contentions, rivalries, jealousies, and other works of the flesh, the Spirit of God cannot preside. Still, even here, in the midst of much that is human and defective, may it not be the Spirit of God that groans and yearns after some better? But what are we to say of those who seek to effect re-union with the Church of Rome by means of invasion and violence? To quote the following printed words of an Anglican appeal:—"One effectual way of displaying the credentials of the Church of England to the world, and asserting the rights which those credentials bestow upon her, is for the thousands of Anglican Catholics who visit countries owning allegiance to the Pope to go as

members of the Catholic Church for Holy Communion to the churches of the land in which they are sojourning. Such an open and collective movement would do more for the Anglican communion abroad than building chapels has accomplished. Our duty is plain, issues are with God." This, surely, in the words of St. Augustine, is "to usurp the sacraments of the Church outside the Church, and, in hostility to the Church, to fight against us in a kind of civil war." It is spiritual brigandage and wholesale sacrilege, and merits a heavier chastisement than that which befell the Israelites who touched only the ark of the covenant with profane hands. Whatever be the infatuation with which such Anglicans deceive themselves, they are wolves in sheep's clothing, who steal into the fold, deceiving both the shepherds and the sheep. This surely is not the Spirit of God. But let us turn from this latest Protestant exhibition of private judgment and of contempt for authority to the humble, earnest and prayerful souls that seek by other means the path of re-union. There are many such. They attract and command our sympathies, and deserve all the assistance we can give them, both by our prayers and by counsel and service. Multitudes, to our knowledge, are held back only by domestic ties, and by fear of hunger and poverty. Our hearts bleed for them in their anguish, our hands are stretched out to help them. Some of these, it is to be feared, seek refuge in the hope of a future corporate reunion, and endeavor to affect a compromise with conscience by imitating Catholic practices.

CATHOLICS AND THE SOCIETY FOR THE RE-UNION OF CHRISTENDOM.

Catholics have often been invited to join the association founded by our separated brethren in 1857 for the promotion of the re-union of Christendom. They have never been able to accept that invitation, not only on account of the profanations just alluded to, but for reasons laid down by the Holy Office in the letter directed to the Bishop of England. Indeed, the Catholic Church herself is a vast and permanent society for the re-union of Christendom. She is constantly engaged in prayer and work to this end. To pray "for the rooting out of heresies and the healing of schisms, for the extension of the faith, and for peace and concord among Christian princes" is a standing condition for gaining Indulgences. The official "Racolta" contains a number of indulgenced prayers for re-union which are in use all over the Church. Quite recently, in his Encyclical to the rulers and peoples of the world, the Holy Father has made a new appeal to the conscience of our separated brethren. "Let us one and all," he says, "for the sake of the common weal, labor assiduously to restore the ancient concord and union. To bring about this concord, and to spread abroad the benefits of Christian revelation, the present is the most seasonably time, for never before have the sentiments of human brotherhood penetrated so deeply into the souls of men, and never in any age has man been seen to seek out his fellow-men more eagerly in order the better both to know and help them." Why should not our present century, which is hastening to its close, by a happy change of circumstances bequeath to mankind pledges of concord and the prospect of those great benefits which are dependent upon the unity of the Christian faith? But some among the promoters of re-union thrust aside as intolerable all idea of communion with the Catholic Church. A glance at the map of the Christian world will suffice to show them that any proposal for the re-union of Christendom which does not include the Apostolic See, and the 24,000,000 of Christians in communion with it, would be self-refuted and meaningless. There could be no re-union of Christendom with more than half of the Christian world left out. A mutilated scheme of this kind would clearly be not the re-union of Christendom, but probably at most a re-union of Protestantism. For this reason all who truly and sincerely desire the re-union of Christendom, putting aside passion and blind prejudice, must calmly and honestly take into account and examine the mind and attitude of the Catholic Church on this momentous question.

THE POSSIBILITY OF COMPROMISE.

Let me, therefore, make two brief statements. One as to the possibility of compromise or concession, and another as to the visible mark of unity attached by the Divine Founder to His Church, inherent in its life and constitution. First, they tell us that the Catholic Church is intolerant and uncompromising. There are compromises and concessions which the Church can accept: there are others which she is free to adopt. First, she cannot accept re-union on a basis of common formularies or creeds, while each one is left free to give to doctrines expressed in them his own meaning and interpretation. Unity of this sort, the Catholic Church repudiates as false, honest and mechanical. Unity must be in the sense and in the soul: it must be the unity of the spirit in the bond of faith, or it ceases to be Christian unity. Second, she cannot accept re-union based upon an exclusive belief in the historical Christ, human and divine. The unity must be based upon Christ as a living, divine teacher, and it must be one of true discipleship. It must cover and include the whole of our Lord's teaching. Not a word that He has spoken, not a truth which we know to be explicitly or implicitly contained in what He said or which given up, or belief in it looked upon

as optional. Where there is doubt there is liberty; but once we know anything that God has said, be it in small things or great, we have no choice, but are bound by our reason and our faith to accept it. No other attitude is possible for a Catholic than that of a disciple towards a living divine teacher. Third, the Catholic Church cannot accept re-union or communion with anyone who unites the human race, on the condition of change, or modification, or compromise in her own divine constitution. The charter of her constitution was drawn up by her Divine Founder. It is, therefore, altogether outside her power or authority to alter it. Such as He has built her upon a rock, such in constitution she remains for ever. The invisible rock is Christ, the visible rock Peter, constituted in one solidity with Christ, and no man can change them. But the Church is free for the sake of some greater good to admit changes and modifications in her discipline and in legislation which concerns times and circumstances. She has power over her own commandments and over questions of discipline, such as clerical celibacy, communion under both kinds, over her liturgy, and the language in which the liturgy is clothed. Nor would she hesitate again to make concessions, as she did in times past, for the sake of some great good, could they be shown to surpass in value adherence to the points of discipline to be relaxed. Let so much suffice upon the general principle of concession or compromise.

THE CATHOLIC POSITION.

My second statement is as to the visible mark of unity, impressed by Christ upon His Church. No question of re-union can be seriously entertained without a recognition of the principle and the fact of unity. Our Divine Lord, before He went out to suffer, offered up publicly, within hearing of His Apostles, a prayer to His Eternal Father. The prayer that was a visible mark of unity should distinguish His Church. "(1) Holy Father, keep them in truth whom Thou hast given Me, that they may be one as we also are one." And not for them only do I pray, but (2) for them also who through their word shall believe in me, that they all may be one, as Thou, Father in Me, and I in Thee; that they also may be one in us; (3) that the world may believe that Thou hast sent Me." (Jo. xvii.) As Leo XIII. in his Encyclical declares, "The true union between Christians is that which Jesus Christ, the Founder of the Church, instituted and desired, and which consists in a unity of faith and a unity of government." This visible unity was to be the work of the Eternal Father—therefore supernatural. It was to be the mark of divine favor, and it was to be the answer to a divine prayer, and a proof to the world of Christ's mission. It was to embrace and unite men of the most dissimilar character and disposition. Men of every nation and living under every clime were to become one in faith, in obedience and in charity. And what do we behold in fact? Men sharply divided by policies, national rivalries, aspirations, Celtic and Latin races, English, Irish and Scots, French, Germans, and Slavs, Japanese, Mongols, and Indians, Oriental and African tribes and peoples—no diversity of tongue or race or tradition but that it actually presents the spectacle of unity in faith, and submission to one visible shepherd upon earth. The twelve hundred Bishops are shepherds over the globe, and in direct communion with the Apostolic See, preaching one and the same faith, and maintaining one and the same unity. Not one is to be found to deny the authority of the Vicar of Christ, the need of episcopal orders, the sacrificial power of the priesthood, the Real Presence of Jesus Christ in the Eucharist, the necessity of auricular confession, or any other doctrine taught by the visible Shepherd and Church of God. This unity is visible and tangible. There has been nothing like it in the world, for it is neither geographical nor racial. It is in direct hostility to the pride and passions of men, which of themselves perpetually tend to disintegration; and it triumphs over them. It is a standing miracle, and a vision of divinely glory before the eyes of men. "And the glory which Thou hast given Me I have given to them, that they may be one, as we also are one. I in them, and Thou in Me, that they may be made perfect in one, and the world may know that Thou hast sent Me and hast loved them as Thou hast loved Me." Such has been the history of the Catholic Church, not for an age or two, but for nineteen centuries. She has never spared the knife when necessary to cut off rebels against her faith or authority, whether Easterns, or Greeks, or Anglicans under the Tudor rebellion. Men went out from her because they were not of her, as St. Ambrose says, "Unity of faith is indivisible and inaccessible to corruption and to the effects of time." And thus she continues to this day, undiminished in the perfection of her visible unity. Contrast this with Anglicanism. With the royal, the legislative, and the executive powers arrayed on her side, confined to one race and to a small territory walled round by the sea, the Church of England has failed to maintain unity in spite of the enormous influence of wealth, the prestige of social station, and in spite of most generous recourse to fines, imprisonment, tortures and executions. And now, as one of their own Bishops has declared, Anglicans are more widely separated in doctrine from one another within their own Church than they are separated from Nonconformists who are without. Who ventures to point to the Anglican Establishment as ex-

hibiting a visible mark of divine unity? Who declares that she presents to the world the fulfilment of Christ's prayer for unity? Who would direct the inquirer to Canterbury as the city of the living God upon the hill? It is not in reproach or in wonder that we point out the inevitable contrast between a divine and a human institution. It is rather in love and sympathy that we would fain direct, if possible, the eyes of men to the visible work of the living God. The marvelous unity in faith and obedience to a Supreme Teacher, visible in the Church of Rome, can be explained only by the indwelling of the Holy Ghost, and the continual presence of Christ with His Church. It has well been said that the Fathers speaking with one voice during the centuries, proclaim that unity of the faith and doctrine of Christ so inherent in the unity of the Church that the one cannot be disjointed from the other and this is the meaning of that golden saying of St. Cyprian, "The Church is the home of unity and truth. Look at the See of Rome, and say whether she has not been manifest to the whole world, as the city of God seated on a hill during nineteen centuries. The Church of Rome, like her Divine Founder, has been a sign set up for contradiction, and for the salvation of many. It has been made alternately her reproach and her honor that her claim to be the Bride of the Lamb, the Church of the Living God, has never been relaxed. The city on the hill cannot be hidden. If men close their eyes, if they turn their gaze away from her, if they build round themselves a wall of prejudice, if they form themselves in the plain into rival schisms and societies, and become blinded by their own self-interest, the prophecy that the Church, as a city seated on a mountain shall ever be visible, "Neither the sun nor the sun's light is so plain as the Church. For the house of the Lord is on top of the mountains," says St. John Chrysostom. "There is no safeguard of unity," writes St. Augustine, "save from the Church, made known by the promises of Christ—a Church which, being seated on a hill, cannot be hid. Hence it is known to all parts of the world. Let us then know it as a thing immovable and firm, that no good men can separate themselves from her." The visible unity of the Church in faith and government is maintained by Peter and St. Ambrose rightly sums up the belief of the Church in every age in the words: "Ubi Petrus, ibi Ecclesia."

THE BRANCH THEORY.

From this doctrine the following conclusions are inevitable: First, that the Church of God upon earth is not an invisible Church, made up of all who lead decent lives, and who call out to Christ, Lord, Lord, and Saviour. Secondly, that the Church is not composed of branches, three or more, in outward antagonism but in secret amity. Separate bodies, each claiming to be the Church of Christ, and yet not visibly united in obedience to one visible authority, and agreeing in the profession of one faith, would present the spectacle not to visible unity, such as Christ prayed for and promised as a distinguishing glory and mark of His Church, but of visible disunion, and of blasphemous contradictions.

Were the possession of a priestly orders, of an Episcopate, of the sacraments, of a multitude of Catholic devotions, a title to be considered the Bride, the true Church of Christ, or a branch of His Church, then would the Arians, the Nestorians, the Pelagians, the Donatists, the Greeks, and a hundred other heretical or schismatical bodies be the true Church. In a word, the Church would present the appearance of a something cauldron of heresies and schisms, in which the father of lies and the God of all truth and holiness would be allied in a most revolting and accursed mockery of union and charity.

These sentiments and convictions will, no doubt, be condemned as the modern intolerance of Roman Catholicism. They were, however, the sentiments and convictions of the English people for a thousand years. Take the teaching of the two earliest Doctors of the English Church—St. Aldhelm and Venerable Bede. "In vain," says St. Aldhelm, "does that man empty glory concerning the Catholic faith, who follows not the doctrine and the rule of Peter. And Venerable Bede openly teaches that "Whosoever shall separate himself in any way whatsoever from the unity of Peter's faith and from his fellowship can neither obtain pardon of his sins nor admission into heaven." Let me beseech, at least, our Anglican friends who boast of their continuity in the doctrine of the old Church of England, and who profess to desire re-union, to take into serious consideration the teaching of our Anglo-Saxon forefathers as to the vital necessity of unity with Rome.

TO BE CONTINUED.

Presentation.

Saturday, the 25th Sept., being the feast of St. Michael, the occasion was deemed a suitable one, by the members of the Sodality of the Blessed Virgin Mary, to show their appreciation of the untiring energy and unselfish devotion to every duty, of their Director, Rev. Michael J. Tieran. Accordingly that society (represented by its officers) assembled at the Bishop's Palace and presented the Rev. Father with a silver-headed, silk umbrella, on which was beautifully inscribed: "Presented to Rev. M. J. Tieran, by the Sodality of the B. V. M., at London, on the feast of his Patron, St. Michael, Sept. 29, 1894." They also asked his acceptance of a pair of kid gloves. The Rev. gentleman thanked the young ladies for their thoughtfulness, and hoped they would all some day be celebrating the feast of his patron, in heaven.

God loads with His favors those who delight in exercising mercy.