

constitute a whole which cannot be received in part and in part rejected. Catholic doctrine has been handed down from the Apostles as the faith delivered to them by Christ, and it must be received in its entirety.

While we by no means approve of the doctrines for the teaching of which Professor Briggs was condemned, we are constrained to say that the malcontents have as much right to establish a new sect with doctrines to suit their fancy as Presbyterianism had when it originated. If there is an authority in the Church of Christ to condemn heresy and schism, the first Presbyterians should have submitted to that authority instead of establishing a new fold with a new creed. If the Church has no authority in the premises, Dr. Briggs should not have been condemned.

There is in all the aspirations after unity which have been manifested by Protestants during the last few years, an evidence that in spite of the disagreements which are the natural result of Protestantism, a consciousness that the Church of Christ should be one; but they greatly mistake the character of that unity on which Christ insisted, and which He prayed might always endure in His Church. There is "one Lord, one faith, one baptism." This implies a unity of doctrine, which cannot be found without the pale of the Catholic Church, which alone acknowledges one Supreme Head through whom we are preserved from being "tossed to and fro with every wind of doctrine."

#### THE CHRISTIAN ENDEAVORERS.

A very regrettable incident occurred in connection with the meeting of this association in Montreal, the particulars of which are given as under in a press despatch:

A gang of French-Canadian quarry men attempted to cause trouble, but they were quickly stopped by the police. The French-Canadians were enraged at a speech made by the Rev. Mr. Karmaraka, a Hindoo, from India, who compared Roman Catholics to idolaters, and to-night several hundred of them marched down to the convention waving colors and singing the "Marseillaise." A crowd of English volunteers gathered around the drill shed with the object of fighting the Frenchmen. A body of policemen soon arrived on the spot and dispersed the mob. The volunteers and French-Canadians then marched through the streets singing and cheering, but the police kept the crowd moving, and thus stopped any serious disturbance. Several arrests will be made. The society to-day passed resolutions repudiating the speaker's remarks, and an explanatory letter was sent to the French papers.

It is pleasant to note that the untruthful and uncharitable harangue of the Rev. Mr. Karmaraka has been repudiated by the society; and we hope the lesson will not be lost on many other ministers who deem it the proper thing to air their views on what they fancy is the practice of the Catholic Church. The occurrence, however, though a provocation, was in no wise a valid reason why a mob should gather for purposes of violence, and those engaged in the vile business should be severely punished.

#### ENGLISH CATHOLIC ARISTOCRATS.

The "English Catholics" have formulated an indignant protest against Home Rule. The *Tablet*, of London, published the petition, and appended to it we read the names of the Duke of Norfolk, the Blounts, the Cliffords, the Herberts, the Vaughans, the Talbotts, the Wards. These families are Catholic, and have, despite the persecution of the Reformation period, preserved pure and un sullied their heritage of faith. In the dark and bitter days when Catholicism was a thing hunted and scorned they refused the bribe that fain would buy the priceless boon of faith, and they struggled and fought till peace and victory rewarded their efforts.

Why, then, having tasted the sweets of adversity, do they strive to crush the aspirations of the people for a legitimate mode of Government?

Are the sufferings of years to be considered of little consequence and every utterance of an Irishman to be branded with the stigma of treason?

The day has gone by when a few canting words will suffice to make a nation meek and submissive to every whim and beck of Tyranny. The Irish people is justified by every law in seeking redress, and no sane and impartial mind may dare to deny the right.

We do not mean to intimate—though facts might warrant the insinuation—that the noble gentlemen who signed the petition have any claim to insanity.

We content ourselves with declaring they are Tories; and they who know the antecedents of that party wonder not at this last outburst of unvarnished and malicious prejudice. A Tory is as dead to every sense of justice, where Ireland is concerned, as a mere automaton. Who ever heard of one interesting himself in the cause of Erin's liberty, save to obstruct it or to denounce it, or to malign those who gave it all the resources of their energy and labor of heart and mind?

The signers of the petition are rich—accustomed from infancy to all the luxuries; and, instead of doing unto others as they would wish to have it done unto them, and of thanking the Creator for the many blessings bestowed on them, they grudge the Irish peasant a free holding, and they endeavor to crush fellow-beings less richly endowed.

They do it of course for a praiseworthy motive—to prevent Ireland from being delivered over, bound hand and foot, to an immoral and irreligious system in which the whole country—priests and people—would be involved! We do not know how the Irish priests take this statement. They, of course, understand nothing about the needs of the people and cannot discriminate between a revolutionary and a constitutional movement! Let them be guided by the ethical principles of the English Catholics, and the desert will soon be passed and the promised land compensate them for their docility!

It requires more than average audacity for men distinguished for their hostility to Ireland to presume to trace out a line of conduct for the Irish priesthood. But they are Tories, and we do not wonder. Work is at their door, and they must neglect it to talk of subjects which they cannot discuss in an impartial manner. We hear of the armies of unemployed and starving workmen of London, of the myriads of women degraded who roam the streets of the metropolis, and perchance they may bestow on these worthy objects the religious zeal of which Ireland is an ungrateful recipient.

#### EDITORIAL NOTES.

THE A. P. A. bigots met with an unexpected rebuff in Michigan. The demand of the Orange lodges for incorporation was refused by the Legislature, and their petition to have clerical property taxed was ignored. The A. P. A. is a fungus that thrives only in places that are mildewed with the covering of a fanatical and unreasoning hatred to Catholicism. It droops and dies when exposed to light of investigation and truth. The "ex-priests" and "ex-nuns," the oracles of the organization, are fast losing their influence, and so it behooves some ingenious followers of the Lord to suggest another means of reclaiming the "Romanists."

THE Rev. Thos Dixon is beginning to doubt—or rather he is giving the public an account of the lifeless condition of Protestantism. He says that many believe now that thousands of churches in our centres of life are practically dead. They show they are dead by the fact that they have no ear to hear, no heart to pity, no arm to save the struggling, suffering thousands who surge about their doors. The preachers, according to his idea, are dead. Rev. Mr. Dixon is bold, but he is doubtless in no dread of a ministerial board. We freely and cheerfully give approval to his opinions, since we have opportunities every day of seeing their ample verification. They are dead surely, whited sepulchres, and now and then we get a glimpse of the rotten bones.

THE letter of Pope Leo XIII., on the school question, is, as all the documents that emanate from the Vatican, elegant and forcible. Rome has spoken—the cause is finished. The controversialists may put away their armor and weapons, and the public, weary with the wordy war, will sing *Te Deum*. The letter upholds Archbishop Salotti, defines his position and confirms his interpretation of the clauses under debate. Earnestly does he recommend the clergy to cease disputing—to put away every cause of error and all anxiety and to work together with hearts united for the widespread of the Faith. He admonishes them to strive to promote the welfare of their fellow-citizens, and to prove the earnestness of their love for their country, so that they who are entrusted with the administration of the Government may clearly recognize how strong an influence for the support of public order and for the advancement of public

prosperity is to be found in the Catholic Church.

WHATEVER may be the stand taken by the Pope, or for that matter by the Catholics ecclesiastics of any rank, it is sure to be misrepresented by a certain class of ultra-Protestants. Thus the support given by Pope Leo XIII. to the Republic or popular rule in France is represented as being a cunning device to enslave French democrats to Rome by securing their votes for clerical candidates, and enticing them to send their children to clerical schools. These ultra-Protestants cannot imagine that the Holy Father can have any object in view but self-aggrandisement. They cannot imagine that he can be honest in any of his plans. The *Presbyterian Evangelist* of New York, however, takes a different view, and administers a rebuke to those who are so uncharitable as to see only trickery and deception in a course which it admits to have been dictated by honesty of purpose and a desire for the welfare of the people.

SOME Evangelicals are said to be at work in England revising the Book of Common Prayer "on Protestant lines." A revision was made in this direction some years ago by discontented Evangelicals, who found it necessary to establish the so-called Reformed Episcopal Church, a branch of which exists in Canada under the Episcopal supervision of Bishop Campbell of Toronto. But if the prayer-book needs supervision in order to make it really Protestant, what are we to think of the Evangelicals themselves who have hitherto maintained that the High Churchmen have departed from true Church-Englandism in order to engraft upon it Romish doctrines and practices. It seems clear from the present movement, and from the decisions of the Court of Arches in the Lincoln judgment, that it is the Evangelicals rather than the Ritualists who are endeavoring to corrupt the Church. The prayer-book has already undergone many revisions. It was revised under Cranmer and Seymour to allow of the teaching of the Real Presence. It was afterwards changed to reject the same doctrine; but in Elizabeth's reign this teaching was restored, to be again expunged one hundred years later.

THE London *Tablet* says:

"The Jesuit Fathers Roblet and Callin have secured the decoration of the French Legion of Honor as the reward for their great geographical work in the island of Madagascar and the east coast of Africa. The Jesuit mission to which the Fathers were attached was founded in the island in 1861, at which time there were no Catholics in those parts. Now there are 130,000, a cathedral, 300 churches or chapels, and a great number of schools, in which 18,000 children are instructed in Christian doctrine."

THERE was an interesting debate in the recent Anglican Convocation, showing the strength of the movement towards Catholicity within the bosom of the Church of England. That movement is not confined to mere Ritualistic forms, but aims at the introduction of Catholic doctrine. We are all aware that Ritualism itself is founded upon a strong belief in the actual presence of Christ in the Eucharist, and the reality of the sacrifice offered up when Mass is supposed to be celebrated, or as the Book of Common Prayer styles it, the Communion service. But the Dean of Lincoln came out openly in favor of an unmarried clergy, though he did so chiefly on the ground of prudence and economy on the part of curates who have but a small salary. However, he reminded his hearers that the Church property confiscated in the reigns of Henry VIII., Edward VI. and Elizabeth, was intended for an unmarried clergy. This is an acknowledgment that it belonged to the Catholic, that is to say, the Roman Catholic, Church. What now becomes of the claim which is so frequently put forward that the modern Church of England is identical with the pre-Reformation Church?

THE astonishing devotion and loyalty of Catholics to-day for the Supreme Head of the Church is exemplified in the fact that in four months forty thousand pilgrims, headed by their Bishops, have expressed their obedience and affection for Pope Leo XIII., laying their spontaneous offerings at his feet. Two hundred, out of the eleven hundred, Patriarchs, Archbishops, and Bishops of the world took part in this pious manifestation of fidelity. With such facts as these before us can it any longer be as-

serted that the spread of education is fatal to the claim of the Catholic Church upon the faith of the world? Never in less enlightened ages than this nineteenth century were the manifestations of faith so profuse as they are to-day, founded as men's convictions are upon the strictest scrutiny and research into the motives of credibility which demand our unreserved belief in the deepest mysteries of religion.

UNDER the heading "What a Home Rule Parliament Might Do," the *Mail* of the 5th inst. quotes from a book by A. V. Dicey, of Oxford University a catalogue of possibilities which an Irish Parliament might take it into its head to pass into law, including abolition of Habeas Corpus, Trial by Jury and all debts contracted before 1893, and comprising many other things which no Parliament in the world would think of making part of the law of the land. It certainly is theoretically within the power of Parliaments anywhere to do extraordinary things, but we are not to suppose that in any given case they will do all the things which come within the range of their inherent powers. Why should such possibilities be made an objection to the existence of a Parliament in Ireland more than in any other country? Surely Mr. Dicey and the *Mail* may be appropriately called "Prophets of evil." But these dismal predictions will not prevent the passage of the Bill.

THE Christian Endeavor Association are at present holding a convention in Montreal. The number of young men and women present is expected to reach twenty thousand. The object of the Endeavorers is to ameliorate the moral condition of the people generally—an excellent object—but there will be no attempt at legislation, as the present meeting is merely for the purpose of mutual encouragement. It has not the character of a representative body, as all members of the association are freely admitted to the meetings. The Catholic people of Montreal have heartily welcomed the visitors, and they appreciate highly the kindness shown to them. The *Witness* says:

"We cannot too greatly admire the Christian and hospitable attitude taken by our separated brethren of the Roman Catholic Church towards the Christian Endeavorers who are coming among us. Their press and pulpit vie with each other in expressions of respect and kindness towards the city's guests, and the advice they are giving is advice that may well be taken by the worthy young people themselves. Remember, says the preacher and the journalist monitor, that these people whom you are to meet for a few days know little of Catholicism, and that they will judge the Church through you. Be careful, therefore, to exhibit before them the beauty of that Christian life wherein you have been trained, that they may see the holiness and the goodness of the Church, and be drawn to it, where only the true light shines. We repeat these words that others may take them to heart."

THE following paragraph, which we find in the "Woman's Department" of the *Toronto Mail*, edited by the brilliant "Kit," gives a very good illustration of the degree of intelligence possessed by the members of the P. A. A.:

A gentleman was walking through the World's Fair the other day, and was examining that part of the great show which is devoted to the display of all the ecclesiastical vestments and trappings, when his attention was drawn to a very beautiful stole, whose description read: "Stole—by a nun." Whilst he was close by two women came along and stopped to look also. "There now," said one of them, in a horrified voice, "did you ever see the like of that? Who would have thought they would exhibit stolen goods here—and by a nun, too! I always knew them nuns were bad!" Oh, the wonderful knowledge of ignorant people!

#### THE RETREAT FOR LADIES.

THE retreat for ladies, previously announced in the *CATHOLIC RECORD* to be given at the Sacred Heart Convent, Dundas street, London, Ont., commencing Monday evening, July 3, and ending Saturday morning, July 8, was very numerous attended—especially at the evening devotions—by ladies desirous of availing themselves of the opportunity thus presented of communing with our Lord in holy solitude on the affairs of eternity.

The devotions of the retreat were as follows: Masses at 7 and 8 30 each morning; prayers and meditation in the afternoon at 4, also a sermon; prayers and meditation, ending with Benediction of the Most Holy Sacrament, in the evening.

Immediately before the Benediction of the Blessed Sacrament, on the last evening of the retreat, seven ladies who attended the devotions received diplomas or crosses, and were enrolled as Promoters in the League of the Sacred Heart. These ladies were on probation or trial for the past six months, and they endeavored to become worthy of this great honor by faithful, zealous work in the cause of the League, whose motto is "Thy will be done."

Needless to say, those who took part in the exercises of the retreat profited by the solitude and the beautiful thoughts suggested by the rev. director, which were truly repose to the weary heart.

#### ARCHDIOCESE OF KINGSTON.

##### Archbishop's Pastoral Visitation.

On Monday, July 3rd, His Grace James Vincent Cleary, Archbishop of Kingston, accompanied by Right Rev. Monsignor Jas. Farrelly, V. G., came to Belleville from Marysville, where His Grace had held visitation the previous day (Sunday), and in presence of the entire congregation of the parish accepted the voluntary and spontaneous resignation of the Rev. Michael Mackey, pastor, now eighty-one years old and forty-five years in the priesthood, and entered into formal arrangements with the people for the construction of a residence for the new pastor, whom he promised to send them in the course of a week or two.

On arrival at St. Michael's church the visitation was formally begun in accordance with the prescriptions of the Roman Pontifical, after which His Grace addressed the congregation of parents and children, and explained the purposes of his official visit and announced the order of proceedings. Next morning Mass was celebrated for the children at 7:30 o'clock. All the candidates for confirmation received holy Communion. At 11 o'clock the examination in Christian doctrine and prescribed forms of prayer (which His Grace by pastoral letter had ordained to be well committed to memory by all the children in his diocese) commenced, many of the parents being present and attentively listening to the interrogations and practical instructions of the Archbishop, and the responses of the children. All proceeded most satisfactorily, and the Archbishop was very much pleased with the accuracy of the children's knowledge of the Christian doctrine and the forms of prayers prescribed; and he frequently expressed his admiration of the intelligence displayed by both boys and girls in their answers to his searching questions, which he put to them not in the form of the catechism, but in his own colloquial form, mixing up the questions of doctrine with the several sentences of the prayers for the purpose of testing whether the children distinctly understood the several parts of Catholic doctrine involved in the prayers. The examinations were witnessed by Monsignor Farrelly, senior V. G., the Very Rev. Charles H. Gauthier, V. G., pastor of Brockville; Very Rev. Dean Murray, pastor of Trenton; Rev. Thos. Kelly, Archbishop's secretary; Rev. Thos. Davis, pastor of Madoc; Rev. James Connolly, pastor of Frankford; Rev. Thos. Murtagh, assistant priest of Madoc; Rev. John O'Brien, assistant priest of Belleville, and Rev. Michael Mackey, ex-pastor of Marysville.

At the close of the examination the Archbishop called upon all the candidates for confirmation to kneel down and give him two solemn pledges, which he always demanded on similar occasions—viz: 1st, that every person to be confirmed hereby engages to attend the catechetical instructions every Sunday of the year after confirmation. His Grace explained the great advantage he expected them to derive from this Sunday class of catechism for the more perfect understanding of the truths of religion, and the laws of Christian life which the pastor should expound most fully and illustrate for them, and they, by virtue of the gift of "understanding"—one of the gifts of the Holy Ghost received in confirmation—would more intelligently and practically comprehend.

The young children were required to promise two or more years attendance at the Sunday catechetical instruction. When called upon to make their pledge publicly, every child, male and female, raised their hands aloft, in token of their solemn engagement.

2nd. The second pledge was to abstain from drinking or tasting liquor of any kind, or by whatsoever name it may be known, stronger than pure water, tea or milk, before they shall have reached their twenty-second year of age. His Grace explained in very practical form and most earnest language the great value of habituating youth to the practice of absolute and total abstinence from the use of alcoholic liquor, and pointed out the vital difference, between this life and the next, between the young man who can truthfully say, and enable his friends to say for him, when recommending him for a situation, and the other young man who, because he chanced to fall into the snares of the devil and formed acquaintance with some bad boy who tempted and seduced him to join in the company of the saloon and was gradually dragged into the habit of intemperance and thus drawn headlong down the precipice of vice, and became first disobedient to his parents, then irregular in his approach to the sacraments, then neglectful of the Sunday's Mass, then chew tobacco, got drunk when he liked, learned to curse and swear and play cards for rounds of drink and quarrelled with his wicked companions, and staid out of his parents' home to a late hour of night and gave them impudence next morning, and then stole his father's money to pay his forfeited liquor on the card games, and finally passed into the hands of the police and became a penitentiary bird or the victim of the gallows.

On Tuesday morning at 7:30 Mass was celebrated for the children, and at 10 o'clock the Archbishop and clergy proceeded to the church for the solemn Mass and confirmation.

The Archbishop was attended at the throne by Mgr. Farrelly, senior V. G., and the Rev. Thos. Kelly, Archbishop's secretary. The Very Rev. Charles H. Gauthier, V. G., pastor of Brock-

ville, was the officiating priest at the High Mass. The Archbishop addressed the children before confirmation in terms of congratulation and exhortation. After he administered the sacrament to sixty-one males and fifty-three females (total 114), of whom there were about a dozen adults and four converts, His Grace concluded with another exhortation to the children to carefully preserve the sacred treasures of the Holy Ghost communicated to them to-day, warned them of the dangers that will beset them in this wicked world, and the infirmities of corrupt nature common to us all and the snares of the devil will lay in their pathway of life to rob them of their precious treasures which "we carry in frail vessels."

On Wednesday the Archbishop, accompanied by the two Vicars General and his secretary and Dean Murray, of Trenton, proceeded to Frankford for visitation and confirmation.

#### DEATH OF A RELIGIOUS.

What a meaning have these words! We may not wonder when the Home Coming is announced by our Blessed Redeemer to one who has spent in His service the allotted years. We may be surprised, however, when one of His chosen ones is called home in the fullness of life—in its bloom—with all its glories and possibilities dazzling in their brilliancy. And yet why should we be surprised, for God knows best? About ten years ago, Miss Nangle, daughter of Thos. Nangle, Esq., of Biddulph township, near London, concluded her course of studies in the Sacred Heart Academy in this city. The highest honors the institution bestowed were hers. She had earned them well. Our Lord had endowed her with rare gifts, and, following His holy will, she had ascended the highest pinnacle of scholastic honor. The badge of "Excellence," having been well earned, was her adornment on emerging from the classroom as a pupil. But all her work—all her honors—all her distinctions—she valued not from human motives, for scarcely had she concluded her studies when she in all humility placed her talents at the service of Him from whom she had received them. Life is but a dream. It seems but yesterday when the writer was edited by the sight of a school companion making her solemn vows as a Religious of the Sacred Heart. The voice was full and sweet and strong. No trace of sorrow could be discerned. Joy brought its promptings, and the glories of the everlasting future of bliss made her every word resound with a solemnity and a sincerity betokening the will of God. The Sacred Heart had claimed its own forever and forever. And as a Mistress how sweet and true and painstaking had she proved to be. As a school girl she was a model—as a Mistress the same. But death has visited the cloister—the summons came, and on the 27th of June last her soul ascended to the divine and eternal resting place—the yearning of humanity—the kingdom of Our Father in Heaven. But yet may we not send in her behalf the sweet incense of prayer that she may be happy for all eternity and that we may have the privilege of ones more meeting her in that Home where troubles and trials and heartburnings are unknown, but all bliss and peace, without stint and without end. Such is the prayer and the hope of a school-mate who loved Madam Nangle in life and who will never forget her in death.

MAMIE.

#### PICNIC AT ARTHUR.

This long looked for, extensively announced and anxiously expected mammoth picnic took place in Kavanagh's grove, near the village of Arthur, on the 5th of July, and was a most successful and enjoyable affair. In its reminiscences and the effects thereof, a thing of the past. The morning of the day itself, though somewhat rainy, was not so disagreeable as it was feared. The weather was, however, very desirable, and it was only when the hour of noon had passed that doubt passed with it, and confidence in that most desirable of all adjuncts to a happy and successful picnic, viz., a bright and beautiful day, became fully restored. The efficient committee of ladies and gentlemen who had charge of the picnic, not only did credit to, but actually distinguished themselves in their respective departments, by the admirable and almost faultless arrangements they had made for the picnic, and the enjoyment of all. Games of various kinds were in progress and were well patronized, as were also the ice cream and other similar refreshment booths. An extensive platform fully accommodated the young and vigorous of both sexes, and they were many who loved to trip thereon to the tune of enlivening music, and this was well supplied them by a proficient string band. Nor were the ladies less delighted by the music, and they were many who, without abundance of pabulum wherewith to become fully satisfied even to the verge of satiation. For, on another platform suitably elevated, and decorated in the most dignified, proficiency and other notable qualities of those to whom it was specially appropriated, were performed many acts of a highly entertaining and amusing character. These consisted of addresses delivered by several specially invited gentlemen, most of whom figure as politicians of more or less note, either in the past, present, or prospective tense, admirably interspersed, for tireless effect, by recitations of declamatory nature, and songs, etc., of a theatrical style, given by such celebrities as Miss Pauline Johnson of Brantford, a lineal descendant of one of the Indian Chiefs, and a poetess of no mean ability, and Mr. Harry Rich, humorist, of Toronto. The services rendered by Mr. Thain, piper, of Guelph, who, dressed in highland costume, enlivened the grounds with the strains of his soul-inspiring music, were highly appreciated, and the dancing, in similar costume, of Master Benjie Patrick and his little sister Luella, of Galt—the former eleven years and the latter only eight years of age—were much admired. Dr. Coughlin, of Arthur, acted as chairman, and filled the position very efficiently all through the lengthy and varied programme. Very Rev. Dean O'Connell, of Mount Forest, and Father Feeney, of Brantford, were present on the grounds, while Father Doherty, of Arthur, and his assistant, Father Dube, seemed ubiquitous as they certainly were untiring in their efforts to make all visitors feel welcome and happy.

The attendance was so very large that it is said no less than three large fat steers, for the production of which that section of the country has become famous, respectively donated for the occasion by as many farmers, were consumed.

A glance at the speakers platform would have satisfied the reader of the extreme of that organization called the P. A. A. that the picnic was run on such non-sectarian and cosmopolitan principles as would at once have made him feel at home and happy. The proceeds thereof, amounting to over \$1,500, are to be applied to the cost of building a presbytery for Father Doherty which is now in course of erection.

M. G.