

RAISE.

ally," writes Protestant list, "I had having an mpian, we Pass, on the rly, where His roundelay and virelay. Good lack, as though the March were May! In kirtle all of green and gray, Slowly, slowly, Slowly, slowly, The spring comes slowly up this way! She has delicious things to say, But will not answer you or nay, Nor haste her secrets to display. The spring comes slowly up this way, Slowly, slowly, Slowly, slowly, To make the world high holiday.

THE ANGLICAN REPLY.

How the Archbishop's Letter is Regarded at Rome.

The "First to the Romans" of the Anglicans is the best title I can find for an impartial and objective article on the encyclical of the Anglican Archbishops, in reply to the pontifical document Apostolic Curia and the identical letters of the court of Rome and of Leo XIII., writes "Innominate," the Rome correspondent of the New York Sun. Since the thirty-nine articles of religion, the Church of England has published no such masterpiece, whether we consider the importance of the subject matter or we examine the spirit that animates and runs through it like a sacred fire. Whatever point of view one takes, whether a man be Catholic, Protestant, free thinker or skeptic, he must admit that this monument does honor to the faith and strategic skill of the noble and illustrious men who sign it. In the language and in the severe and majestic arrangement there is something like a distant, but precious, imitation of the Bulls and declarations of the Roman chancery. It is not the exquisite and faultless Latin of Leo XIII., nor his lofty and limpid manner in developing a demonstration, neither has it the breadth and sonority of the documents of the Roman curia: it is the clear, condensed, logical Latin, accented by distinctions and shadings that is characteristic of the usual teaching of the scholastic theologians. In this act there is a touch of deference and delicacy which is flattering for the Pope and for the Holy See. Ill-natured persons will add, perhaps, that the authors wished to show their learning and prove to the Church of Rome, which boasts that it is its privilege to preserve the traditions of language and of rite, that Anglicanism is well acquainted with the admonitions of fathers and of councils.

JUST WHAT ROME EXPECTED.

Leo XIII. and the court of Rome expected this doctrinal reply: I will even say that they wished for it with the fervor which the Holy See carries into all theological controversies and assertions of dogma. Rome, sure of her privileges, of her unchangeable, and of the continuity of her tradition, yearns for these great discussions in which she excels and is able to display her genius for dialectics and her wonderful instinct for government. On the morrow of the publication of the Bull Apostolic Curia, which condemned with a severity that I should call deliberate, if these two words did not clash when joined together, the Holy Father was impressed with the harsh feelings, almost anger, which the incorruptible vigilance of the Papacy had aroused in the believing and learned portion of the Anglican community. The first articles in the Guardian, the inflamed speeches at meetings, the confidential letters of Lord Halifax, the impetuous outburst of Mr. Gladstone, the decree of the Archbishop of York—all these indications at the first moment showed that Anglican souls had been hurt in the most sacred, deepest and most intangible of their beliefs, their faith in the supernatural virtue of their Church. Now if Anglican Orders are not uncounted and valid, the sacramental powers, the sources of grace, are wanting to this Christian communion, which is like a perfume vase from which the fragrance has fled. It would be no longer a supernatural Church in the evangelical and dogmatic meaning of the word; it would be an admirable religious, moral and philosophical sect, but lacking the "inner God" of Pascal, the Holy Ghost.

THE CHURCH OF ENGLAND MAINTAINS WITH VIGOR AND GREAT LOFTINESS OF VIEW THE VALIDITY OF ANGLICAN ORDINATIONS.

This, properly speaking, is the aim and substance of this document. But the reasoning and the display of learning will not convince the Papacy nor Catholic theologians. Rome was aware of the Anglican point of view; the Lacys, the Pullers, the Halifaxes, without counting the Portals and the Ducheses, had put in evidence all these documents and proofs before the Roman commission, whence proceeded the condemnation of Anglican orders. If the signers of the encyclical take up anew this delicate and difficult demonstration it is doubtless less with the idea of influencing Rome than that of asserting the Anglican faith and pleading their case before intelligent non-Catholic Christians. Rome will reply to this assertion by the explanation of her point of view, and from the clash perhaps light will gleam out for those who wish and are able to see. What puts the Anglicans in a position of inferiority is the fact that in the matter of the sacraments, and, above all, for the priesthood and the Communion, there is required a certitude so great that neither scientific nor historical arguments can give it. In spite, however, of the blunders

made at the beginning of the negotiations, for the great debate should never have been opened with a point of doctrine in which Rome has the incomparable advantage of being in an impregnable fortress, a ground for discussion has at last been found on which the two Churches can henceforth contend. It will certainly be no commonplace spectacle to look on about apparently without its like in history. The annals of the early councils and the discussions between the Church of the West and the Christians of the East have no such breadth and no such universal character. Even the council of Florence itself, prominent though it is in history and doctrine, moved with difficulty in a sphere less broad and less lofty. Over it was shed the genius of Cardinals Bessarion and Isidore, but the matters discussed had not the fullness of the present issue. The serene and moderate reply contained in the Anglican document marks progress. I will not say that it constitutes a hope, though not many years ago such a paper would have been thought a dream.

Another significant and valuable symptom is the almost "Catholicizing" tone, as the Germans would say, which breathes plainly in several assertions of doctrine. It is undeniable that we find in it a marked, loyal, sincere effort toward a Christian ideal: toward a traditional Church in which grace resides as in its own domain a Church that owns Christ, that continues His work, gentia, to use the beautiful Latin word, of faith, of virtue, of divine feeling; a Church not only that has preserved a symbol and a rite, but a Church, the source of life, spiritual, a spring of holy spirit, a creator of health and celestial splendor.

That is the beautiful side of the document: there is spread over it as if were a beam of light from on high; it resembles the first affirmations of primitive Christianity, which breathed idealism, divine life and dogmatic belief. There flows assuredly in this higher Anglicanism a powerful sap, as it struggles with all its might to restore to Anglicanism the glamor of antiquity and the force of tradition. You feel, as it were, the strain to bring about an intellectual and disciplinary relationship with the early Church, with its dogmas, its sacraments and its government of souls. M. Brunetiere, who has just asked from the Vatican letters of introduction for the United States, who to day leaves Paris for New York, Brunetiere, the editor of the Revue des Deux Mondes, reproached the Protestants recently for their moral indigence in that they did not control a government, as Rome does. In its reply the Anglican Church tries to escape from this accusation, the weight of which cannot be denied, when it is once admitted that Jesus Christ established among men a Church that should continue His work, with the supernatural gifts of the Teacher, of the Minister and of the Head, which surrounded His divine brow with a halo. Thus it is, without trying to analyze it, that this document accepts the Real Presence, the doctrine of the Eucharist, the idea of the sacrifice and the priesthood. These are

TRADITIONAL CATHOLIC DOCTRINES whose acceptance in full leads logically to the fulness of the Roman dogma. The advance is a noticeable one: we find ourselves at the furthest limits, at the parting of the pathways, where decisive fusions take place. But just as much as these intelligent souls draw close to the Church of Rome, just so much do they turn away from it. I will explain this antithesis, which sounds like a paradox. It is clear, in fact, even in the unctuous designation with which they honor the Pope, that they love, admire and honor him, that the supreme and infinitely desirable ideal of this Church is the federation of Christian Churches. This thought does not stand out clearly in the document, nor does it in the confidential talks which I have had the honor of having with Protestant theologians. What place of honor could they give the Pope? A primacy? A mere presidency? That universal jurisdiction which the council of the Vatican defined with sovereign majesty? No one knows. The ideal is deficient in outline and lines. If I understand correctly these believing and noble natures and their marvelous movement for unity, I should say that these higher thinkers tend instinctively toward the establishment of a Christianity like that of the Churches of the fourth century, the time of the Augustines, the Chrysostoms, the Cyprians, the Gregories, Churches connected with each other under the sovereign control of the centre.

The conception is manifestly a noble and beautiful one. But that is precisely the delicate point, the Gordian knot of the differences. The Church of Rome asserts that there is no difference between the Christianity of the fourth century and the present dogmatic legislation of Catholicism. There is more precision, more distinctness in *codem sensu et in eodem dogmate*, to use the celebrated formula of St. Vincent des Lerins, on the evolutionary principles of Christian dogma, while the Anglicans insist that the Papacy has added to the bequest of early times at the Vatican council definitions of which the sum total and the novelty frightens them. It seems, too, that Anglicans easily confound the ecclesiastical and the devotional elements of Catholicism. An exact study of the negotiations and the discussions might shed more light on their minds and determine the distinctions which non-Catholics do not make, of which they almost never seize the meaning.

THE IDEA OF A FEDERATION, if I have understood it correctly, will never be accepted by Rome which on this point reproaches the Anglicans with having started an active propaganda among the Orientals, who also for the first time are beginning to oppose to the appeals of Rome for union this theory of federation. Such a doctrine is the negation of Catholicism. To accept it would be to abdicate. Such are the hopes and the fears, the approval and the reservations which the Anglican encyclical seems to call for. The hopes should not make us forget the prudence which a discussion like this demands: honesty alone can prevent new wounds. The reservations and fears do not check the impulse of charity or the progress of the debate. The work is such a beautiful one, the hour so critical, that men of heart will submit to all sacrifices in order to attain the glorious end.

"Is it a Sin?"

There are many "good" Catholics whose rule of conduct is based on an affirmative answer to the question, "Is it a sin?" When instinct tells them that they are verging on what is wrong, they pick their steps with the everlasting query, "Is it a sin?" Is it a sin to walk? To take small sums of money? To go to the theatre in Lent? To eat meat on a fast day? The catalogue is long and varies according to the patience of him who listens and the scruples of him who asks.

Now indeed it is a good thing that the sinfulness of any action should be considered a barrier sufficient to render that action impossible for us. Where should we be, however, if sin had no terrors for us? But that forever and forever our desires and longings should be so close to the boundaries of evil as to make it necessary for us to be ever challenging the sentinels on guard in order to discover our bearings is scarcely the conduct of a soldier.

One's instinct and one's ideals should be sufficient to answer the question our cowardice asks: "Is it a sin?" Perhaps it is not a sin but what then? It may be really dangerous. The individual conscience is the final touchstone of what is right and wrong. Sins are not kept in a book and the individual conscience must shoulder the responsibility of its action. Does not the conscience of us all tell us that there are hundreds of things not strictly sinful but gravely unbecoming in a Catholic, in the season of Lent for instance? And was there ever such a sight as a Christian trying to give the Almighty the small measure of a mean service?—Providence Visitor.

Power of Catholic Worship.

There is something in Catholicism so poetic and attractive—I was about to say so material—that it will ever exercise a charm over the minds and hearts of men. The soul finds a delicious repose in the silent chapels, before the lighted candles, in the suave atmosphere where sweet-smelling incense and harmonious music mingle. It nestles close to the bosom of a celestial mother, where it feels immersed in sentiments of humility, is filled with filial love and made capable of lifting its thoughts to the Redeemer Himself. The Catholic church, with her open doors, her luminous altars, her thousand of preaching and singing tongues, her hymns, her Mass, her feasts and anniversaries, is ever admonishing us with tender, pathetic solicitude that her maternal arms are open, ready to welcome all those who find their earthly burdens too heavy to bear alone. She is ever offering the sweet banquet of love, and her hospitable doors are ever open day and night to the wanderer, seeking rest and peace.

When I look upon the incessant activity of the priest exposing daily the Blessed Sacrament and restoring it again to its place, when I behold the ever-varying colors of their vestments, like a perpetual spring, the Catholic Church appears to me a broad, overflowing fountain in the heart of some populous city, whose tired denizens it refreshes, comforts and cleanses.—Count Laeblaetter.

Who is St. Joseph?

He is the adopted father of Christ. He is the virgin spouse of the Blessed Mother of Christ. He is the head of the Holy Family. He is the savior of the life of the Infant Jesus, with whom he fled into Egypt. He is the savior of the honor of the Mother of Jesus. He is the man who lived for thirty years in the same house with Jesus and Mary. He is the patron of the married state; the procurator of families; the patron of a happy death; and the patron of the Universal Church.—Catholic Columbian.

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THE IDEAL PRIEST.

He Must be Keenly Intellectual and Liberally Educated.

Rev. William Barry, D. D., the famous English scholar, has an admirable little article on "Culture and the Clergy" in the Liverpool Catholic Times. His words, though referring particularly to English priests, are of general interest. He would probably admit that his views do not hold true in regard to clergymen in America, for they are, for the most part, just his ideal of what the priest should be, thoroughly and broadly educated, keenly intellectual and at the same time quite in touch with the people.

Thirty eight years ago Provost Manning wrote to Monsignor Talbot in Rome, and for the eyes of the Holy Father, these significant words: "Since the Church has re-entered into the public and private life and order of the English people, entirely new kinds of work are demanded. First, the contact and sometimes conflict with English society in all its classes, from the lowest to the highest—the most educated, intellectual and cultivated—requires a new race of men as teachers, directors and companions. Next the whole work of the Church in relation to the government in all the public services, civil and military, at home and in the colonies, needs a class of men of whom we possess very few. Thirdly, the Catholic laity, including Catholics by birth, are beginning to be dissatisfied with the standard of education, both in themselves and their priests. The close contact of the educated classes of English society forces this on them. Again, a large number of our laity, chiefly converts, are highly educated, and our priests are, except individuals, not a match for them." And he concludes: "It seems to me that all this comes round to what we used to talk of, namely, the raising of the standard of the future secular clergy." This wrote Provost Manning in the year 1859.

But in the year 1890, Cardinal Manning, after a quite unrivalled experience of English public life on the one hand, and the widest acquaintance with the conditions of Catholics on the other, found that this work was still to be done. Much was done. But still, in 1890, the high standard of culture which to his mind meant of good—of religious good, and Catholic progress—had as yet to be attained.

A LIBERAL EDUCATION.

What did the Cardinal ask for, then? He said: "Our work is what we are." Except in the administration of the sacraments, our efficiency depends on "subjective fitness," not on "official powers." But if we preach to a cultivated nation, to those who have already a knowledge of holy scripture, who are zealous for Christian charities and other virtues that would never be practised but for the New Testament, or who have distinguished themselves in science, politics, government, literature, philosophy and social economy, is it likely that they will give ear unless we show that we can enter into their meaning, sympathize with whatsoever is sound in it, and recommend ourselves, as St. Paul would say, by a gentle and courteous demeanor by being to them all things which are lawful, winning and neighborly? Now this, if we take the admirable account of it given by Cardinal Newman in his Dublin lectures, this is to be liberally educated; or, as we now express in a single term the qualities described by the scholar and the gentleman, this it is to have culture. Of course, culture is distinct in idea from religion, and may be divided from religion in fact. It never is, and never can be, a substitute for the supernatural. But with religion it has many obvious affinities, being the perfection of the intellect and the manners, even as religion is the perfection of the spirit and the will. Culture is a desirable thing in itself, every way becoming to the Christian soul adorned with grace, and a mighty means of introducing to all whom we would influence the

faith and tradition which we desire to set before them in the fairest light. Do we require proofs of this natural harmony and evident bearing of one of these divine gifts upon the other? We need only call to mind the great names of St. Augustine, St. Thomas Aquinas, Dante, Calderon, St. Francis de Sales, Fenelon and our own Oratorian, who is himself a most taking instance of what culture can achieve on behalf of Christianity in a preacher and a priest not bound by vows, yet showing forth to his countrymen the perfect type of a liberal spirit and an unworlly character.

WHAT LITERATURE CAN DO.

It follows that unless we value the noblest kind of literary education, and encourage it in those who are called to the diocesan priesthood, we shall be neglecting a manifest help towards the recovery of England to the Church. But I can fancy the objection, "What, do you tell me that you are going to make heretics out of sound Catholics by means of literature? Is that your cure for sin? your panacea for infidelity? Where do you read that in your New Testament?" I quote enter into the disposition which prompts these inquiries: certainly I do not imagine that the finest prose of the most charming manner will atone for worldliness, or restrain the vicious, or be of the least advantage to our preaching and practising, if it is supposed to have in it any virtue of its own. But let me throw out a comparison that will serve instead of argument. "Can we," I would ask, "dream of persuading men to religion by the use of good English?" "The question answers itself," you would say, "good English has no bearing on religion." Yet, I reply, it may have such a bearing, and in the highest degree. For how comes it that we now read, and that generations hence men will be reading, St. Augustine's "Confessions," or the "Imitation," or Newman's "Parochial Sermons?" Is it not because in these profound contemplations of the spirit there is a fusion, an identity, of style and substance, rare indeed, but most effective, due to the sense of literature which was there controlled and guided by the sense of piety? Just because writers so endowed with a power of style applied it to the things of faith we read them and shall read them, and they instruct, console and win to God's service age after age, while others, not less devout, may be, but less capable of clothing their thoughts in raiment of gold, have fallen silent, and are to us even as though they had never been. It was, in truth, by his marvellous gift of

PURE AND FINEST ENGLISH.

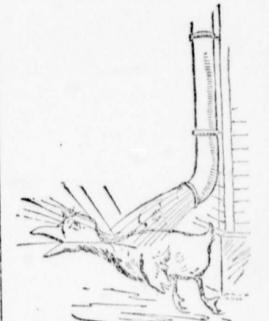
—the very language of his heart—that Newman at Oxford began that large spiritual and Catholic movement which has so completely changed the tone of preaching in modern pulpits, and has given to it a reality, a directness and a power long absent from it and thought to be forever lost. And I will venture to say that among the elements which have given to Pope Leo's encyclicals their charm and persuasiveness, not the least is a choice Latin style, drawn from the classic authors and employed with uncommon felicity upon matters of religion.

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