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LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD,
London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

I am sure that the paper is both good and true, and that it is a credit to the whole Catholic community in this country.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success.

Believe me, to remain,

Yours faithfully in Jesus Christ,

THE FALCONER, Arch. of Ottawa,
Ottawa, Ont.

London, Saturday, Nov. 16, 1901.

THE HOLY FATHER AND THE T. U. A.

The cause of Total Abstinence has derived much strength from the fact which was some time ago made known by Archbishop Ryan of Philadelphia to the effect that the Holy Father, Pope Leo XIII., had sent by a cable despatch his blessing and hearty approval of the society called the Total Abstinence Union of the United States, of which organization the Archbishop is the Spiritual Director. By this it may be seen that the Pope fully approves the propagation of the principles of Total Abstinence. By so doing the Holy Father does not condemn as sinful the moderate use of alcoholic drinks, but he declares that it is an act worthy of praise to abstain entirely from such. This abstinence may be practiced either as a good example to others, or as an act of penance or self-denial, or for the purpose of keeping oneself more surely far away from the brink of the dangerous abyss of intemperance.

PRESS MISREPRESENTATION.

Judge Roehm recently gave judgment in the Hull, P. Q., Superior Court in the case of Gibson vs. Le Temps and Le Presse newspapers. The two cases were distinct but similar, the prosecutions being founded on a statement published in both papers last June to the effect that Gibson was an Orangeman, and that while in a state of intoxication he assaulted his wife and little daughter, and that he tore the veil of the daughter to prevent her making her first Communion in the Catholic Church. The proprietors of the papers were fined \$100 each, as the judge held that none of their allegations were proved correct. The judge also pointed out that the wrongful calling of a man an Orangeman is a serious injury and injustice and a Catholic community like that where Mr. Gibson resides.

The practice of misrepresenting facts after the manner of some newspapers is very reprehensible, as a wrong should not be done even though the perpetrators meant to rectify another wrong through such misrepresentation.

THE RELIGIOUS ORDERS IN FRANCE.

It is now known and understood that the religious communities of France which did not apply for authorization under the new and oppressive French Associations Law declined to do so because they knew that the ultimate object of the law was their total suppression. This was even proclaimed openly by the socialistic members of the Chamber of Deputies, the leader of whom, M. Vivian, declared that the passage of this law was merely the first skirmish of a series of battles to be undertaken against the Catholic Church. The Government is greatly disappointed with the result of this first skirmish, as it has secured but a small amount of plunder by the confiscation of the property of the communities, inasmuch as most of the property they occupied was not their own, but was held under lease or mortgage, or on shares with other property owners. The Government is also disappointed because the Associations law has not closed the principal schools and colleges which the religious orders taught, as the religious continue to teach in them as private individuals, in which capacity they will not have to pay the oppressively heavy taxes which were levied upon religious communities, and which amounted in many cases to eight times the sum required to be paid by business firms. Besides, the confiscation of religious houses has become an issue which will be fought out at the

next general election, and the Government is in dread that it will be beaten on this issue. The religious orders have, indeed, been greatly inconvenienced by the law, but they are fully convinced that they will soon return to their country to continue their noble work there. They fully expect that in this regard history will repeat itself.

PROPOSED FEDERATION OF CONGREGATIONALISM.

A recent cable despatch announces that Dr. Joseph Parker, chairman of the Congregational union of England and Wales, has proposed at a meeting of the union that steps be taken for the establishment of a federation of Congregationalism throughout the world under the title of the United Congregational Church. The Assembly voted unanimously that a committee should be appointed to take steps immediately to bring the matter before subordinate unions of that Church. The aspiration for a united Christendom are truly laudable; for it was Christ's prayer for His disciples (St. Jno. xvii., 1), "Holy Father, keep them in thy name whom Thou has given Me: that they may be one, as We also are."

But Christ spoke here of His followers united in the one faith which He taught, and subject to authority of one Church which He instituted, and of one head whom He appointed to rule and teach His one Church. The Congregational plan of a nominal union of federated churches with a Babel-like confusion of creeds, and each having its own distinct supreme authority, is a conception widely different from the one Church which Christ established on St. Peter, and against which alone He has promised that the gates of hell shall not prevail. The aspirations for unity expressed so frequently of late by various non-Catholic sects all labor under this radical defect, that they ignore the qualities of that unity for which Christ prays, and which is to be found only in the bosom of the Catholic Church.

LI-HUNG CHANG'S DEATH.

From China, the death of the distinguished statesman, Li-Hung-Chang, is reported. His visit to Europe and the West, including Canada and the United States, is fresh in our memories, and from the broadness of his views of men and events, he has been reckoned to be the greatest of China's statesmen, which is not saying much; but he also ranks high even among the statesmen of the Western world. To him more than to any other Chinaman it was due that China made apologies and an atonement for the murderous outbreak against foreigners which took place in that country two years ago. Since the pacification of China, Li has been very much subservient to Russia, having agreed even to the Russian occupation of Manchuria, and having been ready to sign an agreement whereby that Chinese province should pass into the hands of Russia, which has been constantly extending its territory, especially during the past century. It may be supposed, however, that being convinced of Russia's irresistible power in comparison with China and China's military weakness in spite of its immense wealth and population, he saw no other course open than to yield to the Russian demands for an increase of territory, whereby China will suffer seriously.

It is asserted that Li-Hung-Chang's death was caused by a violent quarrel which he had with M. Paul Lassar, the Russian Minister, while arranging terms for the cession of Manchuria. Li was ordered by the Empress to inform the other European powers of the terms of the treaty of cession, but M. Lassar objected to this; and this was the cause of the quarrel. Li, it is said, went from his interview with M. Lassar to his own residence in a rage so violent that he burst a blood vessel, and his death was the result of the hemorrhage.

According to another account, the Empress Dowager of China, who, at first, had consented to the cession of Manchuria, changed her mind when the treaty was on the point of being concluded, and declared to Li-Hung-Chang that she would at the earliest moment denounce it. This is said to have had so saddening an effect on Li-Hung-Chang that he became sick on hearing such news, and that the bursting of the blood vessels and finally death ensued. Whatever may be the cause of the catastrophe, it is certain that China has experienced a great loss in the death of so great a statesman at this critical period in the history of that country.

MAGILL STUDENTS UP IN ARMS.

As a sequel to the attack made last year on Laval University College of Montreal during which the students of Magill College partly wrecked Laval, doing a large amount of damage, it is worthy of notice that another scene of rowdism has been recently enacted by the Magill students in connection with the celebration of Halloween. The police are usually backward in regard to arresting students for their Hallow-

een tricks, but there is a limit to forbearance, and that limit was overstepped when a wanton destruction of valuable property was carried on.

Several students were arrested and Principal Peterson of Magill has been accused of having written a letter to Recorder Weir asking him to make an example of those against whom the charge of disorderly conduct may be proven.

It was surely very proper that the Principal should do this, if he has really done it, for it would be a disgrace to the University itself, and college, if such conduct were to be tolerated or encouraged by the faculty. But now matters have assumed another phase and the whole body of students have taken up arms in favor of those who have been arrested. On the 4th inst. they would not stay for the lectures, but walked out of the lecture rooms in a body before the lectures began, and held indignation meetings on the college campus, fiery speeches being made against the so-called tyranny of the college staff.

It was proposed by some of the speakers that the lectures should not be attended until an apology were made by the governors and Principal; but it was finally determined that as a milder course, a committee should be appointed to ask the Principal for an explanation on the matter, and that a report should be held later for the purpose of deciding what action should be taken.

In view of these proceedings, it may be easily seen that the portion of the press which took part most decidedly with the Magill students in their former trouble with Laval, assumed unreasonably that because Magill is a Protestant institution, it must be altogether right as a matter of course, while the Catholic college of Laval must be altogether wrong. It has never been heard of that the Laval students, who are educated under religious influences, have acted in so gross and disorderly a manner as those of Magill have done, and we venture to say that if the Laval students had been guilty of the recent disorders they would have been most roundly denounced by the very papers which are dealing with the Magill students now with gloved hands.

We must say, however, that we do not include the press generally as having been unfair in the Magill-Laval trouble, but only a certain section thereof. For the most part, the comments of the press generally on the matter were very fair and just.

SERIOUS TROUBLE IN THE CAMP.

The Schismatic Polish National Independent Church, which has existed for a few years in the United States, is at the present moment passing through a crisis which appears to have shaken it to its very foundation.

This so-called Church is made up of a number of discontented Poles in a few cities of the United States, and consists at present of ten small congregations which recognize as their Bishop an American-born suspended priest of Chicago of Polish descent, named Anthony Koslowski who started the Independent Church movement some years ago shortly after his suspension. Koslowski obtained his authorization to become Bishop of the rebellious Poles of America a few years ago from the now defunct so-called Old Catholic Church which was started in Germany under the auspices of Bismarck as patron, and one Herr Reinke as Bishop, with the expectation that under the patronage of the German Government it would supersede the Catholic Church, at least in Germany. But the expectation was not realized, and Bismarck himself was forced, even before he ceased to be Chancellor of the German Empire, to recede from his ridiculous scheme, and to cease the persecution of the Catholic Church which he had inaugurated.

The immediate occasion of the row which is now threatening the existence of the Polish Independent Church of America, is a quarrel between the pseudo-Bishop and five members of his congregation in regard to St. Anthony's Hospital of which Koslowski is the head and chief director.

Both parties to the present dispute assert that their lives are seriously endangered through the violence of their adversaries and their adherents.

Koslowski charges his five opponents with conspiracy to cause his unlawful arrest in order to injure his Church and the work of benevolence in which he is engaged, which is the maintenance of the Hospital. The trial is being conducted before a Chicago magistrate.

On the other hand, a counter-charge has been brought up by the defendants, to the effect that "Bishop" Koslowski caused the death of seven patients in the hospital by poisoning. One of the defendants who make this terrible charge is a physician named Dr. Stanislaus Slominski, who was till recently one of the attendant physicians of St. Anthony's Hospital.

Koslowski maintains that the patients died natural deaths, and among his witnesses, one Boleslaus Lawandowski, swears that the defendants had offered him money and other inducements to murder the "Bishop." He said they had planned every detail of the plot for him, but he refused to yield to the temptation.

The story on both sides reads like a synopsis of the plot of some sensational novel of Eugene Sue or Alexander Dumas, and is most probably a result of the exaggeration of hate on both sides; yet if it end in breaking up the causeless schism of the Polish malcontents, it will not be altogether barren of good results. Almighty God frequently brings forth good out of the evil designs and dissensions of men.

FRANCE AND TURKEY.

The trouble between France and Turkey has at last become an acute situation. The demands of France on the Sultan that the claims of French citizens should be met by the Turkish Government were months ago acceded to by the Porte, but as usual, the Sultan Abdul Hamid tried hard to evade the fulfillment of his promises in the hope that he could play off one European power against another in such a way that France would fear to take a decisive step towards obtaining satisfaction.

It was his hope that the other powers which had a part in guaranteeing the integrity of Turkey as it stands on the map at present would interfere to prevent any attack upon Turkish territory, and that further the jealousies of the other powers would be an obstacle to any action by any one of them to insist upon Turkey's abiding by its promises.

The united action of the European powers in China has shown that in a crisis it is not impossible for the Christian powers to agree upon a common policy; but Turkey, or the Sultan, who will represents the will of the Empire, has been shown to profit by the lesson, and by its shilly-shallying course has precipitated the present situation.

Even the withdrawal of the French ambassador from Constantinople did not convince the Sultan that France was in earnest, but now that it has been seen that there is no hope of a settlement by any further diplomacy, France has determined to push her claims by force.

A powerful French fleet has been despatched to Turkey to enforce the French demands, and now, not merely the recent indebtedness to French companies be satisfied, but France demands that all the unsatisfied French requirements during the last twenty years shall also be met. Thus the situation is more complicated than ever, and more severe upon Turkey.

Admiral Caillaud, who commands the French squadron, at first received orders to seize Smyrna, a port on the Aegean Sea, but these orders were countermanded, as new promises were made by the Sultan at the last moment. The Admiral has, however, seized three ports on the Turkish island of Mitylene, which is convenient to Smyrna, and it is said on one hand that these ports will be held until the Porte actually settles the French claims. On the other hand, it is said that Mitylene will be permanently held by France as a guarantee for the future good conduct of Turkey.

Admiral Caillaud's instructions are to collect the Customs' duties at the ports of Mitylene, and if these prove insufficient he is to proceed afterward to Smyrna to collect sufficient for the purpose in view. It is expected that the Admiral will prove to be a successful debt collector.

In regard to the intentions of France as to the retention of Mitylene, there can be no certainty at present; but France has gone so far that she cannot now recede from the bold position she has taken, and unless other powers insist upon full satisfaction from a power which respects no treaty obligations, and which has to the present time disregarded all demands of civilization, and treated with contempt all the representations of Christian nations, whether they were in the form of demands that the Christian subjects of the Sultan should be treated with humanity, or that the obligations of Turkey to other nations should be fulfilled.

Here the question arises, How will the other powers of Europe act in reference to the present attitude of France?

It can scarcely be supposed that the French Government has taken its present decisive stand without having consulted the other nations as to the position they are likely to take in the matter. In fact the assertion is made that Russia and Great Britain have been actually consulted by France, and have given assurances of moral, if not of material support of France in her present action.

Russia has many causes of complaint against Turkey, especially on account of the disturbed state of Armenia, and the frequent massacres perpetrated there on Christians. In Macedonia also

there is perpetual turmoil owing to Turkish atrocities committed by Albanian Mahometans under the encouragement of the Turkish Government. These outrages have been recently said to exceed even those occurring in Armenia. They are intolerable to Russia owing to their proximity to the Russian frontier, and it is not unlikely that if needed, Russian aid will be given to France, at least towards preventing any other power from taking part on the side of Turkey in the impending struggle.

Great Britain is not so directly concerned either for or against Turkey, but the pitiful condition of the Christians within the Turkish Empire excites the commiseration of all classes of British subjects, and it is not likely that the British Government will throw any obstacle in the way of France or any Government which will attempt to bring the Sultan to his senses, and to force him to respect the laws of civilization in his dealings with the Christians of his Empire. It would seem, therefore, that France will have a free hand to bring the present turmoil to a satisfactory issue, and it is a consummation devoutly to be wished that Turkey will be once for all incapacitated from repeating the massacres which it has perpetrated without stint during the whole of the past century, and for a much longer period.

The most recent statements are to the effect that Turkey has agreed to all the demands of France. The Turkish Government has even sent drafts on the Customs to meet the Lorando claim, which reaches three quarters of a million dollars. Permission has also been given to France to rebuild or restore sixteen churches, convents, and other institutions which had been destroyed wholly or in part during the Armenian massacres, and in various points in the Turkish Empire. France, however, will continue to hold Mitylene until it is made certain that these promises shall be faithfully fulfilled. The Sultan is evidently becoming less defiant as he has discovered that no European power will sustain him in his disregard of treaties, and the claims of civilization.

It is stated, however, that the Sultan will insist that M. Constans, the French Ambassador who has been so firm in insisting on full restitution, shall not return to Constantinople. This is a minor point on which France may easily yield, and may, therefore, possibly not insist, so as to let the Sultan and his government down as easily as possible.

The Sultan is reported to be wonderfully indignant that the nations of Europe have so readily set aside their obligations under the treaty of Berlin, whereby they guaranteed the integrity of Turkey. He appears to be blissfully unconscious that events have happened since that treaty was signed which greatly change the relations of Turkey with the Christian nations.

It is stated as a possible outcome of the situation that now all the powers of Europe, Germany being, possibly, the only exception, will now discover that they too have unsatisfied claims against Turkey. Germany has not, so far, given any sign that it is in accord with France; but neither has it taken any action to impede France in obtaining what it has reasonably demanded.

UNITARIAN PRESBYTERIANISM.

The Rev. Dr. Forrest of Edinburgh recently delivered a series of lectures in the Presbyterian college of Montreal in presence and with the approbation of the Rev. Principal McVicar some of the sentiments and opinions expressed in which must have been a surprise to the good Presbyterians of that city who are supposed to adhere to the old stalwart faith of the divines who framed the Westminster Confession in the seventeenth century.

No words can convey more clearly than those of the Confession, the teaching that "Christ is truly the Eternal God, the Second Person of the Trinity, of one substance and equal with, who became man, taking upon Himself man's nature, the God-head and manhood being inseparably joined together in one person," "which Person is very God and very man, yet one Christ, the only Mediator between God and man." (Chap. 8.)

In proof of such teaching the Confession quotes such passages of Scripture as the following:

"In the beginning was the Word, and the Word was God, and all things were made by Him, and the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." (St. Jno. i., 1-14.)

"And who know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, even in His Son Jesus Christ. This is the true God and eternal life." (1st. Jno. v., 20.)

"Who being in the form of God thought it not robbery to be equal with God." (Phil. ii., 6.)

"The Holy which shall be born of thee shall be called the Son of God." (St. Luke i., 35.)

Many other passages might be here cited to the same effect, but we quote these here rather to show what the Presbyterian creed teaches on this subject, than as a thesis to demonstrate the divinity of Christ. We shall add the following, which demonstrates Christ's omniscience, or knowledge of all things, quoted also in the Confession:

"In whom (Christ Jesus) are hidden all the treasures of wisdom and knowledge." (Col. ii., 3.)

The teaching of "the Larger Catechism" is in unison with all this, Christ is "fully furnished with all authority and ability . . . to be King of His Church in the estate both of His humiliation and exaltation." (Q. 42.) "He bestows saving grace . . . orders all things for His own glory" and the good of mankind. (Q. 43) He is "the Mediator of the covenant of grace, the Eternal Son of God, of one substance and equal with the Father" and is "God and man . . . for ever."

(Q. 36.) "It was requisite the Mediator should be God" for many reasons and especially to bring man "to everlasting salvation."

In the face of all this, Dr. Forrest declares positively that "Christ was not omniscient," in proof of which he refers to several passages of Holy Scripture, wherein, he asserts, that Christ's knowledge is shown to be limited.

He admits, indeed, that Christ had a supernatural knowledge which amounted to "apparently a supernatural revelation from God; but," he adds, "Christ's knowledge was not different in kind from that given to other men."

This doctor of theology does not intend here to place in one category of genus, divine or infinite, and human or finite knowledge. He means simply that the person Christ, whom all Christians must acknowledge to be both God and man, has only finite human knowledge. If this be the case, He is man, and not God; for God is essentially omniscient.

We cannot say that we are surprised that these Arrian, or Unitarian, or Latitudinarian views should be openly inculcated by a Presbyterian divine from Edinburgh, for we are aware that there are many in Scotland who hold such views; but it does surprise us in no small degree that the faculty of a Canadian Presbyterian College should permit such lax views to be inculcated on the minds of the students under their charge without even a protest, and that the Principal of such an institution should at least tacitly acquiesce in such teaching. We had not supposed that the Presbyterian Church in Canada had reached this down grade of Latitudinarianism which is implied in the Rev. Principal McVicar's tacit approval of such teaching.

Whereas the watchman who was set "upon the tower of the Lord, standing continually by day, and upon his ward standing whole nights," while the sheep of Christ's flock were being fed on poisonous pastures?

The Rev. Dr. Forrest says that "the Fathers" (who are the early teachers and doctors of Christianity) "resolutely refused to admit Christ's ignorance, and some of their interpretations of the passages where it is implied are masterpieces of the art of explaining away."

We feel bound to apologize to our readers for reproducing these blasphemous words, but we are compelled to do so in order to refute them, and to indicate to our readers the kind of spiritual pabulum on which the alumni of the Montreal Presbyterian College are nourished.

In reply we have to say that where in St. Mark viii., 32, Christ declares that neither the angels of God nor the Son, but the Father only knoweth the day or hour when heaven and earth shall pass away, it is sufficiently clear from the fact that He is elsewhere declared to know all things (St. Jno. xxi., 17), that His knowledge derived from His humanity, and as man's teacher is meant. It is a knowledge which the Father wishes Him to keep secret, as it is derived only from His divinity.

This is the interpretation given to this passage by many of the Fathers, including such learned doctors as Saints Chrysostom, Jerome, Augustine, etc., the last named of whom we have heard claimed by eminent Presbyterian divines as "a Presbyterian." Origin also gives a similar meaning to this passage, which Dr. Forrest interprets as proving Christ to be ignorant.

These Fathers living at so early a date, knew the traditional meaning of Christ's words at a time when they were freshly handed down from the Apostles themselves, and when the Church of Christ was surely in her original purity, being undoubtedly still "the Church of the living God, the pillar and ground of truth" as St. Paul had described her to be in his letter to Timothy.

If the Church was not the Church of Christ at so early a date as when these Fathers flourished, what became of the Church which Christ instituted, with

which He promised to remain to the end of time, and against which the gates of hell were never to prevail? In a future issue we shall have some further remarks to make on Dr. Forrest's subsequent lecture in which he deals with the future life.

"THE PROSPECTS OF CATHOLICISM"

Some of the Causes by Virtue of which it is Destined not only to Survive, but to Flourish.

Under the title "The Prospects of Catholicism," Rev. Dr. William Barry has contributed to the October number of the National Review, of London, a most interesting article, some extracts from which we lay before our readers. Recognizing how searching of late years has been the criticism on the dogmas and doings of the Church, Dr. Barry says:

"I wish to estimate some of the causes in virtue of which it is destined not simply to survive but to flourish, and perhaps to rule, in a social state democratically by constitution, tolerant of all beliefs and unobdurate by law, science, and in its great processes of industry, title in its rapid developments, or crisis, in its daily life. What we perceive at a first glance is eminently unfavorable to the Roman Church. But, as we see at a second, not to that Church alone. The art and mystery of religion, whether as a profession or a creed, have come into such peril as never perhaps since Europe accepted the Christian teaching. Dogma is fading from men's minds; an apostasy from long cherished ideals, marked by blank indifference to all preaching and the emptying of churches on Sunday, is noticeable in every large city on every continent. Women hold by religion; men to an enormous extent do not. The ranks of the clergy are thinning. It is no longer a way of life which leads to renown or holds out prizes tempting enough to draw the most intellectual or vigorous of the rising generation; and doubt on the one hand, a lack of prestige on the other, diminish the attraction it formerly exercised when the Church governed in partnership with the State. We are entering on a period of intense and convinced, yet largely unconscious, secularism."

UNCONSCIOUS ATHEISM.

"By secularism I mean Atheism in practice. It is much easier to forget God than to deny His existence; and these millions have forgotten or never knew Him. Their guide and philosopher is the social condition in which they were brought up; for they do not reason; they simply imitate. Quite unaware that their unbelief has all the momentum in it of an active disbelief, they would be astonished if they could see themselves in the looking-glass of modern philosophy, which yet might be their salvation. Such a looking-glass, clear and level, has been held up to the century by Professor Haeckel, of Jena, in his 'Riddle of the Universe,' a book worth reading because it proclaims with absolute frankness the secret of many other would-be mysteries, and, as Goethe sings in oracular stanzas, and probably on the increase, Professor Haeckel assures us that religion has at last, received its deathstroke from 'science.' To sum up his conclusions without appearing rhetorical is difficult; and rhetoric, on these solemn subjects, will sound hollow. But this much may be said. The professor declares that, like Frederick II., of Prussia, he is a confirmed 'atheist and thirapist'; to his thinking Nature has been proved to be a scheme of blind energies, or ceaseless transmutations, with no intellect guiding them, which proceed from zero to zero and back again. Providence is a myth. All things come to pass, in deed, by fixed mechanical necessity, or as Goethe sings in oracular stanzas, 'great iron laws, but still without purpose or design, but so strictly by chance. There is no substance called soul; consciousness, a transient phenomenon, perishes with the body; and belief in existence beyond the grave is a superstition. When death arrives at is over. In one word, the old ideas have become as incredible as any ideas of Greeks or Hindus. Their day is done.'"

ONLY ONE CHURCH.

With such ideas widely accepted in men of thought in our sad days, who is the world to look for the Church which will be able to meet the requirements of the times?

"There is only one Church," says Dr. Barry, "in contact with Europe and American society which fulfills the conditions required. Independent supernatural, mysterious, these high ideals have belonged from of old to the Catholic Church, and are hers today. She does not preach an abstract or merely historical Saviour; she never simply relied on a written record and while she treats with kingdoms as republics as a power of this world, she deals directly with the individual as an ambassador from the next. In the point of view she is accessible to the spiritual, transcendental. And fills every period of Christ's history with her achievements, sufferings, and her victorious resistance to hostile powers. And goes on: 'Strike out Catholic doctrine from the ages; imagine what a hierarchy a hell of and what is left? East answers West that nothing is left. In the concrete, as a religion accepted upon, by nations, and larger a mere sect or school, the Christian religion has always been Catholic at so at the present day. All modern churches are fragments hurried forth broken off, from a centre at which ancient faith is still as reforged ever. And they remain Christian simply in so far as they keep what have inherited. Survey them all, the Anglican on the extreme right, the Unitarian or Universalist on the extreme left; what have they to Christian which they have not received from Rome? Christ Himself, the sacred ordinances, the creeds were brought to Western Europe taken thence to America from