

known elect; but a little reflection will show that it signifies that to those whom God knew to be well disposed and sincere in their search after truth and salvation, God gave the grace to become members of the visible organization of the Church, having the Apostles as the chief teachers, and those whom they selected to assist them in their work as subordinate teachers. There is, therefore, no doubt regarding the nature of the Church as established by Christ. It has authority from Him to declare and define doctrine, and to prescribe disciplinary laws as the Apostles did at the first Council of Jerusalem. (Acts xv.) It is, therefore, not such an invisible body as is described by the Westminster Confession. It is what the Catholic Catechism defines it to be: "The congregation of all the faithful, who, being baptized, profess the same doctrine, and are governed by their lawful pastors, under one visible head on earth."

The necessity of baptism is frequently expressed by Christ. The same doctrine and sacraments must be accepted by all members of the Church, because both doctrine and sacraments come from Christ and were inculcated by Him, there must be lawful pastors, deriving their mission from the Apostles, to whom Christ communicated His authority, and there must be one visible head on earth, the successor of St. Peter, whom Christ commissioned to feed His whole flock, His lambs, and His sheep, and whom He named as the rock on which He built His Church.

Next, the Rev. Mr. Armstrong undertakes to define the words Catholic, one, holy, Apostolic, as applied to the Church. He says: "The Roman Catholic (Church) is not universal" (Catholic). Roman Catholic is a misnomer as great as Presbyterian Catholic would be. It puts a segment for a whole circle. Outside its pale is the Eastern Church, Anglican, Presbyterian, and all other Christian bodies, not withstanding the testimony of the Spirit, and the manifest presence of Christ. How different our Catholic Church, which embraces all believers, in all communions, in all places, at all times.

We have already shown the fallacy of this hypothesis which makes "our Catholic Church" an invisible agglomeration drawn from all sects imaginable. Such a Church cannot be the Church which was instituted to teach one faith; for there is "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all." (Eph. iv; 5, 6)

The Rev. Mr. Armstrong's statement, that Roman Catholic is a misnomer as great as Presbyterian Catholic would be is evidently made in ignorance of the true position. Presbyterianism is a local religion, born in Scotland, and limited almost entirely to Scotchmen and their descendants. It is a something which from its nature is not universal. As regards the term Roman Catholic, it is not the correct name of the Catholic Church, which is rather "Roman and Catholic," as expressed in the French concordat—Roman, not as limiting the nationality, but as indicating the centre of unity from which all the local churches radiate, and with which they are united by the ties of faith. This is something quite different from such expressions as Anglo-Catholic, Greek Catholic, Presbyterian Catholic for which there is no warrant, as neither England, Greece, nor Scotland was ever appointed by Christ as the centre of the Universal Church, nor did the supreme and divinely appointed Head of the Church fix his seat or see in any of these countries. St. Peter, the Head of the Universal Church, fixed his see in Rome, so that Rome is not "a segment," but the centre of the circle. It is to be remarked, besides, that the expression "Roman Catholic" is merely the legal name by which the Catholic Church is designated in British law, by Protestant legislators. The Church does not designate itself by this name, which properly belongs to that part of the Church which is in the diocese of Rome. It is a name accepted by Catholics in this country, merely by endurance, in the sense we have indicated that the Church is Catholic, having Rome as its centre of unity.

"The testimony of the Spirit, and the manifest presence of Christ" in all the Protestant Churches and in the eastern schism, to which Rev. Mr. Armstrong appeals, is a very dubious matter, to say the least. This claim has led in the past to the absurdities of George Fox and Johanna Southcote, and in the present day to those of the new sect of Christian Scientists, so-called. It is a basis too uncertain that a scheme of Christian theology should

be founded upon it, and it needs not to be seriously discussed; and, besides, the numerous vagaries of private judgment entirely refute it. There is, therefore, no solid basis for any one of Rev. Mr. Armstrong's arguments.

The Church is Catholic because Christ authorized and commanded her pastors to teach all nations, and she has done so. At this moment she has 250,000,000 adherents in every country of the world, from Greenland to Tierra del Fuego, and from Ireland to the islands of Japan. She surpasses in numbers not only Presbyterians and Anglicans, and Oriental Schismatics, but all of these together. She teaches and has always taught the same doctrine of Christ, and she has endured all days since she was first established by Him. Thus she possesses the characteristics of Catholicity enumerated by Christ when He commanded His Apostles to teach all nations, all that He had commanded, and He has fulfilled His promise to be with her all days even to the end of time.

In regard to the other marks of the Catholic Church of Christ, namely, oneness, holiness and apostolicity, all of which are denied to her by Mr. Armstrong, we shall only say here that they belong undeniably to the Catholic Church, and are not found in any other. It would make this article too long to discuss them here, but we will do so in a future issue.

THE ARCHBISHOP AS A WRITER.

Toronto Catholic Register.

Two volumes of "Canada," an encyclopaedia of the Dominion, edited by Mr. J. Castell Hopkins, and written by a corps of eminent Canadian authors and specialists, have issued from the publishing house of the Linseott Company, Toronto. The entire work will run over five handsome volumes richly illustrated. We are especially interested in the second volume, which covers the history of the Catholic Church in Canada. Among the contributors to this section are: Very Rev. Dr. Harris, Dean of St. Catharines; Right Rev. John Cameron, Bishop of Antigonish; Most Rev. John Walsh, Archbishop of Toronto; Rev. P. M. O'Leary, late professor of Canadian History in Quebec Seminary, and several others whose names are a guarantee of the excellence of their respective contributions to this important work of reference. The article written by the Archbishop of Toronto for the encyclopaedia is entitled "Doctrines of the Roman Catholic Church," and is a lucid explanation of Catholic teaching with regard to the bible, sacrifice, sacraments, penance, celibacy of the priesthood, devotion to the Virgin Mary, purgatory, papal infallibility. In his opening pages the Archbishop says:

I have been asked to contribute to the Canadian Encyclopaedia a brief exposition of Catholic doctrine and belief. I do so with much pleasure, and hope that this authoritative statement of what Catholics do believe will help to remove prejudice, and impart some useful religious knowledge. We are confident that if our separated brethren knew our doctrine better, they would like us and our religion all the more. In the space at my disposal I can give only a summary of our doctrine, but I shall endeavor to make that summary as complete and clear as possible. As I am expected to give only those doctrines that may be considered distinctively Catholic, it will be assumed that the reader knows the principal religious truths which all professing Christians are supposed to believe. Such, for instance, are the existence, attributes, unity and trinity of God; the incarnation, divinity, life, death and resurrection of our Lord and Saviour Jesus Christ. All who hold these truths believe that there is one supreme, personal, all perfect omnipotent Being, Creator and Lord: First Beginning and Last End of all things; that this infinitely perfect Being is God; that there is only one God, and cannot be more Gods than one; that in this one God there are three Divine Persons, really distinct and equal in all things—the Father, the Son and the Holy Ghost; that each Divine Person is God, each having numerically and identically the same divine nature, and that all three are not three Gods, but only one God. This is the mystery of the Trinity, and a mystery is a revealed truth which even after it has been revealed we cannot fully comprehend.

All Christians are supposed to believe, too, that the Second Person of the Blessed Trinity, God the Son, became man; that He was conceived by the Holy Ghost and born of the Virgin Mary; that by His life, teaching, miracles, death and resurrection, He proved Himself to be truly man and truly God—having two distinct and perfect natures, the human and the divine, united in one Divine Person, the Second Person of the Blessed Trinity. Christians believe, moreover, that the Divine Person in two distinct natures, Jesus Christ our Lord, redeemed mankind by His sufferings and death; that He is the one and only Mediator; that there is only one Name under heaven in which men can be saved, and that is the adorable Name of Christ Jesus our Lord. Most Christians believe, too, that God wishes all men to be saved, and that Christ the Saviour died for all; and just here come in the doctrines that may be called distinctively Catholic. While most Christians hold that Christ our

Lord wishes all men to be saved, all are not agreed as to the means of salvation He provided. Most non-Catholic Christians maintain that Christ left a book, called the Bible, as the chief, if not the only means of salvation. Catholics hold that Christ established a Church and to that Church He entrusted the means of salvation, including the Bible. This brings us to my special subject, and I shall treat first of the Catholic religion and the (Roman) Catholic Church.

Religion is the theoretical and practical recognition of our relations with our Maker. There can be only one true religion, because there is only one true God; and, indeed, it may be added—because there is only one true man. All men are essentially equal in their religious relation to God, because all men are equally creatures, and all are composed of body and soul. As rational creatures they are bound to give their Creator supreme worship. As compound creatures that worship must be internal and external, of soul and body. The same reasons that show how religion should be one, make it also clear that religion should be universal, for all men and all time; and unchangeable, for God cannot change, and neither can man's essential relations to God. Though there is and can be only one true religion, this religion may be variously divided. There is natural, and supernatural, or revealed, religion. And of revealed religion there is the old and the new, the Mosaic or Jewish and the Christian religion. We have to do only with the Christian religion, which, indeed, sums up, includes and concludes all religion, and which may be defined as the summary of all the truths which God has provided for our belief, of all the laws which He has enacted for our observance, and of all the external means of grace and salvation He has provided for us on earth. The Christian religion is the Catholic religion. The Catholic Church is the divinely-appointed means for preserving and propagating the Christian religion, and the Catholic Church may be described as a visible, well defined and thoroughly organized moral body, or society, established by Christ, whose members profess the Catholic or Christian religion which He instituted.

The whole of the essential organization of the Church was the immediate work of Christ—as much His work as the institution of His religion. He not only instituted the Church as a fact, He constituted it as perfect supernatural Society. A society is a number of individuals pursuing a common end with united effort. The end common to all in this Society is eternal salvation. The means common to all is the profession of the same Faith and participation in the same worship and sacraments. The united effort of all is secured by the supreme spiritual authority appointed by Christ Himself. All this is proved from the words of our Lord in the well-known texts of Matthew xxviii, 18, and xvi, 18, and John xx, 21: "As the Father sent Me; Thou art Peter"; "Feed my sheep." But in this brief article I cannot attempt to prove, but must content myself with simply stating as clearly as I can what Catholics hold and believe regarding the Catholic Church.

The Church, as I have said, is a perfect Society, a supernatural Society, a Society founded by Christ for the salvation of souls. But the Church is a Society of living men, and therefore must be a visible Society. It is a Society for all men who are to be saved, and therefore must be a perpetual Society. No society can exist without a head, a governing power. Christ might have left it to the members of His future Church to elect their own head, and choose their form of Government, or He might have appointed one of His Apostles, and given him power and authority to found a Church. But He did neither of these things: what He did do, was to first select the head, and then found the Church Himself. "Thou art Peter, and upon this Rock I will build My Church." Had the people chosen the foundation and built the Church they might have had the power to change it. Had Peter by divine appointment built the Church he might have had the power to modify it. But when Christ Himself built His Church, no power on earth can undo it, and the gates of hell could not prevail against it. Christ Himself was the foundation of the Church, and if He remained visible on earth forever He would not have any other foundation. But as He knew He was to go to the Father and leave a visible Society of men on earth, He knew too, that His Society must have a visible head, and so He made St. Peter His Vicar with supreme power—legislative, judicial and executive—to rule His Church, and in and through His lawful successors to rule it to the end of time. This is what Catholics mean by the supremacy of St. Peter, and the Pope of Rome as His lawful successor.

The Church of Christ is one, holy, Catholic and Apostolic. The Church is one, not only to the exclusion of multiplicity, but of division or diversity. "I will build My Church" (not Churches), Christ said: "To thee I will give the keys"; "Feed my lambs, feed my sheep"; "There shall be one flock and one shepherd." The Church is holy in its Founder, its doctrine, its sacraments and in many of its members. It must be Catholic for all men, all places, all time, and teaching all truth and always and everywhere the same. The true Church of Christ is Apostolic, founded on Christ and His Apostles, and deriving its power from legitimate uninterrupted succession from them. These attributes and marks of the Church of Christ are to be found in the Roman Catholic Church and in that Church alone. By divine

precept all are bound to belong to the Catholic Church. "He that hears you hears Me"; "He that will not hear the Church, let him be as the heathen"; "As the Father sent Me, I send you, go teach all nations"; "Preach the gospel to every creature"; "He who believes and is baptized shall be saved"; "He who believes not shall be condemned." There is only one true Church. All are obliged to belong to that Church. He who knows this obligation and does not comply with it cannot be in the way of salvation. This is what is meant by saying, "Outside the Church no salvation." Those who do not know or suspect their obligation of joining the true Church; who cannot tell which is the true Church; are said to be in a state of invincible and excusable ignorance, and may belong to the soul of the Church to which all belong who are in the state of grace.

The Church of Christ is not only a perfect Society, a supernatural Society, a divinely founded and divinely preserved Society, but it is essentially a teaching, a dogmatic Society. "Going, therefore, teach," etc. "All things whatsoever I commanded," etc. "All truth," etc. A society teaching supernatural truth, mysterious truth beyond human comprehension, must be an infallible Society, especially if refusal to hear this teaching is threatened with divine punishment. Hence the Master said: "I will be with you always"; "I will send the Holy Ghost the Spirit of Truth, and He will abide with you," etc. The only Church on earth to day that pretends to claim infallibility is the Roman Catholic Church, and she not only claims it; she exercises it, and in diverse ways: (1) Through the unanimous voice of the Bishops dispersed throughout the world, but united with the Pope; (2) Through its ordinary and uniform preaching; (3) Through the Pope alone teaching *ex-cathedra*. It will be seen that there is no exercise of infallibility without the Pope, for he must preside, and approve its decrees, and he must confirm the Church's ordinary teaching.

HERO OF THE BOURGOGNE.

Beautiful Death of Rev. Anthony Kessler Described by the Only Woman Survivor.

A grand and beautiful figure against the background of horror and death on board the sinking Bourgogne was a New York priest, Rev. Anthony Kessler, the "saint of Harlem," says the New York Journal. When the ship went down he was granting absolution. Indifferent to his own life, he died saving souls, his face turned toward heaven, his hands outstretched in blessing. A nobler example of Christian fortitude, of heroic self-abnegation, has never been witnessed.

After thirty-three years of continuous labor, without one vacation, in St. Joseph's parish, he was returning to the home of his boyhood in Germany. It had been the dream of his life to revisit that home, yet so remarkable was his devotion to duty that he would not have left his flock even for a day had not a committee of priests and parishioners waited upon him and begged him to go.

He was the best loved priest in New York. He was known the length and breadth of Harlem as its saint. The Catholic Church mourns his loss. No priest was ever honored with higher ceremonies than was he at the Requiem Mass at St. Joseph's on Tuesday, and the extraordinary honor of a Pontifical High Mass at the cathedral was given him, Archbishop Corrigan presiding.

Mrs. A. de Lacasse, the only woman survivor of the wreck of the Bourgogne, and an eye-witness of his heroism, has written for the New York Sunday Journal an inspiring story of his heroic last moments, and of his death. Mrs. Lacasse writes:

Father Kessler was the hero of the Bourgogne. He died that others might live. He forgot to don his life preserver, and gave no thought to the battle unto death for a place in the lifeboats when the ship was sinking. He spent all the precious moments when he might have been saving his life in trying to save the souls of others. He died at his post, on the deck of the vessel, his face turned towards the darkling sky, his hands outstretched in blessing.

He deserves canonization, this later St. Anthony of active virtues.

He died while granting absolution. He would have saved while others despaired.

I am a Protestant, but I revere this Catholic priest as I do no other hero of the world.

The sublimity of his sacrifice appeals to my religious fervor.

Father Kessler stands the beautiful central figure in a picture of brutality and ghoulishness beyond the ken of man, as the Christ in a dance of demons.

While creatures called men killed women and children to make room upon raft or boat for themselves, he stood upon the deck and prayed for all.

After recalling the terrible scenes immediately following the collision, and noting many instances of Father Kessler's heroic devotion to the unfortunate passengers, she continues:

My terrified eyes, strained toward the ship, caught the last mortal view of Father Kessler. He stood by the rail of the deck. His hands were still stretched out as though invoking a blessing upon some kneeling one. The one who had knelt a moment before had been snatched away by the waves. The priest's face was turned upward, still with that sad, calm, resigned expression, and even as I looked

it seemed that the expression changed to one of joy.

I believe that even then the gates of paradise had opened upon the sight of Father Kessler. The wind blew his white hair about his forehead and cheeks. It looked like the silver hair of a transfigured saint. And still his hands were stretched out in blessing.

In the unspokeable hours of that morning he crucified and buried self. Life boats and life preservers were not for him while one soul on the Bourgogne was yet unshriven. He granted absolution to half a hundred, and there was no one to grant it to him at that last moment when he died at duty—none but Him whose blessings are the most efficacious, the Most High.

DEVOTION TO DUTY.

Speaking of the tragedy of the Bourgogne, the Denver Republican pays the following tribute to the priests who met their deaths in that awful catastrophe: "It is good to remember also that French priests stood calmly on the deck in that heart breaking interval and with pale, peaceful faces lifted their steady hands over the frantic multitude and gave them absolution. Even out of a tragedy like this there may be something good. It is worth a little to mankind to know that religion can and does and will give men strength to die, not only without fear, but without thought of an alternative. The picture of those priests, calm and firm as the rock itself on which their Church is built, is surely an inspiration to all men, and is a picture that will live forever."

TALK OF JUSTICE ONCE AGAIN.

New York Freeman's Journal.

There is a rumor that the claim of the Catholics of Ireland—for justice in the matter of University education—is at last about to be recognized in practical way. This appears from the following item which is published by the London Daily Chronicle:

"We learn from a Dublin correspondent, whom we believe to be well informed, that the Government intend making a statement respecting the forthcoming Catholic Universities Bill when introducing the Irish Education Vote. Our informant states that the bill in question will provide for the establishment of a strong Roman Catholic University in Dublin, to which Queen's College, Cork, and possibly Queen's College, Galway, will be affiliated. The remaining Governmental College at Belfast will, it is understood, be converted into a Presbyterian University attached to Trinity College, which constitutes the University of Dublin, and which, although free from the operation of any form of religious test, is an institution of a notably Protestant character."

"Notably Protestant" is a very good description of the character of the institution which for three centuries has been maintained in Ireland for the exclusive benefit of the Protestant ascendancy minority, and maintained to a great extent on property confiscated from Catholics. "Notably Protestant" it was in its origin under the daughter of the royal wife killer of England, who designed it as part of her scheme for doing to the Catholic Church in Ireland what she did to the Church in her own country. She failed in robbing the Irish of their ancient faith, but she robbed them of their lands and gave part of the spoils to Trinity College, which it still holds. And this is the establishment, founded and maintained on Protestantism and plunder that the alien minority faction in Ireland insist is good enough for the Catholic people, for they say Catholics are as free and welcome to enter it as Protestants. Of course they are free to enter it; and they are also free to enter the Protestant churches. That is a kind of freedom—and almost the only kind—which the Catholics of Ireland had in their own country for two hundred years after the founding of Trinity College.

But at last it has come to be that even the Tory statesmen of England recognize that Irish Catholics are right in refusing to accept Protestant university education, and in demanding a State endowed university for themselves. Mr. Balfour has declared himself in the House of Commons that if he had a boy to educate he would not send him to an institution as Catholic as Trinity College, Dublin, is Protestant. This was admitting the whole Catholic case. But Mr. Balfour has said more. He has repeatedly declared in and out of Parliament that the claim for a State endowed Catholic University in Ireland is a just one, and ought to be conceded, and, moreover, that he was himself prepared to concede it, but that he could not succumb to the question against a certain element in his own party.

The element, as everybody knows, is the Orange faction, which has the audacity to object to the claim of the Catholics, while in Belfast there is a Queen's College, richly endowed by State funds and altogether under Protestant control. And the other Queen's Colleges—those at Cork and Galway—are also practically under Protestant control, though supported by public funds, so that the Protestant minority has the control and practically exclusive advantage of the whole system of State supported higher education in Ireland.

This is the situation as it stands, and as the Orange element wish to have Mr. Balfour stand in perpetuity. But perhaps Mr. Balfour has resolved to no longer knuckle under to the intolerant faction. Perhaps he and his colleagues of the Cabinet have resolved to do in this matter, in spite of the Orange bigots, what they conceive and have openly acknowledged, and declared to be common

justice. Sooner or later, however, they will have to do it, or it will be done in an Irish Parliament. But even from the British Parliament the methods that forced "Catholic emancipation" and "Irish Church" disestablishment, and that made the Land League a terror and scourge to landlord and Government evil doers, might easily compel a proper settlement of the University question.

SUCCESS OF CATHOLIC SOCIETIES.

The Catholic Sun.

The success of Catholic societies in this country augurs well for religion and morality. They are powerful and good, and save many from the temptations which beset young men in all our large cities. The natural inclination of man to hold communion with his kind is manifested throughout the whole tenor of his life and conduct. It may be seen upon every feature of the human countenance, it speaks in every feeling of the human heart, and is transmitted through the most exalted faculties of the soul. We see it in the powerful sympathy with other joys and sorrows, which is obeyed even involuntarily and finds expression in laughter or tears. The social state is the natural destination of man, and the wisest laws that have been framed by statesmen are only enlarged transcripts of the law which the Almighty has written in the human heart.

The mutual dependence of men on one another for protection and assistance necessarily led to the formation of societies, the members of which were bound together by a common interest. Religion was at hand to aid them by its counsel and to further the cause of fraternal charity. The Church took them under her wings and guided them in the path of honor and duty. As far back as the days of the Catacombs, when the Christians worshipped in the bowels of the earth, we have monumental evidence of the fact that there were associations of tradesmen in the very infancy of Christianity. Ancient Rome had its college of bakers, and the guilds of the middle ages were trade unions, established for the improvement and mutual edification of their members.

The present Pope Leo XIII., following in the footsteps of his illustrious predecessors in the chair of St. Peter, is the friend and patron of associations of the industrious. In one of his first encyclicals he used these memorable words: "It seems fitting that societies of artisans and workmen be encouraged, which, placed under the guardianship of religion, may make their members content with their lot, patient under their burdens, and lead them to a quiet and tranquil life." The Church itself is a perfect society, and she places a high value on the power and influence of organizations by taking under her protection and enlisting in the service of religion and humanity the religious orders of men who devote their lives to the cause of truth and charity.

History bears testimony to the benefit conferred on the world by the labors of the religious orders of men who kept alive the fire of learning when all was darkness, and it is not too much to say that science and the arts were most carefully guarded in the cloister. Catholic communities, such as the Sisters of Charity, are the very salt of the earth. In this age of selfishness and humbug, we see ladies of gentle birth and fashionable culture leaving happy homes to tend the sick, educate the young, and reform their wayward sisters; and the world wonders and admires. The Church has taken the principle of association, and sanctified this power for good. There is no good reason why associations composed of Catholic workmen should not be under the patronage and protection of the Bishop of the diocese and the pastor of the parish in which they hold their meetings; and we hope the day is not far distant when such societies will have the benefit of the experience and wisdom of the clergy. The Pope's famous Encyclical on labor is the charter of honest toil, and under it the Catholic wage earner can secure his rights and assert the dignity of labor.

ORGANIST WANTED.

ORGANIST AND CHOIR LEADER (MALE) wanted for a Catholic church in a city in the State of New York. Applications for the position, stating salary and enclosing credentials, to be addressed CATHOLIC RECORD, London, Ont., 1923.

STAMMERS CONSULT DR. ARNOTT, BERLIN, ONT., who has cured stammers who failed elsewhere.

TEACHER WANTED FOR SCHOOL section No. 3, Adminton. One holding a Provincial 3rd class certificate. Must be competent to teach the fifth class. Experienced teacher preferred. Apply, stating salary expected, to Cornelius Lynch, Sec. Treas., Culliton, P. O. Ont., 1923.

CANADIAN PACIFIC RY. WHERE A Delightful MAY I SPEND Vacation. Is a question easily decided by referring to "Summer Tours." A publication in four editions, issued by the Canadian Pacific Railway. No. 1.—Quebec, Maritime Provinces, White Mountains and Atlantic Sea Coast. No. 2.—Holiday Resorts of Ontario, Niagara, River St. Lawrence, Ottawa & Montreal. No. 3.—The Upper Lakes. No. 4.—Across the Continent to Banff, Glacier, Kootenay, and Pacific Coast. Any edition you desire and also a copy of "Fishing and Shooting" will be cheerfully given on application to any Canadian Pacific Agent, or to C. E. McPHERSON, Asst. General Passenger Agent, 1 KING ST. EAST, TORONTO.