aire and the teaching of the Church. Never before, however, has so much stress been laid upon this aff important fact of the Christian life. At the Eucharistic Congress held at Rome in June, 1905, he prompted the priest to promote the devotion to the "Prisoner of the Tabernsele." Soon after Dec. 20, 1905, followed the decree on frequent communion. Again on 14th day of February, 1906, he granted to all those receiving every day, or at least four or five times a week, the induit of Clement, whereby he who confesses every week gains all indulgences for which confession is required. Extraordinary, this privilege is equalled by that of the 10th of August, 1906. Our Holy Father gave the priests enrolled in the "Eucharistic League" faculty to grant a plenary indulgence once a week to those receiving daily or quasi daily. A pracand the teaching of the Church indulgence once a week to those re-ceiving daily or quasi daily. A prac-tical man in a practical age, Plus, his thumb on the pulse of the world, has pointed out the long-felt want of hu-

We are crossing an age of spiritual inrest. Man marshalls his energies in fruitless effort to argue away God.

restrain upon the fulfilment of his desires; scrutinizing not too closely the means used to attain the end and not hindering him to enjoy the world's pleasures and comfort. St. Paul's phrase, "The God of the world hath blended the minds" is peculiarly relevant to the spirit of our time.

Breathing in by every pore of our being this poisoned atmosphere, the maxims of the world almost unconsciously weave themselves into our life. Against this lack of a true ideal, we must come out

themselves into our life. Against this lack of a true ideal, we must come out strong with a life permeated and penetrated with the spirit and principles of Christ. Auxious, however, to cull the flowers of the Thabor bordering the way in the right, we must not forget that the left is strewn with thorns of Calvary. In our struggle for existence we must not remain attancers to the we must not remain strangers to the fact that to live the material life only is to be dead. "Except you eat the flesh of the Son of Man and drink His

Life is what you make it. To resist the stream threatening to drift us away from our mooring; to develop in us the stature of Christ, surpass mere human attempts. Man naturally inclined to appetite and dull to conscience, is illifitted to resist the intoxicating allurements of the world. Analyse your own feelings. You are dissatisfied with your later with these short you. With your ot; with those about you; with every-thing, with everybody, and with your own self. Why? Ah! there is a void

own self. Why? Ah! there is a void in your heart that the mere pursuit of material gain will not fill.

"The antidote by which we are freed from our daily faults and preserved from mortal sin." The Blessed Eucharist is our only means of resistance to the evil influence of this our present day. Christ is Life, go to Him! Feed upon His flesh you will not hunger; drink His blood and you will not thirst. Daily Communion will foster and intensify in you force of heart and steadiness of purpose force of heart and steadiness of purpose

force of neart and steamness of purpose the back bone of success.

"Go out into the highways, and hedges," says Christ, "and compet them to come in that My house may be filled. I am come that they may have life and have it more abundantly." "How?" aims the Caré of Ars, "could you exclaims the Caré of Ars, "could you resist an invitation so full of tenderness it is, yet you n d it. Had our Lord had in view our worthiness He had never established His beautiful sacrament of love. For no one, not excepting the saints, the angels, the arch

will not be saved, let us not neglect to receive often, yes, every day. We are too weak that a monthly communion should meet our demand. No! a communion less is a degree less of glory.
To-morrow we shall die, and death will change nothing in our habits. It be-hooves us then to partake often of the sacred repast to feast with the Lamb.

Keeping before our mind's eye these cords of Our Lord "Abide in Me: and I in you. As the branch cannot bear fruit of itself, unless it bide in the vine, so neither can you, unless you abide in Me." Let us repeat with the author of the "Imitation." "Surely, there is no other nation so great, that hath gods so nigh them as Thou our God art present to all Tny faithful to whom for daily comfort, and for the raising up of their hearts to heaven, Thou givest Thyself to be eaten and enjoyed—For what other nation is there so honored as the Christian people? Or what creature under heaven so beloved as a devout soul, into whom God cometh, that He may feel her with His girious flesh? O unspeakable grace! O infinite love, fruit of itself, unless it bide in the vine, Caristian people? Or what creature under heaven so beloved as a devout soul, into whom God cometh, that He may feed her with His glorious flesh? O unspeakable grace! O infinite love, singularly bestowed upon man! But what return shall I make to the Lord for this grace, and for so extraordinary

a charity? There is nothing that I can give Him that will please Him better than if I give up my heart entirely to God, and unite it closely to Him. Then all that is within me shall rejoice exceedingly when my soul shall be perfectly united to my God; then will He say to me; If thou wilt be with Me, I will be with thee; and I will answer Him; Vouch safe, O Lord, to remain with me, and I will willingly be with Thee. This is my whole desire, that my heart may be united to Thee.

## WHAT IS THE "CHURCH OF ENGLAND"?

A theory, evolved so far by the Rev. T. A. Lacey, is growing up among one school of Anglicans and seems likely to become popular. Mr. Lacey has prophsed it in the Church Times before. In the number of April 19th last he elaborates it more carefully, under the heading, "Some Definitions." Clearly it is a favorite idea of his. The theory has obvious controversial advantages to a fruitless effort to argue away God. Religion, history, philosophy, political economy, sociology, are in the throes of an intellectual revolution.

The material progress of this twentieth century is bringing a great evil in its train. It breeds an indifference in appiritual matters, an excessive self-reliance which rejects the necessity of divine help; a spirit of independence and criticism fast degenerating into license. Blinded by the rapid accumulation of wealth; the idolatry of success; the growth of luxury and extravagance, the man of our day closes his eyes to the existence of a spiritual world, to the very idea that God will punish our misdeeds of this life in the hell of a life to come. Outside of the Catholic Church religion; is devoid of its awful sanctity. Man made it a mere social, philanthropic work, placing no restrain upon the fulfilment of his desires; scratinizing not too closely the means used to attain the end and not hindering him to enjoy the world's the main issue. These are troubles within the Courch of England. That is not one body among others in this country. A man does not leave the Wesleyan sect to join the Church of England, nor does he (as old-fashioned Anglicans say) leave the Church of England to join the Roman Catholic Church. Whatever varieties of theological opinion he may adopt, to whichever hierarchy he may transfer his allegiance, whatever chapel or meeting-house he may attend, as a baptized Englishman he remains all the time a member of the Church of England. If Mr. Lacey's ideas prevail, we shall hear no more of the crime of "forsaking the Church of your baptism." It may be a crime to obey Cardinal Bourne rather than the Bishop of London; but to do so is not forsaking the Church of one's baptism, not even forsaking the Church of England. Nor does Mr. Lacey fear to express what he means quite plainly, "Mr. McKenna, being presumably baptized, with perfect right describes himself as a member of the Church of England. Cardinal Bourne has an equal right to call himself such, and everyone who wishes to think clearly should so describe him." He does not like the word "Anglican," because it is "an uncatted-for Latinism." But, if used at all, it covers us all. "If anybody is an Anglican, Mr. R. J. Camp used at all, it covers us all. "If any-body is an Anglican, Mr. R. J. Camp-bell and the Apport of Downside are

Anglicans."
But stready Mr. Lacey finds himself obliged to hedge, and his concession undermines the whole theory. If we say that every baptized Englishman is a member of the Church of England, we must admit a man who is a Postivist, an outand-out Atheist, one who openly rejects every kind of Christianity, as such. He sees that that is not possible. "We sees that that is not possible. "We may, perhaps, exclude a man who, though baptized, has formally and openly renounced the profession of Caristianity. We shall then define a memoer of the Caurch of England as a baptized professing Caristian who lives in England." There is therefore something more wanted, besides the fact that a person was once baptized to tnat a person was once baptized, to make him a "member of the Church of England." And this alone destroys

resist an invitation so full of tenderness and love? You say that you are un.

We notice first that his idea that the Church of England because they are English birth or citizenship, toget with baptism, makes a man a member of a certain religious society is an abso-lutely gratuitous assertion. Scatements cepting the saints, the angels, the archangels, the Blessed Virgin Mary, is worthy to receive the Blessed Eucharist. It was our need He had in view. You say that you are too great a sinner, that you are too miserable to approach. I had as soon hear you say that you are too sick to take medicine, or see the doctor."

No less divine a gift the heart must not be neglected in the search for God. To reform the heart of man that had become engrossed in sensations, Christ added to it a new passion—charity. This the divine fire brought down from Heaven by Christ is kindled by the Blessed Eucharist.

Overflowing with chaste delig its the daily communicant's soul is couched on the fast wints of reason for man and file of the sound of the conditions which makes you a member of this or that society; but (unless conditions which makes you a member of this or that society; but (unless conditions which makes you a member of this or that society; but (unless conditions which makes you a member of this or that society; but (unless conditions which makes you a member of this or that society; but (unless conditions which makes you a member of this or that society; but (unless conditions are accepted, admitted on all sides) we ask for the conditions are accepted, admitted on all sides) we ask for the conditions are accepted, admitted on all sides) we ask for the conditions are accepted. of that kind need demonstration. Anyone may throw down an assertion of the conditions which makes you a mem-Overflowing with chaste delig its the daily communicant's soul is couched on the fast wings of grace; Jesus leads him by the hand.

The soul of our heart, the Conserated Host is the heart of our soul. It is our breast plate against the darts of the evil one. On! unlike so many who will not be saved, let us not neglect to of Mohammed consists essentially in beut-Islam might declare that the religion of Mohammed consists essentially in be-lief in God and the Day of Judgment; that everyone who lives in the Turkish Empire and accepts this belief, whether he think himself Orthodox, Catholic,

he think himself Orthodox, Catholic, Armenian, or Jew, is realiy a Moslem. We have no quarrel with the positive side of this test. The Church of England may insist on baptism, or anything else she likes, as a condition of membership. She does undeubtedly insist on baptism; so we all admit that a man baptism; so we all admit that a man cannot be a member of this religious society unless he be baptized. All members of the Church of England are baptized. But we deny the inversion of the proposition, that all baptized Englishmen, willy-nilly, belong to this, or to any other one particular religious body. Not all the baptized are members of the Church of England. Mr. Lacey himself has to admit a further condition to be a "professing Christian." So the

who does profess Christianity? The Mormon? the Christian Scientist? the Unitarian? Are they all members of the Church of Eugland, or of any one Church?

We have seen that Mr. Lacey is compelled to modify his first condition for being a member of the Church of England (baptism) by adding a further one—profession of Christianity. It is easy to show that this is not sufficient. He must modify it into two others; then he will be wight. These two are: acceptances. will be right. These two are: acceptance of the faith of the Church in question and inter-communion with other

Presumably he believes the Church of England to be part of the Church of Christ, part of the Catholic Church. Therefore its members are Catholics (of course, in his sense.) I am not quite sure whether he would admit this, for I sure whether he would admit this, for I flad that he says "within it are Catholics and Schismatics." But then at the end of his article he seems to contradict this, and to claim that the members in question are "Catholic Christians," whatever set of bishops they may recognize. In any case, I do not see how he can, avoid admitting that members of the Church of England are Catholica. But a Catholic must hold the olics, But a Catholic must hold the Catholic faith. Now Mr. Lacey will, no doubt, disagree with us as to what may be the Catholic faith. But we may let him draw up his own statement of it. him draw up his own statement of it.
Whatever he says will not be accepted
by all baptized English professing
Christians. The Catholic faith, in
any reckoning, is more than the
mere profession of Christianity, or
the existence of a Christian heretic would be impossible. So there
are baptized professing ; Christians
in this country. The area not members of (in her view) open heretics, because they do not agree with her faith. I pass over the difficulty of defining what the "faith of the Church of England" may be, and the impossibility of drawing up any creed which would be accepted up any creed which would be accepted by all people who really are Anglicans. The widest, vaguest statement will, at any rate, not cover many Dissenters, who are nevertheless baptized professing Christians. That is sufficient for our purpose now. Secondly, to be a member of any Church you must be in communion with the other members. That is the basis of religious society—ties only basis, since one does not belong its only basis, since one does not belong to a Church by blood or descent or nationality. Incidentally this shows to a Church by blood or descent or nationality. Incidentally this shows the futility of the favorite Anglican ex-cuse for separated branches of one Church. They are fond of saying that such branches are like brothers es-tranged, who nevertheless still belong to the same family. No; because, how-ever much brothers may be estranged, there remains the link of blood-relation-ship, independent of anyone's will or ship, independent of anyone's will or actions, which still binds them. There

is no such tie in religious societies

Their one bond is free union and mutual recognition. Once this is broken nothrecognition. Once this is broken nothing is left to keep them in any sense one body. So from the beginning of Christianity excommunication has been practiced. A man is turned out of his Church, though his baptism cannot be Church, though his baptism cannot be undone and he may remain a professing Christian. Or he may leave it of his own free will. Then he is no longer a member of it. So we have the final test whether you belong to any given religious body: Are you in communion with, are you recognized by, the other members? I insist, this is the only possible test of membership in a free society not based on such indestructible foundations as birth. It involves the other conditions in the case of a Christian body—baptism and agreement in whatever condition of faith the sect may impose. So a member of the Church of England (if the word "Church" is to have any meaning) is a man who is baptised, who not merely "professes Christianity," but agrees with her faith and is in communion with the other members. If Mr. Lacey will modify his definition thus he will have arrived at the truth. But then he will have fallen back into the old John E. Graham.

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Mormon? the Christian Solentiat? the Unitarian? Are they all members of the Church of England, or of any one Church?

What then, really constitutes membership of a Church? A Church is society gathered together for purposes of religion. It is essentially a free a colory, united by the bond of mutual consent. There are no doubt other conditions, too. But this condition is a fundamental one which applies to all religious bodies. You are a member of your family by blood. You cannot he phase to all religious bodies. You are a member of your family by blood. You cannot he how the phase to were not. You are a clitzen of your family by blood. You cannot he how the phase to were not. You are a clitzen of your country by birth or habitation. That, too, you cannot he long unless you take a good deal of trouble to get yourself naturalized abroad. But a man who are of a religious body by his our consent, because he wants to be. Religious societies are free unions, (based at bot toon) on the intention of belonging to them. Other things are wanted, too-conditions which each member must accept, such as baptism in the case of most officer, whether you call it Church of England or of anything else, makes nonessen are ligious societies in England and to call these all members of all the various religious societies in England and to call the words. The consent words "member of the church of England or of anything else, makes nonessen to be common and the professing Church, whether you call it Church of England or of anything else, makes nonessen and the by "Polyhelst" we mean anyone words. At that rate we might any that by "Polyhelst" common to speak intelligibly to use it in a call of the control of anything else, makes nonessen and the case of the revery idea of a Church of England or of anything else, makes nonessen and the case of the revery less of a Church of England to a supplied to the consent opened the consent control of the consent opened the consent opened to the consent opened to the consent opened to the consent open Opposed, then, to this spinning of cobwebs, this playing with unreal definitions, let us consider what really a "member of the Church of England" means. There is in this country includes himself, Mr. R. J. Campbell, and the Abbot of Downside. Members of this body—of (at any rate here) the "Church of England"—are persons in communion with its other members. This certainly involves baptism, and the acceptance of the shadowy belief which is its "faith." This faith cannot well be defined, for the society of which we speak is in a state of greater anarchy than any other religious body in the world. If by "religion" we mean convictions about the things of God, it includes about six different religions. Nevertheless, it has not yet broken up into formally separated fragments; the "Abbot" of Caldey, the Dean of St. Paul's, and the Bishop of Hereford are still in communion with one another. So we count it as still one religious body, though an amazingly disorderly one. If one were to draw up statistics one would count as a member of this Church of England everyone, of whatever theological color, who is in communion with George V. the Arabitah

ever theological color, who is in com-munion with George V., the Archbishop of Canterbury, and the others. And we? Cardinal Bourne, the Abbot of Downside, and the rest of us are not members of the religious society called the "Church of England," ion with it. That is a misfortune. We share it with Mr. Campbell, the considerable majority of inhabitants of this country, the vast majority of citizens of the British Empire, and the whole of the rest of the world. But it is a real misfortune (as is all schism between Christians) which we frankly deplore. Yet we think that the members of this body lose more thereby than we do. In the present tragic state of Christendom you cannot be in communion with, or a member of, all so-called Churches. We are the folk who prefer the communion member of, all so-called Churches. We are the folk who prefer the communion of the successor of St. Peter to that of even so estimable a body as the apparently not really by iaw established Church of England.

A. F.

church of England.

A. F.

P. S.—In the issue of April 26, Mr.
Lacey continues his definitions, defining
"Papist" and "Pope." His explanation is not wrong. But if only he would
not persist in ignoring the obvious and
essential test of membership of religious
societies, namely, intercommunion, he
could spare himself all this laborious
analysis. A Papist is, quite simply, a
person in communion with the Bishop of
Rome, otherwise called the Pope. A
Papist, then, is what the whole world,
including the Turks, (except a handful including the Turks, (except a handful of High Anglicans) agrees by a convention of politeness, in calling a Catholic. causes? What will be the effect upon tion of politeness, in calling a Catholic. It is the same convention by which we call Mr. Lacey's communion the Church of England. He thinks we resent the name Papist. I do not think we do. Certainly the position of the Pope forms a very important part of our system. He might also call us Immaculate Conceptionists or Extreme Unctionists. But, all things considered it is better to avoid nicknames. which Unctionists. But, all things considered it is better to avoid nicknames, which do not really prove anything. We use the names "Orthodox," "Evangelical," "Church of England" in this sense, as mere conventions of politeness. What Anglicans never seem to grasp is that if they call us Papists, we on exactly the same basis may call them by what we consider to be the name they really deserve. This would hurt their feelings very much, so, being on the whole sensible people, we carefully avoid it. The oddest thing is that they do not at all mind calling a Russian Orthodox, but will not call us Catholics—because they are Catholics too. Do they not consider themselves Orthodox too?

No man who has not gone through the flery ordeal of suffering can truth-fully be styled a man of strong char-acter. Those who have never been sick acter. Those who have never been sick cannot properly appreciate the boon of health. We rarely set such store by God's glowing sunshine as after a period of rain and storm. Our capacity for enjoyment is generally measured by our capacity for suffering. It is really only those who know how to suffer who know, too, how really to enjoy.—Rev.

#### "THE PAPIST'S YOUNGER BROTHER"

We read the following in the always

nteresting Et Cetera column condon Tablet : "In the polemics of the sever "In the polemics of the seventeenth century the Quaker was attacked as "the papist younger brother;" and Frederick Lucas did not find the leap from the meeting-house to the Cathedral of Christendom a very hazardous one. 'I tell you that we were Quakers,' wrote Cardinal Manning to one of the admitted followers of George Fox, 'more than all men, as to the Interior Life; and that you are more Catholic than all others that are out of the one Faith and Fold.' Again he writes to the same correspondent, the late William Tallack, long the secretary of the Howard Association, 'I will undertake to show you that we realize and apply the Priesthood of Christ above all men; and that the fulness of justification by His merits is to be found nowhere as it is in the Catholic faith and Church.' That is an invitation which, in effect, His merits is to be found nowhere as it is in the Catholic faith and Church.' That is an invitation which, in effect, has fallen on many an attentive ear, and the number of the descendants of friends in England who have become Catholic is as remarkable in its way, as in America is that of the descendants of the Pilgrim Fathers. Lucas's conversion, we are told by his brother, the late Mr. Edward Lucas, also a convert to the faith, 'led some of the most intimate of his Quaker friends to refuse to hold intercourse with him.' And it seemed to him a strange thing that people who believed in 'individual inspiration' should deny its operation in his own case. Each of these brothers, we like to remember, gave a son to the Church, the late Father Angelo Lucas (son of Frederick,) a secular priest, and Father Herbert Lucas (son of Edward,) happily still living as a distinguished member of the society by one of whose earlier Fathers his famous uncle was received into the Church."

### MINISTER DENOUNCES Y. M. C. A.

The Rev. Dr. Franklin Baker, a wellknown Unitarian minister of Sacramento Cal., in a recent sermon to his congregation made a sweeping denunciation of the sectarian character of the Young Men's Christian Association. He said

"Why are the Catholics, Hebrews and Unitarian Christians barred from active membership in such an institution of philanthropy, when such is the very core of their faith? Let us see. Are not our Catholic brethren Christians? Do not they worship the very same God and in almost the identical manner, as orthodox Protestants? That is, through the same mediator. How fine is the distinction between them and their high Episcopalians are voting members of the Young Men's Christian Association.
"Are not Catholics desirable citizens? Surely there are none better, judging

Young Men's Christian Association.

"Are not Catholics desirable citizens?
Surely there are none better, judging from the number which are to-day allied with the progress of Sacramento. Can it be because the Catholics do not care for or are opposed to such healthy and beneficial enjoyment as the Young Men's Christian Association offers? Do you think that it would have been necessary for them to have brought into existence the organization of the Young Men's Institute, which doubtless is for no other purpose than a substitute for the Young Men's Christian Association?

"No, my friends, as sad as it is true, the cause for the exclusion of this good and desirable class of our fellowmen and women from active membership in the organization of the Young Men's Christian Association is but an ignorant remnant of religious prejudice and sectarian persecution reflected even unto this day from those black and bitter days of the Reformation."

## THE REMEDY

"Is religious faith declining in the the Republic? What is the remedy? These were the questions discussed recently by clergymen of various denominations at a luncheon of the New York Republican Club. Bishop Greer, of the Episcopal Church, averred with char-acteristic optimism that he has no mis-givings about the religious faith or the tuture, and even sees in the present social unrest "instructive, prophetic dreaming of better times to come." The other Protestant or Jewish clergy-

Catholics, was without question rapidly evaporating. In proof of his assertion, he called attention to the fact "that the line between the Churches is fast disappearing. You constantly hear it said that one Church is as good as another and most Churches." is as good as another, and most Churches do not insist on the profession of belief in certain dogmas and the proclaiming of certain errors." One cause of this of certain errors. One cause of this state of things Father Fitzgerald rightly considered "the neglect of religious in-struction of children. Vast numbers have had none at all, and the Catholic

have had none at all, and the Catholic Church is trying to make good that deficiency. There is a lack of morality in it all," a lack that is sometimes most conspicuous in men of education. The country, he pointed out, "is being de-Christianized by rationalistic teaching in our schools and colleges.

In a like strain wrote Cardinal Gibbons, who was unable to be present. "I fear," his letter ran, "that we are all forced to admit that, in a certain sense, there is a decline of religious faith in this country, for we see evidences of it on all sides. There is nothing so sacred as not to be denied by some one. In regard to matters of religion, we see in an ever-increasing number a great deal of indifferentism. I feel that it is largely due to want of respect for the Sacred Scriptures, to worldliness, to

rationalism, or the rejection of the principle of authority, to the inordinate love of wealth, pleasure, and honors, and leastly to our system of education, according to which the education of the school must be independent of religion."

The evils pointed out by his Eminence and by Father Fitzgerald, it is plain, are not those that "interconfessional" luncheons at the Republican Club, or even the well-advertised "Men and Religion Forward Movement" can remedy. Only when the non-Catholics of the United States have received

again from the hands of St. Peter the religion of which their fathers were so cruelly robbed will there cease to be a steady "decline of faith" among our countrymen. For Protestantism contains in its basic principle of private judgment the germs of dissolution and decay. It is only against the Church built on Peter that the gates of hell, according to a Divine promise, shall not prevail.—America.

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