London, Jnn. 17, '91.

The Archbishop of Canterbury claims to be the spiritual head of the Church of England. If this be so, he is the only ecclesiastical personage in the world who has received a divine commission not to the contract. The recognite two such conflicting teach. To reconcile two such cor flicting teach. To reconcile two such on Resing positions may be outside the power of any logicism; but then logic has no part in Augitesu reasoning. It is the peculiarity of the religion known as Augiteanism that It maintains two autagonistic dogmata: The one, that a Christian Church ought to teach; the other, that it cannot possibly do so. For three centuries this contradic do as. For three centuries and the state of doctrine. And now, it toes last days, the R tanilits have gone so far as to teach boldly that this contradiction is the only true Catholicty. To be a true Catholic, say the Ritualists, we must obey the Church; but the Church died about the fourth or fifth century; therefore it le not possible that we should oney the Church; what follows but that we must obey our own idea of the Church—that is, our own conception of what the Church would teach if it did teach; and thus we at once obey the Causch and obey ourselves, which is the happiest possible solu-tion of the Anglican difficulty.

The Archbishop of Canterbury has re The Archbishop of Canterbury has re-cently issued a pastoral. It is a sort of archiepiscopal benediction of contradic tories. He tells his clergy—when allud-ing to his own "judgment" in regard to the Bithop of Liacoln's ultra Ritualian— that he advises them "not to make any changes in their conduct of Divineservice unless they are assured of the practical unanimity of their people in desiring such change;" that even if they have, ordinar lly, such Ritualistic services as imply a belief in the Catholic doctrine of Holy Mass, still, they must sometimes, "especially on the first Sanday of the month," have a Low Church form of service "which shall meet in all ways the desire of their parishioners" who happen to lock on Holy Mass as an abomination; and that "the true pastor will delight to be one with his people," in adopting all ceremon-les and all teachings which shall meet their immediate views on Christan doctrine The Real Presence and No Presence Priesthood and No Priesthood, Divine Faith and purely natural opinionism mas be held to be of equal value, of equal truth; so that on no account most the true pastor" presume to tesch anybody anything; his duty is to be taught author

tatively by his congregation.

Such is the Divine commission not to teach. If we were to throw the ideas of the Archbishop into plain English - Into language watch should have the merit of painful candor—they might perhaps be clearly expressed in the following words: "You are aware, my reverend brethren, that I am set over you by Her Majesty from whom alone I receive authority and jurisdiction - expressly to confirm my teaching to your wishes, and to make things as comfortable as I can. The things as comfortable as I can. The Church of England is an institution which was designed by Queen Elizabeth for the happy combination of all opposites — for he generous comprehension of all heresies and it is my proud lot to encourage you to expanding a latitudinarianism which shall exclude no one who is called Chris tian from your communion. Therefore let those who believe in the adorable sacri fice of the Mass, and those who call that beinef gross idolatry, be equally dear to you, equally treasured as true believers. At the same time do not mix your different creeds. Keep them distinct for the sake of appearances and of peace. If the maintry of your parishloness are Ritgal ansjority of your parishioners are Ritual ists, say Mass for them three Sundays out of four; and on the fourth Sunday teach of four; and on the fourth Sunday teach them that Mass is a superstition—so as to quiet the sensitive conscience of Low Church people. On the other hand, if the majority of your congregation are Low Church people, have a Low Church people, have a Low Church people, have a Low Church service three Sundays out of four; and on the fourth Sunday light your candles on the fall of the light sensitive conscience of Low 28 schools, with a Catholic population of Churches, 198 schools, with a Catholic population of Churches, 198 schools, with a Catholic population of act accordingly. "I might call your attention to many instances throughout history of persons noted for their heroism and patriotism, who have shed lustre upon the training they alter wave very incense herd voter. the altar, wave your incense, bend your knee, 'mix the chalice,' so as to imply that on that Sunday you are a Roman Catnolle.
You will find this an agreeable change and recreation. You will be relieved from a dull sameness or uniformity. Happy are the people, b'essed are the congregation who have a pastor so wise and so large hearted that he can change his belief quite as frequently as his white cravat and can perform feats in spiritual acro batism which, compared with the circus memories of our childhood, suggest an agility and a mobility which are preter

"No man who was born with a sense of humor could, intellectually, live and die as a Protestant," was a saying, if I remember rightly, of the great Bossuet, when he was commenting on his own book on "Variations" But Protestant-ism was a totally distinct thing from Canterburyism. The good old fashioned Protestant stuck doggedly to his opinions, and anathematized both Roman Catholic and High Churchmen. He had the consistency of private judgement. For my part, I have always had a respect for the true Protestant, who, believing in his traditions that the Catholic Church is desperately wicked, sincerely lives up to his "Bible Standard of Christian Morals." haman mind, which is simply an empor-ium for the four winds of docurnal harricage? Our old friend E telid-for whom we had always a warm esteem, even when The Dr. Williams Medicine Co., Brockas school boys he used to tease us-might positively start out of his grave when he is told that postulates and axioms are of no more value than are accidents or His favorite form of ridicule which is absurd," would be changed (in regard to Canterburylam) into some such Cows.

THE NEW SECT OF THE CANTERBURYITES.

THE HEAD OF THE CHURCH OF ENGLAND TELLS HIS CLERGY HOW TO RIDE HIGH AND LOW CHURCH HORSES.

Buffalo Union and Times.

London, Jan. 17, '91.

The Archbishop of Canterbury craims to be the spiritual head of the Church of England. If this be so, he is the only set in the statistical precupage in the world who

about in healthy exercise.

It would be out of place to take a grave estimate of "a form of faith" which any estimate of "a form of faith" which any jury would kindly regard as "temporary ineanity." If we were to be grave, we should have to ask of the Archbishop, "Do you really mean that your clergy are to adore the Biessed Sacrament when the congregation is personal the Bessel Presence, but that they are to deny both the Divine Presence and the Divine both the Divine Presence and the Divine Sacrifice when the congregation happens to be infidel or sceptical?" Yes, this is the plain English of the last Pastoral Canterburyism is the last phase of Protes tant scrobstism. I is entirely new; it has never before been even suggested, still less taught. Fo Dr. Benson belongs the honor of having discovered a new religion—and not only discovered it but authorized it which is at once the supreme negation of the first principles of mental consistency, as well as of the first principles of Chris-There are more than a quarter of a mil

lion of priests in the Catholic Church Imagine one of them assenting to the reasonableness of the hypothesis that heresy consisted in not humoring heretics, in not encouraging everybody in the private whims of his own doctrine. Yet this is the dogma of the Canterbaryites.

And more than this—amez ng superlative of the wildest vagaries of anti-Catholic ism !- It is now a duty for Angilcan clergymen to teach that consistency in religious belief is a violation of the primary axioms of Christian charity; and that he alone is the true Christian who, like the vane on the top of a steeple, wobbles about all round the compass in a few hours. Have we now got to the extremest limit of Anglican decilery; is there any possible evolution" that can be still unreached?
That branch of the civil service called the Courch of England," as Lord Houghton unceremoniously described it, has fur-nished the world with examples of "the absurd" such as Euclid would have thought simply impossible. We know, of course, that when people are brought of course, that when people are brought up in a certain system they do not realize that any outsider can see clearly. Yet now that His Grace of Centerbury has climaxed all "absurdities," we may well hope that the end must be near. As a Protestant newspaper observed last week, "Paitteness anitability, graceful concess. "Politeness, amiability, graceful conces-sion are hardly a backbone for orthodox Most of the Anglican High Courch organs seems to think so, too.
One of them—which is notorlous for its
claim of being "Catholic," and has gone
so far as to utterly repudiate all Protestantiam—says plainly, "This wou't do; it antism—says plainly. "This won't uo, antism—says plainly. "This won't uo, is shuffling." Faithfully yours,
Oxoniensis

THE CATHOLIC CHURCH IN SCOT-

A CHAPIER OF PROGRESS. The history of the Catholic Courch in Scotland for the past year forms a bright chapter of progress. In the archdiocese of Glasgow the faithful have increased in numbers during 1890 by 10,000 and in the discose of Dunkeld by 4000. A chapel has been built in the discose of Argyll, two in Dankeld, and three in Galloway. The following figures show the position of the Church in the archpriests, 68 churches, etc. 38 schools, with priests, 65 courenes, etc., 38 *choois, with a Catholic population of 52 000; Aberdeen, 53 priests, 54 churches, etc., 21 *chools, with a Catholic population of 11,749; Asgyll. 27 priests, 38 churches, echools, with a Catholic population of 1866 there has been an increase of 149 in the number of priests, 137 in the number of chapels, and 210 in the number of schools. The progress has been remarkable. Of all the parishes throughout the country St. Patrick's, Glasgow, with 589, country St. Patrick's, Glasgow, with 589, heads the list of baptisms during the past year. Five other Glasgow parishes follow—viz., St. Mary's, 529; St. Francis's, 496; St. Mungo's, 476; St. Joseph's, 446; and St. Johu's, 430 St. Mary's, Dandee, with 421, comes next. Excluding Aberdeen, the total bautisms amount to 14,757—an increase of 597. —an increase of 297. The total marriages were 2,465, and confirmations 6416. This is a little below last year's average, but it is possibly owing to the absence of full seture.

A FEW FACTS.

The latter half of the 19th century will pass into history as one into which is crowded more inventions and discoveries for the benefit of mankind than in all the rank than those in medicine, calculated to relieve "the ills that flesh is helr to," restore vitality, and prolong life. Ladles everywhere will rejoice at the discovery of Dr. Williams' Pink Pills, undoubtedly The new Ritualists may also plead this apology, that, though they are not precisely Catholics and not precisely Protestants, they at least wish to believe in a certain nerve touic and blood builder, some sort of definite doctrine, and not to supply the elements necessary to enrich trust whoily to their own opinions for the blood and transform pale, sallow or their whole creed. But what shall we say of this latest development—which we may call Canterburgism — which sificus that the same thing is true and is not true; that there is no dogma of which the true; that there is no dogma of which the same thing to the same thing is true and is not true; that there is no dogma of which the same thing to the same thing the same than the same true. opposite is not dogmatic; or that credo female system that entail so much misery and nego are equally holy attitudes of the should give them a trial. For sale by all deal, or will be sent, post paid, on receipt ville, Oat. Beware of imitations.

> WORMS GAUSE SERIOUS SMEETER. Low's Worm Syrup destroys and expels all kinds of worms quickly and surely. Minard's Lintment cures Garget in

THE DUTY OF PARENTS.

CARDINAL GIBBONS' PRACTICAL AD-VICE TO HEADS OF FAMILIES.

Cardinal Gibbons preached a notable and very practical sermen at High Mass at the Cathedrs', Baltimore, on a recent Sunday on the duty of parents. The church was crowded, many non Catholics and strangers occupying seats. The text was from the Gospel according to S:
Matthew, ii, 13 18, concerning the angelic warning, the flight into Egopt and the massacre of the innocents. The Cardinal and in part is dical sald in part :

"Four characters are presented in the Gospel for this day—those of Herod, the cruel murderer of little children; Rachel, cruel murderer of little children; Rachel, weeping for her children, and Joseph and Mary, with the young Child Jesus, fleeing into Egypt. Herod is not dead, for his prototype is found in every parent who is negligent of the religious education of the children, and in those who are pharisalcal in character. While Herod of old slew the children's bodies, and became the instrument of God to save their souls, such now, too often, destroy their chil such now, too often, destroy their chil dreu's souls by neglect. Parents of en are careless and neglectful, and briog up their children without fatth. withou Christian example and experience, without Christian principles and discipline, without morals, and without inculcating would save them from eternal destruction. Such are the fruits of modera beresies, and it is not to be wondered that there are so many Rachels in our day mourning for their children, and refusing to be comforted as they lament the epirit nal death of their offspring. Such chil-aren, raised to live without God in the world, are described by the apostle where were many walk without God in the world, whose enemy seeks their death, whose god is their appetite, and whose unbridled passions lead them to destruc tion. How many modern Rucheis, or mothers, there are who indirectly countye at their own colldren's downfall when they encourage them to inculge in ex cases! The responsibility of parents in only second to that of the clergy. fathers and mothers, are appointed guard-ians of the home. You are called there I feel it to be my duty to admontsh you, especially mothers, in regard to the important duty that devolves on you to edu cate your children at home, "No one has a greater

than I of our schools as a means of relig ious education; no one has a greater sense than I have of the noble character of those who in our schools devote their lives to educating the Catholic children; yet, I say the best of all education must be given in the home, and the first, the best and most successful and influential of all our teachers is our mother. What would we do without our mothers? There at ou mother's knee our education begins. To little coild is like wax, and is influenced by the earliest impressions far more than i generally realized, for they are capable of perceiving and receiving truth, though their minds may not yet have reached the period capable of analyzing the subject For various reasons, the mother is re quired to be the instructor of her child. Nature ordains it to be so—unless we suppose modern dangers and nursery inven-tions prevent it. God ordains the mother to be the first to give the child special lessons. Again, usually, other things being equal, that child is the most robust and vigorous physically which is nourished by the mother; so, also, the child is spiritu ally and morally most vigorous who receives the first religious instruction from its mother. The child's success depends much on the confidence and love it bears to its teacher. She loves her mother, believes and trusts her mother, more than she does even the Pope; she is her child's guide, her philosopher, her friend and her eacher; the mother's word becomes her first law. Again, the mother and children live in the same house and in the same apartments, and this gives her an opporanity to study every characteristic and to

who have shed lustre upon the training they received in the family circle at the long since turned to ashes; and it is not which to admire most, the great works of art or the sanctuary which perpetuates them; but far superior to the work of the

models for that temple above, which is not made with hands. "Remember, mothers, to you is con fided the most tender portion of the Lord's vineyard. If you discharge your duties well, then the labor of God's ministers becomes easy and pleasant, but if you fail to do so it becomes irksome and bard I do not mean that you merely must teach your children the catechism; but by example and precept you should bring them up in the knowledge and fear of God. Let the atmosphere of the bome be Christian, let the home be the sanctuary of gentleness and love; of temperance and sobriety : let it he free from helsterous Words; let it be the sanctuary of con jugal and perental effection. Carry the e words home with you to day. I do not wish to impose heavy obligations upon you, but if the father and mother would their family together and have a short family praper at night—I do not ask it in the morning—then with God's blessing rest on you, for He has promised that where two or three are gathered together in His name there He will be in the midst of them. I implore you to consider what I say in the name of the Church; I ask it in the name of your country ; I ask it in the name of your country; I ask it in the name of your own salvation, that you give a sound education to your children at home, inculcating Christian principles. The apostles says if one neglects his own household let him be considered an infidel. Bring them up correctly, and then will your children glory in you; rejoice in being called your children and raise up day by day and call you blessed."

The majority of deaths from consumption in this country had their origin in neglected cold in the head and catarrh, either of which can be speedily cured by the use of Nasal Balm. Give it a trial

PALE, WEAR WOMEN need a tonic, strength giving, flesh building medicine like Milburn's Beef, Iron and Wine.

Rev. J. S. Vaughen, in Irish Ecclesiastical

When we have proclaimed a priest's right to take part in politics, officially, and as a minister of the Gaspel, so often as his interference be needed for the defence of Catholic faith or morals, we have not expansted his rights. He has rights irrespective of his ecclesiastical position. He was a citizen before he was a priest, and a member of the Commonwealth before he became a member of the Reclesia docens; and he es civil rights and privileges just as truly as any other man. Nor does the imposition of hands diminish or destroy one jot or tittle of such rights. any more than the wearing of a cassock blunts his natural affections or extinguisbes his love of home and country.
St. Paul himself asserted his rights as a civilian, and boasted that he was "a citizen of no mean city." (Acts xxi. 32) He appealed to Casar (xxv., 11), and as a Reman he claimed the privilege of dying by the sword rather than by cruefixion or strangulation. So, too, we priests are free to make similar claims. officious and impertinent interference of those who seem to think that to be-come an ecclesiastic is to abdicate all civil rights and privileges, and who argue as though we were incap able of naving any personal views, opin-ions, or interests, but such as are purely supernatural. What! have Sacred Orders destroyed our manhood? Have they crushed out of us all interest in the wel fare of home and fatherland? Are such the fruits of the sacrament? God forbid! While others are exerting themselves to promote the interests of their native country; while laymen strive and struggle and bised, are we slon- of all men to stand aside and rest indifferent and unconcerned, and shut ourselves up in our shells, as the unconscious limpet, so soon as the and the tempest sweep around? work of a priest see exclusively religious that he must have no thought of the tem-poral well-belog of his fick? If a measure of relief is propesed; if an effort is being made to reduce the hours of hard labor to eight per dien; or to do away with the sweating system; or to give Est E d tailors equitable wages; is he to give no advice, to make no representation, to utter no word, because, forsooth, it does not immediately concern the service of the slar? Surely the heart of a priest should be large enough to embrace both spiritual and temporal sphere:!

THE PRIESTHOOD DEFENDED.

BRAVE AND HONEST WORDS FROM A LAWYER IN A SAN FRANCISCO COURT.

Doring a trial in San Francisco, that of the Bryan O'Connor will contest, one of the counsel for the contestants in the case made an uncalled-for attack upon the Catholic priesthood, which drew from Mr

Mary O'Connor, the following answer : "Against the attacks which have been made upon it here, the Catholic priesthood, tracing its existence from the day of its foundation in unbroken succession through nineteen centuries, counts in its path more than one instance of obloquy and detraction. From the early days of Christianity, when, standing in the Roman amphitheatre, it calmly faced death at the hands of Rome's imperial masters, until now, it has confronted more than one persecution. The martyred few have fallen and been searficed, but in all ages and in all citimes the institution itself has ever been found triumphant over its ene mies. It has lived and still lives to per-form, unmoved and unchanged, its high appointed task, and, in spite of degracitor appointed task, and, in spite of detraction and persecution in ages yet to come, it will continue, by its teachings, by its example, by unceasing aspiration to pure and elevated thought, to exert over unan kind the beneficent in fluence of its religious. ion. The days are gone by, if they ever existed, when the name of Catholic priest could be used as a brand to kindle aversion or distrust in the breast of Protestant

listeners. hands of their blessed mothers. If we enter St. Peter's at Rome, we know not to fao it again into flame. Purity of life, self aborgation, devotion to the cause of humanity, command the admiration and compel the respect of all men, Protestant masters in that cathedral is the work of the mothers, who are molding living models for that temple above, which is or denomination. When a monument shall be erected to commemorate the heroism of the Catholic priest eaving friends, family and home, went into voluntary extie among the victims of leprosy and contagion upon the fated shore of the island of Molokal, and there, in the cause of humanity, calmly faced the doom of his self-appointed and sub lime martyrdom - It shall be erected by ant England, and shall bear upon its bas the name of Albert Edward besd of Eogland's Church and heir apparent to the throne "

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written for the care is supply the supply still but the salge's voice was it thundered and roll troiled and thunder then trembled and a child. It tren bled and salk ear. ear
"Follow, thou spirit pear "
My spirit sprang up—
My life has been righ My life has been like.

How long and how loo
Thro' the black of nir
Thro' earth, thro' a
were gene—
Thro' moo light and
him on.
Till we balted at la
plain
And incusands of p
again, And incusands of pagein.
Men of all natures a "Come! tome!" the sout pented 'W "Cone! one!" it trembted to sper They are ushing one as ?"
The beautiful angel! then "Follow them, bis mile
Was stern and them place
Was bright with the free

Then, in a moment, I and "ome!" in my aloud
Once more the voice "Follow! thou Spi At a merble white t And the thousands p And the thousands p
so wast
High aloft, so that
came.
A velied fluors stood
Beneath hurs a rot
swor:
"Behold ye the ma
Lord."
"Who mocked at the
legend ran:
"Who mocked as the
ne man!

"Who mocked at the who mocked at the been! The veil was thrown seen! The veil was thrown seen! The veil was I to be been! The veil was I! to be been that the been the been that the been that the been the been the been the been the been the been the been

Oh signer, return! N Live for our Lord, a DR KRLL

From the Journa In a sermon del n a sermon del attore Nashville, Dr Kelly, the g elected Governor o "It is a fact t poor in Roman much greater tha Protestant church Cathelic churches the wor-hipper fro alters, grand paint windows speak of glory. In the Prothe money is spe and carpeted floore fort of the worsh portunity for the ard renk, which a

You are right, I Chuich is, always no distinction bets millimaire; natth of God The fol were not chosed aristocrats of the will the gold co authority of terre Chase envance int purpose of eaving standard should g the faithful. Oc cratic Catholics, their devotion, there kneeling berches pews, but it is or and paetors shot

People do no Courch because it should they reek the drawing room and its addramer.

His honor. Cat
be present at th

More, to hear the
line of the legit Apostles, and to ings of Him who

redemption. THE RESU Little troubles

that causes the and vexation. considered little t selves, soon magn ducing disastrons ferer locks upon that needs no tree pass away. There is not a ca-that did not have cold in the hes trouble rurs the renders the bre of the senses of deafness, distre stant hawking an many cases end death No case toms indicated, h has the greater th therefore, that no should be neglecthat to do so is o perhaps death. aggravated case give instant reli cure, thus preve with the success
this is simply bec
facturers claim f
remedy a bottle