to every base instinct of the animal nature. And yet no one wonders; and if we hear a word of protest we hear also the counter cry of imbecility—prudishness.

Still, looking at the stage calmly and rationally, we must say that it is a powerful factor in the cause of immorality. Its legitimate aim is to instruct and to amuse, and some have in this century regarded it as such, but they are few compared to the numbers who employ it to gratify the taste that craves for sensationalism.

What is the reason that crowds go nightly to see a number of women indulging in unseemly antics and a legitimate actor plays to empty benches?

We are afraid that Social Purity Congresses will not remedy this. The fault lies with the individual. If he will permit himself to be enslaved to his lower nature he will clamor for everything that savors of the brute; but let him, as Providence intended, be a king and master of himself, and he will shrink from the polluting touch of debasement of every kind.

The old men of the middle ages were unceasing in their admonitions against sensuality, and they knew what they were talking about. They looked up to God, reverenced nature and were free men.

EDITORIAL NOTES.

THE Boston *Transcript* speaks rationally of the proposal which has been made by American Protestant Episcopalians to reject the term Protestant from the designation of their Church, and to call it "The American Catholic Church." It says:

"The trouble is that 'Catholic' is everywhere in common parlance used for 'Roman Catholic,' and hence the proposition that in our country and in these times it would be advisible to drop from the name of any religious denomination the word 'Protestant' is one which would naturally produce considerable excitement. Even if thrown out as a feeler, the suggestion is an unfortunate one. It is not the right time just now for a tentative process, which cuts across so many national as well as religious prejudices and will be regarded as subversive of so many cherished traditions."

There is and there can be only one Catholic Church, and it would be absurd for a modern organization to attempt to steal the name by which the Catholic Church has always been known. The attempt will not succeed either even in English-speaking countries, and it would only serve to make ridiculous those who would make it. It would be almost equally absurd to call the Episcopal "the American Church," for it by no means can claim such a distinction. It is English in its origin, and it has not even a preponderance in the United States which would be necessary in order to force the public to call it by this name, to the exclusion of churches which would have far more claim to such a title, if it be a title worth contending for. The true Church cannot have a title which is essentially local.

THE Mormon Church in Utah is determined to control the politics of the new State by throwing its influence on the side of the Republicans. Both Republicans and Democrats had nominated Mormon candidates for the Governorship, and there was a large proportion of Mormons among the candidates for other offices nominated by both parties, so that the Mormons would rule whichever party might win, but the Church is not satisfied with this state of affairs, and it has disciplined those who accepted nomination from the Democrats. The Territorial committee of the Democrats has called a re-assemblage of the party convention in consequence of this action of the Church. Some of the leading Democrats threaten to use their influence to have the party vote cast against the State Constitution in consequence of this action of the Mormon Church, so that they may assert the principle of keeping politics separate from religion, and protest against this direct interference of a dominant Church with politics. Should the Constitution be vetoed by the popular vote, the admission of Utah as a State will be deferred. It is possible, however, and even probable, that the Constitution will be adopted even if the Democrates take this course, as the Church will undoubtedly use its influence to have it adopted.

THE Evanston (Illinois) Industrial school for girls, a non-Catholic institution, was so badly conducted that Governor Altgeld determined to break it up by a decisive act, and as there was no other mode of so doing, he pardoned all the girls, one hundred and twelve, who were its inmates. It has sometimes occurred that there has been complaint of the management of certain public institutions which were under the management of Catholic Religious orders, and possibly in some cases the management might have been better, but we have never heard that it was necessary to adopt so drastic a remedy as this in order to remove the cause of complaint in such cases.

LEO XIII. has been invited to act as arbitrator between the republics of Hayti and San Domingo. His Holiness has accepted, and has nominated a committee of Cardinals, with the Cardinal Secretary of State as chairman, to study the phases of the question involved. Owing to the great distance of the republics from Rome, some time will elapse before his decision is given.

IT has been customary for many years for the newspapers to assert that the great majority of the saloon-keepers of New York city are Catholic Irishmen, and the assumed fact was very much commented upon when Archbishop Corrigan took his firm stand against law-breaking saloon-keepers. New York being so largely both Irish and Catholic as to be almost a Catholic city, it is not surprising that a large number of the saloon-keepers should be Irish and Catholic; but a recent issue of the New York *Sunday Sun* shows that these have not at all the preponderance which has been attributed to them by people who invent statistics to suit their purposes when they have a question of religion or nationality to debate. The *Sun* states that there are not reliable statistics available for the decision of any exact proportion of nationalities or religions in the case, but judging from the names of liquor dealers as published in the business directory, there is a great preponderance of German, then Jewish, then Italian and in the fourth place, of Irish names. As far as the question can be settled without an actual census with this special object in view, this settles it, so that the misstatement ought not to be further repeated.

IT is said that the Protestant ministers in Mexico are averse to being guided by the very sensible advice given them by their brethren who have a clearer conception of the duties of charity than they. If they persist in their determination to educate the "ignorant Romanists," they will assuredly learn that discretion is the better part of valor.

THE Bishop of Teez in France has spoken openly of the injustice of the special tax levied by the Government on religious corporations. He attributes the passing of the law to the influence of the Jewish Masonic lodges, and says their purpose is the annihilation of Catholicism in France, if they can effect their design. He adds: "Everybody knows that it is not our money which is really wanted. No: the hatred and violence of these Jewish Masonic lodges aim much higher. What they desire is the death of Christian France." What most surprises us is that the French people, who are really Catholic at heart, have been so long apathetic as to allow the anti-Christian policy to prevail in the Government of the country. It is not for want of being informed of the consequences of their apathy, for the French hierarchy have frequently made them known by their protests against the anti-Christian legislation.

THE English secular papers do not regard the Archbishop of Canterbury's pompous reply to the Pope's letter to the people of England as a document possessing the dignity and authority which have been claimed for it by the convention of the American Episcopalian Church. Thus the London *Chronicle* makes these remarks upon it:

"We are afraid that the labored epistle which the Archbishop of Canterbury has addressed to the *Times* and calls a 'pastoral' compares rather feebly as a literary document with the appeal *Ad Anglos* of Pope Leo XIII., to which the Primate of All England offers reply. The style, at once *jejure* and inflated, is not of the character of great Allocutions. . . . We are not among those who magnify the importance of either document, considered in its bearings towards the 'Reunion of Christendom,' but in simplicity of appeal Canterbury has something to learn from Rome. It would perhaps be as useful if the extreme Ritualists had been told, in tones of authority, that imitation is not Reunion, and that the Reformation is still a historical fact of some importance. But it is precisely the tone of authority — intellectual or spiritual — which the Archbishop's letter lacks."

This is merely a sample of what the papers say, and it will be generally admitted that the secular press would not be prejudiced in favor of the Holy Father, so that their appreciation of the two documents compared is more likely to be accurate than that of the American Bishops who have an interest in representing that the Pope has the worst of the controversy.

ARCHDIOCESE OE KINGSTON.

DEDICATION OF THE CHURCH OF ST. DENIS IN ATHENS.

On Saturday, Oct. 19, the Most Rev. J. V. Cleary, Archbishop of Kingston, accompanied by his secretary, Very Rev. Thomas Kelly, V. G., the Very Rev. C. H. Gauthier, V. G., and Rev. J. J. Kelly, pastor of Yonge, came to the presbytery from Mallerytown railing station. Next morning (Sunday) after celebrating early Masses in the church of St. James, at Yonge, they proceeded to Athens to dedicate the new church of St. Denis the Areopagite. The day was very fine and the roads in good condition. A very large procession of vehicles bearing the farmers and their families belonging to the district of Yonge accompanied His Grace and the clergy, and at every corner of the road new contingents from the surrounding country met the procession and took their places at the rear. Entering the village of Athens, the cortege was very imposing. The citizens band awaited them at the head of the main street, and with choice music led the way to the new Catholic church, the villagers in large numbers lining the street on either side. Every thing proceeded in most orderly fashion. The great mass of people, half of whom were Protestants, assembled around the church, whose doors were closed, and as the Archbishop and clergy recited the prescribed prayers and passed around the edifice, chanting the Miserere and sprinkling the walls with blessed water, the demeanor of the crowd was most reverent and edifying. When admitted into the church, the vast majority of them could not get seats and were obliged to remain standing all the time throughout the celebration of Mass and the sermon. The Rev. J. J. Kelly, local pastor, celebrated the Mass, and at its conclusion His Grace the Archbishop delivered a very instructive address of one hour and forty minutes, to which the mixed assembly listened with eager attention and respectful silence. All the prominent citizens of Athens were among the listeners. The Archbishop began by expressing his humble thanks to God for having enabled him and the local pastor to erect this beautiful edifice to the honor of the divine name and the spiritual good of the people. He extolled Rev. J. J. Kelly for the zeal and labor with which he followed up the project of building this church in Athens, which we had undertaken without money and without any visible means of meeting the cost, our trust being in God alone that He would provide a sufficiency in due time. The good citizens of Athens helped us by their generous contributions in the start. Donations subsequently came from the clergy and people in many quarters, and some months ago Father Kelly went by my permission, to Lower Canada to solicit alms for this church among his friends in Montreal and Quebec, with the result that he collected $800 there and several valuable gifts for equipment of the house of God. The entire cost of the edifice was $5,000, of which only $800 remains to be paid. For this signal success the Archbishop offered his best thanks in the name of the church to Rev. J. J. Kelly.

His Grace renewed his expressions of gratitude to the Protestant citizens of Athens for the good will and warm welcome they extended to the Catholics from the first mention of the project of erecting a church in their village to the present day, as well as for the large contributions they had given. He prayed God to bless them and reward their goodness. He narrated the miraculous cure of the young man who was lying at the point of death in Capharnum, when his good-natured master, the commander of the Roman garrison in that city and a worshipper of false gods, sent a deputation of the chief men of the place to meet the Lord Jesus outside the walls of the city and request Him to come and cure His faithful servant. They urged their petition, saying of the military commander, he is worthy that Thou shouldst do this for him, because he loves our race and has built for us a synagogue; whereupon our Blessed Lord, without moving from His place on the public road, instantly exerted His divine power and restored the dying man to perfect health. The performance of this wonderful miracle was the reward of good-will and benevolent sympathy and neighborly kindness on the part of the military commander towards the people from whom he differed most widely in religion, and is a soul-stirring lesson which none of us should forget. In the heart of that Pagan man it was pure philanthrophy springing from good nature, and merely human feeling. In the hearts of Christians it is the charity of God diffused through all the faculties of our souls by the Holy Ghost who dwells within us, and is based upon the principles of Christian faith and the fundamental law of Christian life proclaimed by the Saviour." "Thou shalt love the Lord, thy God etc., and thy neighbor as thyself." The Archbishop made interesting application of this Gospel narrative to the Protestant people of Athens in relation to their poor Catholic neighbors. He hoped and prayed that God would reward them and make their village prosper. It may be, he said, that the erection of this Catholic church will encourage the influx of Catholics to their village, for the general benefit of all: and he encouraged the members of his own flock to be always mindful of the kind and warm welcome they had received from the Athenians.

The Archbishop then explained the chief purposes of a Catholic church. The primary idea of a church is a temple of sacrifice. It is not merely a meeting-hoose for the purposes of common prayer, the reading of the Scriptures and the chanting of psalms. For these ends there was in every village and town of Judea a meeting-house—sometimes two, three or four of them in larger towns—where all faithful Hebrews used to meet every Saturday or Sabbath day. No sacrifice was offered in the synagogue, but only in the temple built by King Solomon in the city of Jerusalem, and thither all who had attained twenty-one years of age were obliged by law to come on the four principal feasts of the year, how distant soever their residence may have been, to assist at the sacrifices in the temple every day for an octave. This was in the sole temple dedicated to the worship of the true God on this earth before the coming of the Redeemer, who abolished the Mosaic law, its priesthood and its system of sacrifices, and substituted for it a new and more perfect religion, a new and more holy priesthood and a new sacrifice, one in itself and embracing all the different forms of sacrifice appointed by God through Moses to be offered by the sons of Aaron, who alone inherited the priesthood by divine right and commission. The sacrifice of the New Law, called the Mass, is infinitely more valuable in the sight of God than all the sacrifices ever offered to Him from the beginning of the world, from Abel to Noah, from Noah to Abraham, from Abraham to Moses and from Moses to Christ. The victim of the sacrifice of the New Testament is not an ox or a sheep or any other living thing of earth: it is the Lord Jesus Christ Himself, the Incarnate Son of God, equal to His Father in all the perfections of the Godhead, who humbled Himself to death in atonement for the sins of the human race. By a wonderful mystery of power and wisdom and love for us, whom He purchased from sin and death and hell by the agonies of His passion, He instituted the Mass in the form of sacrifice, Himself being the "High priest forever according to the order of Melchisedech," and Himself in the glory of His risen humanity being the victim for daily oblation to His Father in heaven through the ministry of men ordained by Him to the participation of His priesthood and appointed to stand at His altar in His name, and by His power, to immolate Him in mystic form and present Him before the eyes of the Holy Trinity for perpetual commemoration before God and men of His painful atonement for sin on Calvary's cross and the reconciliation He there had established between God s offended majesty and the sinful children of Adam unto all generations. A remarkable prophecy respecting this sacrifice of the New Testament was delivered by Malachy, the last of the prophets of Israel, about four hundred years before Christ. In God's name he denounces the priests of the order of Aaron for having defiled the altar by choosing the most worthless of the flock for victims to be offered to God, and foretells that the day is coming when their sacrifices shall no longer be accepted, and that their priesthood shall be disestablished, and a new priesthsod created and a new sacrifice instituted, which shall be a "clean oblation," incapable of defilement by the hands of unholy men; and this clean oblation shall be offered to the Most High, not in the temple of Jerusalem, nor confined to one place, but shall be offered in every part of the Gentile world every day and every hour of the day and the night," from the rising of the sun even to the "going down thereof." In the Catholic Church, and by her alone, this mighty prophecy, with which the prophetic books terminate, is visibly fulfilled, and has never failed of fulfillment throughout the long course of eighteen hundred years. As the sun rises in the firmament each morning, and passes from meridian to meridian till it reaches the farthest west and begins a new day for the opposite hemisphere, its rays never cease to illuminate the Catholic altar and show to the eyes of faithful worshippers the vicarious priest of Christ holding aloft to Heaven the Body and Blood of the Divine Victim who once immolated Himself in painful agony on the cross of Calvary, and continues to immolate Himself in an unbloody form, by the ministry of the Christian priesthood, presenting to His Heavenly Father the marks of the five wounds through which the Blood of Redemption once flowed for atonement of the sins of all mankind. It is the same sacrifice in substance as the sacrifice of the cross, the High Priest being the same and the Victim being the same, and all the graces and blessings of the bloody atonement on Calvary being centred in the hands of the ever-living Saviour as He cries from the altar to His Father on His Heavenly throne to be merciful to sinners and apply to them day after day the grace of remission of sin purchased by His passion and death for all men to the end of time.

The Archbishop invited his hearers to consider the insitution of the Eucharistic sacrifice by the Lord Jesus Christ on the night before His Passion and death. The hour was a solemn one, and all the circumstances added to its solemnity. "With desire have I desired to eat this Pasch with you before I suffer," said Jesus to His disciples. He rose from the table after they had partaken of the Paschal Lamb and laid aside His garments, says the Evangelist "and having taken a towel He girded Himself; after that, He poureth water into a basin and began to wash the feet of the disciples, and to wipe them with the towel wherewith He was girded." Everything signified that something was about being done of mysterious kind, which demanded special purity of body and spirit. The Evangelist proceeds, "Taking bread, He gave thanks and broke, and gave to them, saying: This is My body which is given for you: do this for a commemoration of Me. In like manner the chalice also, after he had supped, saying: This is the chalice, the New Testament in My blood, which shall be shed for you." His Grace dwelt forcibly upon the plain, obvious signification of our Lord s words in instituting this Eucharistic sacrifice. All the efforts of unbelievers in the past three hundred years have failed to diminish the force of their natural significance. When Jesus, who is eternal truth, declared, "This is My Body," who shall venture to declare that it is not His Body but a piece of common bread. And when He adds a definite clause identifying that which He held in His hand with the self-same body that He was about to immolate on the cross, saying, as St. Paul quotes Him, "Take ye and eat; this is My Body which shall be delivered for you," the reality of the Saviour's human body in the Blessed Eucharist under the outward form and appearance of bread, is rendered unquestionable. This is made still more conclusive by reference to the Saviour's word in the conversation of the chalice. "This is the chalice, the New Testament in My blood, which shall be poured out for you." The English version of this sentence is ambiguous in both the Protestant and the Douay version. But whosoever possesses a knowledge of the Greek language, will readily see in the original text of St. Luke that the blood of Christ shed for men unto the remission of their sins is that which was at that moment contained in the chalice between the Saviour's hands. Hence the Apostle St. Paul adds, "Wherefore whosoever shall eat this bread or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord; he eateth and drinketh judgment to himself, not discerning the body of the Lord."

It is a propound mystery of faith, said the Archbishop, and no one can receive it with absolute unhesitating belief unless he has previously received from God the gift of illuminating faith. Flesh and blood are averse to the high mysteries of religion. St. Paul warns us, "that the animal man does not perceive the things of God, for they are spiritually discerned." Hence our Blessed Saviour, when He proposed this doctrine of the Blessed Eucharist and the reality of His flesh and blood as the food and drink of the faithful had performed the stupendous miracle of multiplying five loaves and two fishes into the food of five thousand people, in order to firmly establish in their minds His authority as a Divine teacher, and introduced His doctrine by a declaration of the absolute necessity of faith as an essential condition for the acceptance of the humanly comprehensible mystery He was about to propound. To obtain this gift of faith He referred them to His father, saying that no one can come to Him by faith, except the Father shall draw him; and that this was the great work they had to do in preparation for the bread that gives everlasting life. Faith is the first essential condition; and faith is obtained by prayer to the Father, and without faith the mystery of the Blessed Eucharist can not be apprehended by man. Whosoever makes up his mind to believe only what he apprehends by sight and touch and his other bodily senses and the weak grasp of his mind, he will murmur at the Saviour's doctrine, as the Jews murmured at it when He proclaimed, "Amen, amen, I say unto you, unless you eat the flesh of the Son of Man and drink His blood you shall not have life in you. He that eateth My flesh and drinketh My blood, hath everlasting life, and I will raise him up at the last day. For My flesh is meat indeed and My blood is drink indeed. He that eateth My flesh and drinketh My blood, abideth in Me, and I in him. As the living Father hath sent Me and I live by the Father; so he that eateth Me the same shall live by Me."

DIOCESE OF PETERBOROUGH.

The Congregation's Farewell.

Peterborough Examiner, Oct. 21.

At the conclusion of the celebration of High Mass yesterday morning, in St. Peter's cathedral, the members of a committee appointed to draft a farewell address to His Lordship Bishop O'Connor took up a position in the front of the sanctuary, and the following address was read by Mr. Louis M. Hayes, barrister:

To the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough:

May it Please Your Lordship — We, the parishioners of St. Peter's cathedral, of Peterborough, beg to approach you, on this the eve of your departure for the Eternal City, to express our devotion to your person and office, our appreciation of your zeal and labor in our midst, and finally to unite our best wishes for a happy and prosperous voyage, and a safe return to Peterborough, the scene of your many labors.

Scarcely seven years have come and gone, since the news reached the good people of Barrie, that their beloved pastor, Dean O'Connor, who had cared for their spiritual wants for almost a score of years, was named Bishop-elect of the extensive and rapidly growing diocese of Peterborough. Glancing back o'er the brief space of time which Your Lordship has been among us we can readily understand with what commingled feelings of sorrow and pride your parishioners received such news. Proud they must have been at your elevation to the Episcopal dignity, sorry they undoubtedly were to sever their connections with one whom time had taught them to love and revere. Such, too, were our feelings on that occasion when the eminent Doctor Dowling, obedient to the voice of his superiors, bade us farewell. But our feelings of sorrow were assuaged, entirely dispelled, when we recognized in Your Lordship so many distinguishing qualities befitting the true pastor of souls.

Permit us, then, my Lord, to express, in brief, a few of those reasons which render the privilege of addressing you to-day doubly dear. Your Lordship had scarcely set foot in your new field of labor till you began to carry out the projects initiated by your predecessors. A hospital for the sick and House of Providence for the care of the poor and the aged of the diocese were placed under construction, and completed ere the first year of your Episcopacy came to a close. Under your fostering care our schools have reached a point of excellency second to none in the Province. The convent school buildings have been reconstructed and enlarged to double the former size, and are under the able management of the good Sisters of Notre Dame. To better further the interests of education, and to provide more ample means of extending charity to the needy, you have established a second order of nuns in the diocese and provided them with a magnificent Mother House and novitiate, where aspirants to the holy Sisterhood may be trained to lives of piety and self-sacrifice. To both these excellent Sisterhoods, in many respects the complement of each other, the Catholics of Peterborough owe a deep debt of gratitude, and we thank Your Lordship most cordially for the efforts you have made to establish them on no unsound basis. To your wise and provident administration, ably seconded by the mature and thoughtful suggestions of the Venerable Archdeacon Casey, we are indebted for the gradual liquidation of our parish debt as well as for the many marked improvements on the cathedral and the sacristy. But better than any of these, more worthy of the church to which we belong, and in the government of which Your Lordship holds a prominent place, is the pleasing fact that, throughout the length and breadth of your vast diocese, no position is left unattended, no soul uncared for. On the distant Manitoulin Islands, along the rocky shores of Lake Superior, and in the dense forests of the far north, your faithful missionaries are spreading the light of the true faith, preaching Christ and Him crucified to thousands who till recently never beheld the face of a white man. Nor has Your Lordship been forgetful of the duties you owe to them, not yet dilatory in their performance, for on more than one occasion, you have visited them in person, bringing comfort, joy and consolation to these poor benighted wanderers of the woods. We will say nothing of your work nearer home. We will say nothing of the schools, the convents, the chapels and the churches, which under your direction and supervision have been erected in the more settled parishes of the diocese. These speak for themselves. They shall stand as visible testimonies to future generations of the lively faith of your people, the unflagging zeal of your priests, and your own assiduous and untiring efforts to promote the spread of our holy religion. But, best of all, more enduring than stone or marble, are the memories of their devoted prelate which shall rest enshrined in the hearts of your people to be transmitted to their children—a legacy forever.

May God, in His mercy, long spare you to watch over our spiritual interests, to direct your clergy in the faithful fulfillment of their priestly functions and to lead us all by word and example to that mansion of peace and happiness where Christ reigneth in power and glory.

And now, my Lord, ere you set out on your voyage to the Eternal City, whither the requirements of your extensive work for the greater glory of God and the salvation of souls call you, we would ask you to be mindful of your people as you kneel before the throne of the Vicar of Christ. Bear to the Holy Father, the great and good Leo XIII., who wields the sceptre of the Prince of the Apostles, our unswerving fidelity to the See of Peter, and our unchanged and unchangeable admiration for the manner in which he has, guided by the light of the Holy Spirit, ruled and governed the Catholic world.

Say for us, how your people in this distant land of Canada, deplore the indignities which have been heaped upon His Holiness and upon the whole Catholic Church, over which God has called him to rule, by the cruel hand of an ungrateful usurper; how we lament the spoliation which has robbed him of the patrimony of Peter—and how fondly and hopefully we look forward to the day, when the cause of justice, truth and religion shall triumph over the powers of darkness, and over the base and avaricious motives which have stripped him of every thing, save his divine right to rule, and the warm and deep-rooted affection of his Catholic subjects both at home and abroad. Implore his blessing on the noble work done in our schools and convents, in our hospitals and homes of refuge, that a more gracious time may come when even the most remote portions of your diocese shall know and feel the sweet ministrations of the tender Sisters of Charity, when the education of our children shall be brought to that high degree of Catholic perfection which we know to be the constant aim and most sanguine hope of Your Lordship.

May God speed you, then, on your message of love and duty to the Holy Father, and your first visit to the tombs of the Apostles. May your journey to Rome and your stay in the Eternal City—a city sanctified by the blood of martyrs—be happy and prosperous, and may your sojourn in the dear land of your birth, the "Green Isle of the Sea" to which so many of your people owe their ancestry, be one of unmingled joy and consolation! May Ireland receive you as one of her honored sons with that welcome and rejoicing so characteristic of the warm Irish heart and so indicative of unshaken Catholic faith!

We ask Your Lordship to be the bearer of our humble offering of Peter's Pence to His Holiness. It is the offering of faithful hearts whose constant prayer is that Almighty God may in His divine providence free him from his prison and restore to the Church the freedom which is his inheritance.

Signed on behalf of the congregation of St. Peter's Cathedral, Peterborough.

Thomas Cahill, Chairman.
Louis M. Hayes, Secretary of Com.

Oct. 21, 1895.

His Lordship, in replying to the address, stated that he found it impossible to put into words his intense appreciation of the kind wishes expressed. He hoped the God speed which they wished him might meet with the blessing of the Heavenly Father. Concerning the enumeration of the various works accomplished in the way of the erection of churches and the progress of the church educational institutions during the past seven years, he thought that too much credit had been ascribed to him. He was in the position of the general of an army. When a general was in command of a brave and courageous force he was in a position to wage successful warfare: without such a force his generalship was completely nullified. So it was with him. Surrounded, as he was, by brave and devoted members of the Church, and their courageous priests, the task of advancing the cause of religion had been greatly lightened. When he had found so hearty a co-operation on the part of the clergy and laity he had been encouraged to go forward. Reference had been made to the many institutions of religion and education which had recently been erected in the diocese, and he was pleased to be able to report at Rome that much good was being accomplished, with a promise of even greater advancement along this line. The kind words of his parishioners concerning the progress of the cause of religion in the diocese showed that all were interested in the work, and he knew those present would be encouraged to know that no less than thirty-three churches had been built in the past ten years, scattered over the diocese. Many adherents of the faith lived in very remote parts, and as there were probably only a limited number living in the same vicinity it could readily be understood how it was that some of the churches were not as large and handsome as they otherwise would be, still he had felt it his duty to take as great an interest in these scattered parishioners as in those living in the towns and villages. Seven other churches had been repaired and enlarged, and the number of priests in the diocese greatly increased, yet their great and well known zeal and activity was quite severely taxed on account of the number of appointments which each had to fill. No less than fourteen native priests had been ordained since his connection with his present charge. It was the great desire of the Church that as many native priests as possible should take orders in the different dioceses, as they would be acquainted with the wants of their people more fully than a stranger, and would naturally be more in sympathy with their parishoners. Still, of course, the Church did not under-estimate the work of the missionaries, and was very grateful to the priests who took upon themselves the duty of giving religion a start in the new territories, until such of the natives who saw fit should be prepared for ordination. Were it not for them religion would, he was sure, never have made the progress which it had done. It, however, was the desire that a family here and there in every diocese should set aside a son or daughter for the special service of God: the son to enter holy orders, and the daughter to take upon herself the vows of the Sisterhood.

You desire, continued the Bishop, referring to the address, that I convey your sympathies to the Pope in his prison, and I will do so with the feeling that the knowledge of your love and devotion will lighten the burden of his cares, and I am sure that he will send you his blessing when he learns of the manner in which you are seconding the efforts of your clergy and all working in unison to promote the promulgation of the faith. In conclusion, after bidding his congregation a most affectionate farewell, he assured them that when at the tomb of the Apostles he would ask God's blessing upon them, and their families for generations. He hoped they would remember him as he would them whilst the ocean lay between them, and hoped all would carry this memory with them when at their devotions, and seek a blessing for him from the Almighty.

The congregation in attendance at the service was very large and a great number passed up to the front of the church before leaving to personally bid farewell to His Lordship.

THE RULE OF FAITH.

The Rev. C. M. Cobern, of Ann Arbor, speaking of the copy of the Syrica Gospels lately discovered in St. Catherin's Monastery on Mount Sinai, makes the following statement:

"Long before the Gospels were written the Gospel was spoken; that was the method of teaching in those days, and there cannot be a shadow of doubt that the burden of the first teachers of Christianity—the Gospel which they preached before the Gospels were written—was the account of the acts and words of Jesus."

There is no doubt of it. These early missionaries complied with the injunction of our Lord to go and teach whatsoever He had commanded them. The inference from the Rev. Mr. Cobern's correct statement is that the Protestant rule of faith—the Bible interpreted by private judgment—was not the rule of faith of the early Christians. The admission of this fact is important. For many centuries after the Apostolic age there was no Bible as we have it now. During this long period there must have been some rule by which to know the truths and requirements of the new dispensation. This rule must have been that of authoritative teaching, and was based on the command of our Lord, "Go teach all nations * * * teaching them to observe all things whotsoever I have commanded you. I am with you all days. He that will not hear the Church let him be to thee as the heathen and the publican." The teachers having this high commission and authority were to the early Christians the rule of faith. The hearer might use his private judgment to satisfy himself as to the reality of this commission and authority, but once having accepted Christianity and recognized the new dispensation, his private judgment must yield to the authority of the divinely commissioned teachers. He had no alternative but to hear, believe and obey, or reject Christianity altogether. To reject the authority of the commissioned teachers was to reject the authority of Christ Himself, for He said to His teachers, "He that heareth you heareth me; he that despiseth you despiseth Me; he that despiseth Me despiseth Him that sent me."

This teaching corporation — called the *Ecclesia Docens*—instituted by Christ was the rule of faith of the early Christians, and is the rule for all Christians in all times. From the authority of this teaching corporation or Church there can be no appeal, as there is no appeal from the authority of Christ Himself. From it there can be no appeal to the Bible, for the Bible is of no authority except in so far as it is recognized as divine by the corporation or Church commissioned by Christ to teach all things whatsoever He commanded. In this case appeal is apostasy pure and simple. St. Augustine said he would not believe the Bible if the Church did not teach him that it was the word of God.

The divine commission to teach renders the recipient of it infallible, for if it could err the error would be attributable to him who gave the commission and commanded obedience. Christ gave the commission, and promised his own constant presence in the performance of it. "Go teach. I will be with you all days." He would not command us under pain of damnation to hear an authority that could lead us into error by teaching contrary to His teaching. To do so would be to give His divine sanction to the errors taught by the authority He commanded us to hear and obey. But He said, "He that will not hear the Church let him be to thee as the heathen and publican." The Church cannot teach contrary to His teaching. This inability to err in teaching constitutes infallibility. Therefore, the Church instituted by Christ is infallible.

There is but one Church on earth at the present time that claims the august endowment. It is the Roman Catholic Church. There is no adverse claimant. The claim is true or it is not. If true, the Catholic Church is the true and only Church of God. If not true, the commission and promise of Christ have failed, and the Church established by Him has ceased to be. But no Christian will admit that Christ's promise has failed. This forces us to the conclusion that the Catholic Church is the Church of Christ, or His Church exists not on the face of the earth. Speculative followers He may have, as Aristotle and Plato had and have, but that organized teaching corporation, government or kingdom which He established and called His has ceased to exist, or it is the Catholic Church.—N. Y. Freeman's Journal.

It has been observed that they who most loudly clamor for liberty do not most liberally grant it.—Dr. Johnson.

Women, as mothers, as teachers, by precept, by example, rule the world. Therefore, they owe to themselves, to society, to God, to make themselves worthy of their vocation.—M. F. Egan.

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