

ANGLICANISM. Toronto, May 19, 1906. The Editor CATHOLIC RECORD, London. Sir,—Having been a constant reader of the RECORD for many years I was much struck with some remarks in a recent number (a copy of which I have not by me and therefore am speaking from memory), on the best method of dealing with those outside the church, with special regard to persons belonging to that section of the Anglican body known as "High-church," "Ritualist," "Tractarian," "Puseyite"—call them what you please. The remarks were those, if I remember aright of Father Benson, of Cambridge, England, and of others whose names I forget. While not for a moment parading down or minimizing the teaching of holy church about sectaries, or even breathing the idea that the Anglican Establishment is anything more than a human institution, the remarks I allude to seemed to me to indicate a beautiful spirit of interested charity, and taken as a setting forth of means by which to win Anglicans to the true fold, my reaction was "these men know HOW TO DO IT."

Now we will look on another picture. Your issue of this date contains what (inasmuch as the name of no other journal is given) I assume to be a communication entitled "High Mass on Low Sunday in a Protestant church," by "Llaretaw." I had to go over this once or twice before I could quite take in the situation. Then I said to myself (having in mind the words above referred to of Father Benson and his friends), "here is antithesis indeed."

The first few lines of "Llaretaw's" production rather prepared me for something better than what followed, to which I will now briefly refer. To begin with, what business had Llaretaw at the High celebration at the church of St. John the Evangelist, Montreal, at all? Is he not aware that Catholics are forbidden to join even outwardly in such worship? I pass over the details of decoration, so closely conned by him and come to his Shakespearean simile—a strange piece of bad taste, Mr. Llaretaw, to put the Holy of Holies side by side with the Bard of Stratford's dubious hero. It smacks strongly of irreverence.

Now we come to fasting communion. Let me tell this writer that it is, or was in my day, for I spent twenty six years of my life in the very atmosphere of the Oxford Movement, a very common practice to say the least, to receive fasting, and that fasting at this and at other times is not as much unknown to High Churchmen as this writer would have us suppose. What does he know about the "hearty breakfast" of the men and women at whom he was gazing? Was he on that morning sufficiently ubiquitous to have been present at their matutinal meal? Where is the writer's authority for Luther having had anything to do with the compilation of the Anglican liturgy? Possibly Llaretaw can give us authority and even date for the supposition of Cranmer and his contemporaries having sent the proof sheets over to Germany for Martin's revision.

Forty years of Catholic life have only served to strengthen even to certainty my conviction that the poor Anglican establishment has nothing divine about it—at best a mere human institution; but that need not cause us, in dealing with her members, her doctrines or her practices, to forget that we are gentlemen, and to stoop to ribaldry and irreverence. Under the latter head I must place this writer's poor parody of the noble lines of "the church's one foundation." I was stunned almost to think that a Christian, not to say a Catholic man, could compose such a parody. It disagreeably reminded me, sir, of some of the vile parodies of such noble and sacred hymns as "Pange lingua," current during the reign of Terror in France.

"There are more flies caught with honey than with vinegar." Therefore, good words and gentle deeds will tend to do God's work of winning souls a thousand times better than such productions as that of "Llaretaw." May we have no more of them! HE KNOWS NOT HOW TO DO IT.

Your obedient servant, SPIRO MELIORA.

A SOLID INVESTMENT SOCIETY. The attention of our readers is called to the advertisement of the Guelph and Ontario Investment and Savings Society, which appears in another column. The Society, which has its head office at Guelph, Ont., is one of the soundest and most flourishing of Canadian monetary institutions. With assets of over \$2,000,000, a Reserve Fund of nearly \$200,000, and its funds almost entirely invested in first hand mortgages, it affords investors the most substantial character. The Society's Debentures are issued to the public in sums of \$100 and over, and bear 4 per cent. interest, payable half-yearly.

Mr. J. E. McElderry, who for the past eleven years has been Manager, and for many years previously had occupied a seat on the Board, has recently been appointed Managing Director of the Society.

At a meeting of the directors of the Guelph and Ontario Investment and Savings Society Mr. J. E. McElderry this afternoon, local manager, was appointed to the vacancy on the directorate caused by the death of Mr. John M. Bond, and was named as managing director. The appointment is a tribute to the esteem in which Mr. McElderry is deservedly held by the society and the public, for reasons of his business ability, careful management, and personal popularity.

Mr. McElderry is well known, not only in his native City of Guelph, but also throughout the Province, as a careful and able business man, whose reputation for honesty and square dealing ensures the confidence of the public in the prosperous institution with which he is connected. As evidence of the high standing of the Guelph & Ontario Society it may be pointed out that, by Order of the Lieutenant Governor in Council, Executors, Trustees and Municipal Councils are authorized to invest trust funds in the Debentures of the

Society. These Debentures are also a favorite investment for church funds.

DIOCESE OF LONDON.

TRIBUTE TO FATHER ROUSSEL.

The General History of recent times contains the following reference to Rev. Father Roussel, who has been transferred from Staples to Windsor: "The rev. gentleman has done good work in the Staples parish. He found the church very much neglected and has been hard at work while he has added materially to the number enjoying membership. Besides being a devout Christian, Father Roussel is a strong advocate of temperance and always stands for every good movement of the moral and material welfare of the people. The rev. gentleman is noted for his kindness of heart and social qualities, not alone by his own people, but by all denominations. Father Roussel's departure, while winning him success in his new home of labor, will be regretted by every one. Rev. Father Campbell, son of Dr. Campbell, of Harrow has been appointed to the Staples parish."

PRESENTATION TO REV. FATHER O'NEIL.

To our beloved pastor, Rev. M. J. O'Neil: Dear Rev. Father—Pardon us for a few minutes this morning whilst we thoroughly realize your opposition to formalities under such circumstances we feel that this opportunity of expressing our feelings towards you should not be denied us. Although you have been with us but two short years, the announcement of your departure has taken us as if a gloom over the members of this parish. At the time of your coming here we were still struggling with the difficult problem of a church debt; and owing to the fact that we felt, and still feel proud of our church, we were more than anxious to see in you that fervor, zeal and ambition, which would enable you to undertake the task of our parish. And, to-day, before saying farewell, we wish to express to you our heartfelt gratitude for the patient, untiring and self-sacrificing spirit with which you have met our problems. We feel deeply grateful to you, Rev. Father, for your earnest labors among us—for your stopping at nothing that would add to our good, spiritual and temporal. Your patient endurance with our difficulties, your kind, firm and pious exhortations, your fatherly advice in time of need have been comforting and edifying in the extreme. We feel that you are to fill a more important position in our Master's vineyard, we wish you, Rev. Father, every success and blessing. As a token of our sincerity, please accept this little purse, and remember your humble parishioners in the good will mission, and pray that we may soon be blessed with a resident priest.

Signed on behalf of the congregation, B. M. Featherston, P. Smythe, J. Cunningham, M. Trudell and F. J. Daly.

The address was read by J. Cunningham, and the purse, which was well filled, was presented by F. J. Daly.

Rev. Father O'Neil replied as follows: My Dear Friends—You have come to say good-bye. It is a task no less pleasant for me than for you. I have no less than 700 souls than that of repeated word "good-bye." Nature, at all times, as in the case of a mother, seems to have reserved any bitterness she possesses, for that last moment—seems to search out and compress together all that is severe in her composition, and label it "good-bye," and the God of goodness and love, looking down from above, suffers it to be for our greater detachment from creatures, and a closer attachment to Himself. And when that message of departure comes to us as a pastor from his flock it comes with a greater force.

The mutual relations of pastor and people are of the most intimate character. It is a perfect image of that union of Christ with His church, and when that union is disturbed even by temporary circumstances of time and place our frail nature is grieved.

But if a mere shadow of that gloom which fell upon the apostles on that great Ascension day, and the sorrow which filled their hearts as they left behind, is permitted to pass over us now, on the eve of the nineteenth century, and six and a half centuries after we shall be united by the same heavenly fire that have bound us all together—charity, friendship and good will. Christ, with His church as much after His ascension as before, and His church is as much united with Him, so may it be with us. Your splendid devotion to the priest, who is Christ's representative, is well shown to-day, in your all too flattering address, and the generous gift accompanying it. I accept both the one and the other as a mark of esteem which you have always shown your priests, and as a sign of the faith which they have instilled into your hearts. I thank you for the words which you have said to-day, and I thank you for this the tyranny of the priest. Could it but describe our feeling at this moment and did it but understand how hard it is under such circumstances, to say "good-bye," it would see how sweet that tyranny is—both to the tyrant and his victims.

I thank you for your kind words and good wishes and your handsome gifts. They will cheer me on to achieve greater things in the work which has been made so easy and so happy by our hearty co-operation during the short period we have labored together in the vineyard of the Lord, the reward of which I will share with you. I thank you for the words there will be no more sorrow, no more parting. Good-bye.

MARRIAGES AND DEATHS.

Marriage announcements and death notices in condensed form not exceeding five lines, fifty cents.

DIED.

REDDIN.—At Pickering, Ont., on May 7, 1906, Mr. John Maher Reddin, a native of County Limerick, Ireland, in his sixty-sixth year. May he rest in peace!

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