## APRIL 11, 1891.

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ESSION. ing on for f the Mail Toronto, on h, and Rev. behalf of t of "Apossty for the Christ." an doubtfal ers, it was Dr. Langtry ate nece sity s the means ry should be true, records et forth that rker and his inistry of the ir succession, the Episcosatisfactorily re a clumsy er produced had during a charged the ving seammed the consecraven in order d should be hat when one tendered the acy to Bishop accept it on

ing legally a tender it to would make the punish. orne had been act that pro-Bonner were evidence that advance satis neecration.

event that the s passed pros of the valid ne and his col-Act of Parliauccession, that Bishops, la confidently urch to prove ds of a Bishop the Church as a clergyman ecclesiastical the Catholic undoubtedi so successful.

sary ; for though Presbyterians now re. undertook the work of the Ministry ; nor quire that there should be some form of did Titus and Timothy take upon themordination to the ministry, the fact that solves the work until St. Paul had imposed in its early days Presbyterianiam had hands upon them, so that in his second that the Apostles, who were commissioned ministers who were, for the most part, episile to the latter, St. Paul admonishes by Christ to govern and "rule the Church self constituted, natorally led the fram- him to "atlr up the grace of God which of God," must be the source of all ecclesters of the Westminster Confession to is in thes by the imposition of my hand-." astical authority. Hence, only such as deny the absolute necessity of orders of (1,7) It was the special duty of the any kind, and even in the Confession Apostles to ordate priests in every city, the statement is made that under cer- and without a mission from them there tain circumstances ordination may be could be no right or claim to the exercise ecclesiastical functions. - The Anglicans

to the theory of Archbishop Waately, which is accepted by Dr. Burns with avidity, every Church or congregation of men has a right to constitute itself into a Christian community and to nominate for itself pastors, independently of any law or restraint which might have been

Church.

imposed by Christ when instituting His

Dr. Burns very confidently appeals to Scripture in support of his vague views as to the character of the Christian ministry, but he is very careful not to quote a sirgle text which will sustain them. We do not wonder at this, for there are no such texts to which he could appeal. We read, indeed, that Christ " gave some Apostles, and some Prophets, and other some Evan. gelists, and other some pastors and doctors. for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ . . . that henceforth we be no more children tossed to and fre, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive," (Eph. iv, 11, 14 :) but nowhere do we find that any are author. unless they be "called by God as Asron zeal and devotion to his Church in so WES." (Heb. v, 4)

Asron was constituted high priest by the priesthood of Aaron was perpetuated lunary, and look around to see was indicated by God. By no such appeal to sentimentalism as Dr. Burne employs could a new line of priesthood be instituted. The Ray. Ductor says, after making a sad picture of all the clergy who have ever been in past ages unworthy of their sacred office : "It is enough to take one's breath to see

the modern successionist admit the orders, authority, and grace of such characters, while contemptuously repudiating the rank and authority of such men as Chalmers, Watson, Spurgeon, Punshon and a best of others, non-Episcopal min-leters, whose memory is a benediction to

To all this we say that we admit that there have been worldly and wicked men among the regularly ordained priesthood ; but the Church as instituted by Christ has the authority to control them, and to exclude them from the exercise of their functions if they are recreant to their duty. The clergy are men, with human frailties, but the Church can make laws for their guidance ; and she does so. If, however, men are at liberty to exercise ecclesiastical functions when ever they can find a congregation ready to receive them there will be very little or no control over them. They will be authorized to constitute a Church for themselves; and this is, indeed, what happens in hundreds of cases where there

happens in hubble to be the so called ance ?' The report continues.' is no law but the will of the so called "Winding up his maiden speech, Mr. "Sister Barbara, Margaret Claris in the triumphs of his race at nome and anout a more and anout "Sister Barbara, Margaret Claris in the triumphs of his race at nome and anout a more and anout a more specific control of the source of th abolition of those schools was a thing of the past. It is not dead, he said, or dying, but it is as live and vigorous to day as ever it was, and it will live and grow until every school that exits in the Province of a clerical order is calculated to produce, and it has produced in the past, far greater evils than those which have existed in the Catholic Caurch, wherein f O starto is owned and governed and con Apostolic succession has been kept up. trolled by the State, and by the State only ; and until there is no Public school in It was not permitted under the Old Law which the Auglo Saron tongue is not speken and the English language the language taught." for any to take the office of a priest upon himself unless in accordance with the laws whereon the succession was founded. We commend this hot member to the Good order requires equally that the laws Catholics who supported him in Welland. of succession should be observed under Probably they had no idea when they the New Law. Core, Dathan, and Abiron, voted for him that he was already astride being supported by two hundred and fifty the great Protestant horse. Greater and leading men of the children of Israel, made more experienced men than Mr. McOleary a very similar claim to that of Dr. Burns have got heavy falls from that animal In favor of Chalmers, Watson, Spurgeon already. The London Free Press and the and Panshon. They protested that Moses Toronto Empire salute him as the " rising and Aaron had no right to "lift them. man," but if he keeps on as he has begun selves above the people of the Lord ;" but he will shortly strike bottom again. for thus presuming to take upon them selves the priesthood without due author-

cession from the Aposites is unneces- bands upon Saul and Barnabas that these dispensed with ; and, in fect, according of the Christian ministry.

THE RISING MAN.

The Empire, Spectator and London Free Press are in ecstacies over the maiden speech of Mr. McCleary, the new member for Welland in the local

partizins, and we have not seen much to admire in it except "fluency " and its inseparable companion, "flippancy." We have no idea of Mr. McCleary's relig ious views, nor do we care to inquire at what altar he worships, but we fancy he gives too much importance to the Methodist Caurch when he accuses the Government of not being led, nor of allow ing itself to be dictated to by that Church. "The Government," he said in his maiden speech, "had not met the views and opinions of the temperance societies or the Mathodist Church in this matter. If they thought the license system vicious, and if they were really moving along the line of temperance, why did they not advance as fast as the Church in the line of temperance ?" It is really comforting to witness so much young a man, and he a politician to boot ; but Mr. McCleary ought to take a more enlarged view of things subif there be any other people in the world besides Methodists, or any

other Church besides that started one hundred years ago by John Wesley. When the Methodist Church desires any legal improvements or special legislation for its own betterment, then by all means take counsel with the men and women of the Methodist denomination; but will young Mr. McCleary say on what grounds must the Government bow down to the dictation of

the men and women, especially the women, of the Methodist Church, when the world, because of the purity of their lives, the generous Catholicity of their words and actions, etc." it contemplates changes or improve ments in laws that affect the well being and the peace of all Her Majesty's suband the peace of all Her Majesty's sub-

jects in this broad dominion ? Taemember for Welland goes even a step further when he insinuates that the Government, or, at least, the Provincial Secretary, Hon. Mr. Hardy, should be on the look out for every advance made by the Methodist Caurch, especially on the line of temperance, and keep step with the preachers and the women, nor lag bshind in legislation lest evil overtake him. They certainly should feel bound -Hon Mr. Mowat, Hon. Mr. O. F. Fraser, in fact, all the honorables, especially Hou Mr. Hardy-to give a satisfactory reply to young Mr. McCleary when he asks : "Why did they not advance as fast as the Church in the line of temper. ance ?" The report continues :

## THE CATHOLIC RECORD.

The rule of St. Paul, that "no man taketh to himself this honor (of the Christian priesthood) but be that is called by God, as Aarou was, is enflicient to show have received this authority from those who were themselves commissioned by the Apostles to transmit it can exercise have not in reality this Apostolical succession, but they claim it ; and the canons

of the Church most positively forbid ministers, churchwardens, vestrymen, and trustees of any congregation to permit any person to officiate therein without

sufficient evidence of his being duly licensed or ordained to minister in this Parliament. We have read carefully Church." The law provides, however, the speech so much lauded by his that communicants of the Caurch may act as lay readers.

There can be no doubt that Drs. Rains. ford and Newton transgressed the law, and the clergy of both High and Low Caurch tendencies are almost unanimous in calling upon the ecclesiastical authorities to discipline the offenders.

So seriously has the matter been taken that Dr. Rainsford has written to the press a letter in which he explains that he had no intention to violate the canons of the Church in the action which has given so much offence to his collesgues in the ministry. The clergymen whom he invited, he now says, were not invited as clergymen to officiate at the regular Caurch services. They were invited as locturers to instruct his congregation on subjects distinct from relig. be informed that, after all, they were regarded merely as laymen.

It is now the fashion for the clergy of all the Protestant denominations to regard themselves as being equally entitled with the Aoglicans or Episcopalians to call Presbyterian. themselves clergymen, and with the present movement which has been made by some among them to bring about a union matter of fact, however, the Anglian claims are no better founded than are those of the Methodists and Baptists who were invited to give lectures.

the beautiful little church of St. Teress was thronged to overflowing by a crowd of sorrowing mourners who came to pay the last tribute of respect and love to beautiful lives that ever made the trust of human nature strong in the human heart. "Sister Barbars, Margaret Claris in the world, early entered the 'Oue fold of

cent was a ministering angel of goodness and self-sacrifice among the angels that people that home of purity and piety. Her uter self-forgetfulness at that time induced an illness from which Sater Barbara never fully recovered, but noth. ing could deter this ardent soul from laboring on in her chosen field. In 1867 she was missioned to Toronto, Canada, where she remained till the mission w broken up and then went to take charge of St. Columba's select school at Chicago Her name soon became a household word for miles about her in the great modern Babylon of the West. rich sought her that they might become better, and the poor loved her for the good she did among them. In 1877 she went to Mobile, where she labored faith-fully and successfully for five years, when she was called to take charge of that ornament of our city, St. Simeon's lect school. "For seven years she has worked day and night amoung us, and there are few Catholics in New Orleans who have not neard of gentle, kind Sister Barbara. "Her life was one of works, not words, and the cashet of earth is the more precious for having held so pure a pearl. "Endowed with wealth and refined edu cation, she was yet one of the most unostentatious of God's creatures. Her tenderness to the Sisters and children confided to her care, her practical sym pathy with the sorrowing or the poor, her untiring zeal in the cause of God and the generous invitation implied by Dr. ner untiring zeal in the cause of God and the generous invitation implied by Dr. Dawson's inscription of his work will, we all virtue and goodness. As we knelt are sure, gain fresh light on many points all virtue and goomess. As we kdeit beside her sacred body and saw the myriad lights upon the altar gleam out more brightly as each passing cloud obscured the rays of the bright sun we could not but think how her light shone G and the same details. The overthrow of the Roman hierarchy in Scotlaud was accomplished by speecles more brightly as each passing cloud obscured the rays of the bright sun we could not but think how her light shoee in God's light, the brighter and purer, through the shadows which His wiedom "The exquisite tribute paid her memory by Archbishop Japsens went straight to the hearts of those who listened and but made him dearer to us who hed already learned to love and konor him.

"God,' he said, 'called her three claims as sgainst the Hanoverian settle.

while letters from Church dignitaries, from her companions in religion, and from others whom she had served show of priests is about 350, of churches and how deep and widespread a blessed in-fluence was hers. To her sister, Sister Mary of Mount Carmel of the Grey Nun's Community, we beg to offer our respect ful sympathy in this hour of bereavement.

> CATHOLIC SCOTLAND. Montreal Gazatte.

The typical Scotchman is as much a Protestant as the typical Irishman is a Roman Catholic. The Highlander is, doubtless, an exception to the rule in nence delivered the fifth of his Lenten ser

doubless, an exception to the rule in the one case, as the Ulsterman is in the other. The latter is taken to be a protestant of the Protestants, though there is no lack of Catholics in Ulla's Land, and, though hundreds of thou-is generally the most unmistakable of Calta. Scolehmen do not all live in and safest road to Christian perfaction is Calta, Scolehmen do not all live in and nitraty perturbed that that the baltest Scotland. There is probably no race found in the study and imitation of the that has done more to build up other life of Christ. Contemplate your Master nationalities than that of the sturdy North Briton, whether we have re-gard to its Caltic or its Sazon the Gaspel. Maditate on that life. No matter how fast we run on the road of perfection. He is ever before us, under us gard to its Cellic or its 52200 matter how last we rul on the read of stock. There is no part of the perfection, He is ever before us, urging us on to the goal of victory. No matter how high we may coar to to the regions of have not left the impress of their re-sourcefulness, their energy and their a sinviting us to seend higher, as the almost marvellous power of accommo-tations to themasines to circumstances. dating themselves to circumstances. matter how much we may endure in the cause of righteousness, we find Him lade: This fact, which might be illustrated by gregation on subjects using indicating the fragments of the states of th "The most admired discourse He ever

the best progress of the old world and the new. And it is when we think of delivered was the Sermon on the Mount Bat even the Sermon on the Mount pale the new. And it is when we think of this sum total of Scottisn achievement that our typical Scotchman is a Protes-tant, and not only a Protestant but a before the sermon on the cross. There we find elequence in action, and if our Lind had restricted His mission to the preach How Scotland came to be Protestant is ing of the word, like the Scibes and Pharisees, without illustrating that word

a question that comprises a good part of Northern Europe as well as Northern Britsin. Spotlaad's choice of a presby by His glorious example, He would never have caused that mighty moral revolution which has changed the face of the world with the Anglican body on equal terms it terial ministry was due to causes that are with the Anglican body on equal terms it will not be taken in good part to be in formed that the Anglican claims to especial suthority on the plea of Apostolic succession are not one whit abated. As a succession are not one whit abated. Christendom began to effect Scotiand that country was in the threes of political cou-vulsion—King and Church being ranged on one side and nobles and people on the other. Lirgely from the peculiar nature of that struggle which lasted through sev eral reigns has it come to pass that an exclusional polity asymptotic demmultitude in the desert and His mercy shown to the erring Magdalen, who was

• When He says, 'If yon will not for-give, neither will your Heavenly Father forgive you,' He is only clothing an old commandment in new words. Bat when we see Him praying from the cross for His executioners, 'Father, forgive them for they know not what they do,' He gives us a sublime lesson of forgiveness never before exhibited by sage or pro-phet. When we see His caim dighty under the most provoking insults, His sublime stience under the most blasphe-mons calumnies, what a lesson to us to keep our temper when hard words are said against us — to keep down the spirit of resentment that would arise in our breat. DEATH OF SISTER BARBARA. L9 Contentx Leader. This saintly religious died in New Ocleans, February 19:b, and was laid to creat there in the vault of the Sisters of Charity in St. Vincent's Cemetery. Of her life and labors' the New Orleans Morning Star has the following to say-a very brief but touching sketch of thirty years of religious vocation filled beyond the telling with kind deeds and holy example: "On Saturday morning, the 21st ult., the beautiful little church of St. Teresa was thronged to overflowing by a crowd breast. "In His conduct when He sees the

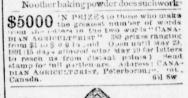
of Charity. On August 15, 1865, she made her final vows and was appointed directress of the seminary at Eamitts burg, where she remained for two years During this period a fearful epidemic of typhoid fever raged at the mother house, and this devoted daughter of St. Vin-cent was a ministering angel of goodness dignation in the temple, melts with tears at the grave of a friend. The Gospel tells us that when Jesus stood at the grave of Lizurus He wept. Inever read in the Gospel that Jesus laughed, but I read that He wept; and yet the tears of Jesus have brought more joy and consols tion to the human hears than all the latter marking hears that ever ware a comparatively large space. Prominent among those who have left their mark on general as well as religious literature mirth provoking books that ever were written. Jesus wept to teach us that He had a human heart as well as a divine is the Very Rev. Eleas Macdonnell Dawson, whose literary and sacerdotal career was outlined in our columns a "This incident teaches us that the most few months sgo, when, as an octogenar ian, his many friends did him merited delicate sensibility is not incompatible with the most sturdy manhood. Nay, it toaches us more-thattender sympathy and The latest fruit of Vicar-Genera Dawson's over busy pen is a bulky vol-ume on this very subj ct\_"The Catholics onor. sensiolity are essential to true manhood. The courage of the man is not the courage of the bru'e. The man that has gone down in the human heart and sounded of Scotland from 1593 and the Extinction of Scotland from 1593 and the Extinction of the Hierarcoby in 1603 until the death of Bishop Carruthers in 1852." Tais work, which Dr. Dawson Inscribes to "his fel low-countrymen." (Protestant as well as Oatholic), though concerned mainly with religious warfare and the fluctuations of religious opinion, contains a good deat that is of interest to all Scotchmen. To thore of the anthry's faith it tells a story the depths of its sorrow, as Christ has done, is best fixed to bear his own cross when the baud of adversity presses heavily upon him. Make yourself familiar by frequent perusal with the words and deeds of your perusal with the words and deeds of your Master. Ohrist will be your light in dark. ness. He will be your companion in solitude, your rest in weariness of soul, your teacher in doubt, your joy and con soletion is sourced of ullistics and the those of the author's faith it tells a story that must appeal very strongly to their sympathies. It is not usual for Protes tants to read the histories of Catholics or solation in sorrow and affliction, and He will lead you into everyating life "

 God? he said. 'called her three times: first to His Cauco'; then to His sanctuary: and now to Himself. She had no thought in life but obedience; to do God's will in all things without murmur er question, and now, while we mourn her loss, she is rejicing in the jays of eternity.'"
Every honor the Church could bestow was given the memory of Sister Bribara, who in life with sincerest bumility shrank from even the shadow of prise; while letters from Caucoh dignitaries. chapels about 330, and of lay mambers about 330,000 The Roman Catholics of Scotland thus form about a tweifth of the entire population of the country. For the part they have played in its history we cordially recommend the reader to consult Dr. Dawson's book. THE STUDY AND IMITATION OF CHRIST

Baltimore Mirror.

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5





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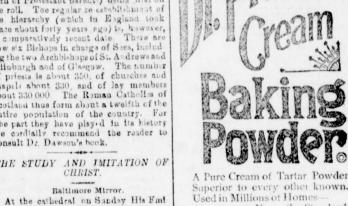


## The Province of Quebec Lottery. 4753 NOTICE.

I have to call the attention of correspond-ents tag utilag about the "Goion ration Lot-tery" to the fact that I have severed my connection with stime about to be year neo. I am the Munager of the first Province or QUEREC LOTREY and have nothing; to any with the Colonization Lottery. Min: B.E. LEFEBVRE. Montreal April 1891



ten je of God chauged to a market-place you learn never to comprom'so with sin, but to set your face egatost at corruption, whether it lurks at hand or s'alk abroad in social or political life. Now witness Him at the tomb of L zrus. See how the lion of the temple is transformed in among thieres boxomes the lamb among the mourners. The eye that firshed with far-at the grave of a friend. Tae Gospol tells us thit when Jeaus stood at the reare of Lozyns Ha went. I never read



al ordination. insist upon it. a conclusively piscopate did ntain its abso-

the Church of

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ncede the suc. have been un. hat succession reight, because al succession of ne internal one

arch of England of Apostolical and prominent te it so lightly ; sete forth more n which she is nd. He says : land rests the tted from hand ession from the nich, if any one distressing un-Caristian ordin ges forever, but laters being the ors of a regular

Lord."

a Presbyterian t a regular suc.

TROUBLES FROM PULPIT IN-Ity they were punished with a dreadful TERCOMMUNION.

manifestation of God's anger. Cases similar to that which occurred in These unauthorized priests were re-Woodstock, Oat., on last Christmas day, proached by Moses: "Is it a small thing when the Auglican Raral Dean Wade unto you, that the God of Israel bath separated you from all the people, and invited the Rev. Dr. McMullen, a Presby terian ex Moderator, to preach in his joined you to Himself that you should serve Him in the service of the tabernscle, church, have arisen in New York city. The Ray. Des. Rainsford and Heber and should stand before the congregation Newton of New York bave likewise of the people, and should minister to Him? caused a great commotion by inviting that you should challenge to ministers of various Protestant denominyourselves the priesthood also, and that ations to preach in their churches, and it all thy company should stand against the is said that they are to be brought to

The priesthood of the New Law is still account by their ecclesiastical superior for more sacred, and it was committed by Christ their action.

It is undoubtely contrary to the law of to His Apostles, to whom alone He said, the Anglican and its sister Protestant "As the Father bath sent Me, so do I send Episcopalian Church of the Uaited States you." Nothing can be more clear than to recognize the orders of non Episcopal that the priesthood of the New Law must be derived from them ; and notwithstand. sects, or to invite the clergy of such sects to offisiate in their churches; and the ing the claim of D .. Buras to the contrary, reason of this rule is that the Episcopalians neither the virtues nor the learning have generally held hitherto that ecclesinor the zeal of those ministers whom he laude so highly can constitute them astical jurisdiction must be derived from clergymen of the Caurch of God. It the Apostles through an unbroken line of was not until the Apostles imposed Bishops down to the present day.

The Ursuline Boarding school for vice versa, save for purposes of controversy, and it is too often taken for granted that Young Ladies, York, Nebraska,

temple of God changed to a market-place

and it is too often taken for granted with the historian of the adverse faith writes almost wholy, if not all, "with intent to deceive." To avoid *parti-pris* altogether is certainly not easy in writing any history, and least of all, ecclesiastical. But the student who would attain to a knowledge of the truth must read both

Young Ladies, York, Nebraska, Offars superior attractions to parents and guardians destroats of giving their children a solid, useful and reduced citucation. The site is most ploturesque and salubri-ons, For delicate children, and grown per-sons as well, the pure air of Nobraska can-int be excelled. The curves of studies embraces all branches of a thorouga and accomplished education. The unmost care is taken of health and com-fort of the pupits, and their moral and relig-tons principles are carefully calityated. Non Catholic children enserfally received if willing to conform to the general regula-tions. knowledge of the truth must read both sides and must read with candor, and those Scotchmen (and others) who accept

tions. Boys under twelve years admitted for gen-eral and business aducation. Board, tuition, and washing for ten months \$10. Plano, 'die needlework, type writing drawing, 'die needlework, type writing shorthaud and bookkeeping form extra

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