

The fact of the matter is that the state is going mad on this question of education. The training of a child is as much the duty of a parent as clothing and feeding him.

MISSIONARY SUCCESS.

We quote the following from the Kansas City Catholic, merely pointing out that Mr. Foley is mistaken when he speaks of Jesuits in Tonkin and Cochin China.

"Well, well. The following is the 'startling' information given to the sects by a Protestant missionary, Mr. Foley, secretary of the Indian Protestant Mission. Mr. Foley says:

"The Jesuits are advancing by leaps and bounds in the four provinces of Tonquin, 100,000 converts, 150 priests, and 170 schools under the Jesuits alone. In Cochin China, the Roman advance is still greater. At the present time in China and Corea more than a million and a half are converts with 1,000 priests, 8,000 schools, irrespective of seminaries and convents. In India and Ceylon the strides of Romanism are startling and unprecedented."

Mr. Foley should become resigned, as there is a counterpart for this "startling" intelligence, and therefore it is not unprecedented. "Romanism" made a celebrated "advance" into Heathen Ireland over 1,400 years ago, and made "converts" of the forefathers of Mr. Foley himself. "Romanism" also made such an "advance" into Heathen England over 1,200 years ago that it also made "converts" of all "the Anglo Saxon race" of that time when "the Anglo Saxons" were in a savage state and consequently were unspeakably less civilized than the Tonquinese or the Chinese now are.

No; God's ways may be a little "startling" to such as Mr. Foley, but no miracle of His grace vouchsafed to Heathens to-day is "unprecedented."

LETTER APOSTOLIC.

(Continued from page 1.)

but remain as words without the reality which Christ instituted.

Several of the more shrewd Anglican interpreters of the Ordinal have perceived the force of this argument, and they openly urge it against those who take the Ordinal in a new sense and vainly attach to the Orders conferred thereby a value and efficacy which they do not possess. By this same argument is refuted the contention of these who think that the prayer "Almighty God, giver of all good things," which is found at the beginning of the ritual action, might suffice as a legitimate form of Orders, even in the hypothesis that it might be held to be sufficient in a Catholic rite approved by the Church.

9.—CATHOLIC DOCTRINE OF INTENTION.

With this inherent defect of form is joined the defect of intention, which is equally essential to the Sacrament. The Church does not judge about the mind and intention in so far as it is something by its nature internal; but in so far as it is manifested externally she is bound to judge concerning it. When anyone has rightly and seriously made use of the due form and the matter requisite for effecting or conferring the Sacrament he is considered by the very fact to do what the Church does. On this principle rests the doctrine that a Sacrament is truly conferred by the ministry of one who is a heretic or unbaptized, provided the Catholic rite be employed. On the other hand, if the rite be changed, with the manifest intention of introducing another rite not approved by the Church and of rejecting what the Church does, and what by the institution of Christ belongs to the nature of the Sacrament then it is clear that not only is the necessary intention wanting to the Sacrament, but that the intention is adverse to and destructive of the Sacrament.

10.—DECISION OF THE HOLY OFFICE AND POPE'S FINAL DECREE.

All these matters have been long and carefully considered by ourselves and by Our Venerable Brethren, the Judges of the Supreme Council, of whom it has pleased Us to call a special meeting upon the "Feria V.," the 16 day of July last, upon the solemnity of Our Lady of Mount Carmel. They with one accord agreed that the question laid before them had been already adjudicated upon with full that this renewed discussion and examination of the issues had only served to bring out more clearly the wisdom and accuracy with which that decision had been made.

ready adjudicated upon with full that this renewed discussion and examination of the issues had only served to bring out more clearly the wisdom and accuracy with which that decision had been made. Nevertheless We deemed it well to postpone a decision in order to afford time, both to consider whether it would be fitting or expedient that We should make a fresh authoritative declaration upon the matter, and to humbly pray for a fuller measure of Divine guidance. Then, considering that this matter of practice, although already decided, had been by certain persons, for whatever reason, recalled into discussion, and that thence it might follow that a pernicious error would be fostered in the minds of many who might suppose that they possessed the Sacrament and effects of Orders where these are nowise to be found, it has seemed good to Us in the Lord to pronounce Our judgment.

Wherefore, strictly adhering in this matter to the decrees of the Pontiffs Our Predecessors, and confirming them most fully, and, as it were, renewing them by Our Authority, of Our own motion and certain knowledge We pronounce and declare that Ordinations carried out according to the Anglican rite have been and are absolutely null and utterly void.

It remains for Us to say that even as We have entered upon the elucidation of this grave question in the name and in the love of the Great Shepherd, in the Same We appeal to those who desire and seek with a sincere heart the possessions of a hierarchy and Orders. Perhaps until now aiming at the greater perfection of Christian virtue, and searching more devoutly the Divine Scriptures, and redoubling the fervour of their prayers, they have, nevertheless, hesitated in doubt and anxiety to follow the voice of Christ, which so long has interiorly admonished them. Now they see clearly whither He in His goodness invites them and wills them to come. In returning to his one only fold, they will obtain the blessings which they seek, and the consequent helps, to salvation of which He has made the Church the dispenser, and, as it were, the constant guardian and promoter of His Redemption amongst the nations. Then indeed "they shall draw waters in joy from the fountains of the Saviour." His wondrous Sacraments whereby His faithful souls have their sins truly remitted, and are restored to the friendship of God, are nourished and strengthened by the Heavenly Bread, and abound with the most powerful aids for their eternal salvation. May the God of Peace, the God of all consolation, in His infinite tenderness enrich and fill with all these blessings those who truly yearn for them. We wish to direct Our exhortation and Our desires in a special way to those who are ministers of religion in their respective communities. They are men who from their very office take precedence in learning and authority, and who have at heart the glory of God and the salvation of souls. Let them be the first in joyfully submitting to the Divine call, and obey it and furnish a glorious example to others. Assuredly with an exceeding great joy their Mother, the Church, will welcome them and will cherish with all her love and care those, whom the strength of their generous souls amidst many trials and difficulties led back to her bosom. Nor could words express the recognition which this devoted courage will win for them from the assemblies of the brethren throughout the Catholic world, or what hope or confidence it will merit for them before Christ as their Judge, or what reward it will obtain from Him in the Heavenly Kingdom! And we ourselves in every lawful way shall continue to promote their reconciliation with the Church, in which individuals and masses, as We ardently desire, may find so much for their imitation. In the meantime, by the tender mercy of the Lord Our God, We ask and beseech all to strive faithfully to follow in the open path of Divine Grace and Truth.

We decree that these Letters and all things contained therein shall not be liable at any time to be impugned or objected to by reason of fault or any other defect whatsoever of subtraction or obreption or of Our intention, but are and shall be always valid and in force, and shall be inviolably observed both juridically and otherwise, by all of whatsoever authority or pretext, all things to the contrary notwithstanding.

We will that there shall be given to copies of these Letters, even printed, provided that they be signed by a notary and sealed by a person constituted in ecclesiastical dignity, the same credence that would be given to the expression of our will by the showing of these presents.

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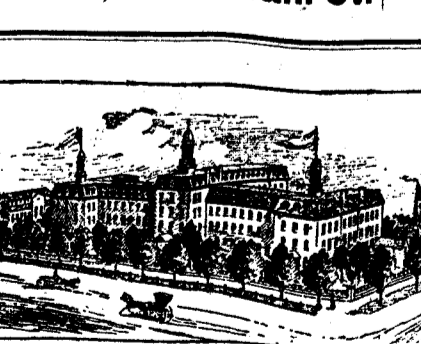
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