

ETERNAL PUNISHMENT.

While Archdeacon Farrar is being welcomed by the Americans as an eloquent apostle of man's deliverance from the ghost of eternal punishment, for nine church-going Americans out of ten are said to reject it, Cardinal Newman points out, in the 'Contemporary Review' for October, that if eternal punishment be thrown overboard, the Atonement, which is the key of Christianity, must go also, together with conscience. Here are his words, pregnant with force and meaning—

"The solemn warning of Scripture against disobedience of the law of right and wrong are but the fellow of the up-braidings and menaces of the human conscience. The belief in future punishment will not pass away without grave prejudice to that high monitor. Are you, in losing its warning voice, to lose an ever-present reminder of an unseen God? It is a bad time to lose this voice when efforts so serious have so long been making to resolve it into some intellectual theory or secular motive. But there is another doctrine, too, that suffers when future punishment is tampered with—namely, what is commonly called the Atonement. The Divine Victim took the place of man; how will this doctrine stand if the final doom of the wicked is denied? Every one who escapes the penalty of pain, escapes it by virtue of the Atonement made for it; but so great a price as was paid for the remission supposes an unimaginable debt. If the need was not immense, would such a sacrifice have been called for? Does not that sacrifice throw a fearful light upon the need? And if the need be denied, will not the sacrifice be unintelligible? The early martyrs give us their sense of it; they considered their torments as a deliverance from their full deserts and felt that had they recanted, it would have been at the risk of their eternal welfare. The Great Apostle is in his writings full of gratitude to the Power who has 'delivered us from the wrath to come.' It is a foundation of the whole spiritual fabric on which his life is built. What remains of his Christianity if he is no longer to be penetrated by the thought of that so 'great death' from which he had now been 'delivered'? Can the religion with which society at present threatens us be the same as the apostle's, if this solemn doctrine is in this religion and not in that?"

The advocates of the new dogma of eternal hope cannot get over this objection. If all are to be saved ultimately, if there is no woe unquenchable, no judgment worth speaking of after death since the punishment is to be of limited duration, then what was the sense of the Incarnation, and where the necessity of the crowning agony on Calvary? The abolition of eternal punishment, like the abolition of miracles, may make Christianity a more comfortable creed for human reason, and one more in harmony with what is called the spirit of the age; but its effacement is bound to weaken all that is left of the old religion, just as, to go to a human institution for an example, the destruction of the dogma of hereditary law-making in England would impair the people's faith in the hereditary sovereignty of the Crown. John Stuart Mill was not a good authority on Christianity, but he was a far-seeing man, and his view that any attempt to modernize it would of necessity involve its disintegration, appears to be confirmed by every day experience.—Toronto Mail.

The Scapular.

No doubt most of our readers have heard of the terrible shipwreck which occurred off the coast of New Brunswick on the 21st ult.—a disaster resulting in the death of eleven men, and depriving twenty-nine children of fathers, and eight wives of their husbands. It is a remarkable fact that among the twelve on board the Aumacco there was only one Catholic, and he was the sole survivor of the wreck. His name is Jeremiah Daley, and he belongs to a good, pious family residing in St. John. Before leaving home his mother insisted on providing him with a Scapular of Mount Carmel, and to the patronage of the Blessed Virgin they attribute the preservation of his life. The papers speak of his escape as nothing short of a miracle, and any one considering the circumstances would hesitate to declare it was at least very remarkable.—Ave Maria.

Mr. Forbes' Idea of a Gentleman.

In his gossip about his American trip Archibald Forbes, speaking of Washington Society, uses the expression, "If, by a surprise of fortune, the President happens to be a gentleman." This is quite in the style of polite comment frequently adopted by the Englishman who is

treated like a gentleman here, and feels compelled when he goes home to create the impression that all our public men are louts. Without assuming that all our Presidents are Chesterfields, we may suggest that if in all the list from the beginning there can be found one man so devoid of honor, intelligence and decency as the average male member of the reigning house of England for the same time, we should like to hear his name. Our White House has at least been spared the scandals which decorate the careers of the male descendants of George III. The trouble with Archibald Forbes and a good many other men of his stamp is that a snob is their ideal of a gentleman.—Boston Record.

THE NEW SANCTUARY.

Description of the Addition to St. Mary's Church.

The grand sanctuary recently added to St. Mary's Church, the formal opening of which took place last Sunday, is a superb piece of architecture, and reflects the greatest credit on the architect, Mr. Harry Peper, who is well known in Quebec as a draughtsman of conspicuous ability. The painting and graining work was performed by Mr. Alfred Morris with every satisfaction.

On account of an increasing congregation it was found necessary some time ago to make considerable extensions in connection with St. Mary's Church. Accordingly a contract was let to Messrs. J. E. Gelley & Co. for the erection of a sacristy and sanctuary as an addition to the north end of the church, the price being \$9,890. A further contract was let for \$2,500 for the construction and placing in position of complete heating apparatus throughout the church. It was found necessary to dig a drain, extending in a southerly direction, under the body of the church, and this and other extras, including architect's fees, building and rearrangement of pews, etc., increased the cost by \$1,200, making the total cost of the extension and improvements about \$13,590. In the main body of the church the pews have all been re-arranged, the centre aisle being made narrower and the seats being moved from behind the pillars. Heating apparatus, consisting of pipes and radiators, completely warm the church and will cause greatly increased comfort during the ensuing winter. The new addition consists of a sanctuary with alcoves presenting a fine appearance from the body of the church, and in the rear a handsome sacristy with large cloisters on either side of the vestments of the priests and the surplices of the acolytes. On week days there will be mass said daily in the sacristy, which will be heated by a separate system of its own, rendering it possible to heat the sacristy without the church or vice versa. The sanctuary is handsomely paneled all round to a height of six or eight feet in dark woods. The altar for the celebration of high mass is not yet completed, a temporary one serving for the present.

Whilst speaking of St. Mary's church it may be interesting to mention that there is neither mortgage or lien on any portion of the church property, a fact on which the Rev. Father Oulette, the present pastor, and his predecessors are to be congratulated.

WHAT GAVE RISE TO THE SISTERS OF CHARITY.

In the year 1617, when St. Vincent de Paul was one day going up the pulpit at Chatillon, a lady who had come to hear him preach, detained him for a moment with the request to make mention in his sermon of a poor family living about half a league from Chatillon, where was much sickness and great need of help. Vincent was asked to recommend this family to the charity of the congregation. This he did with such effect that several of the people set out on leaving the church to visit the poor family and took with them bread, meat, and other things for their relief. After Vespers Vincent went also to visit them, and was surprised to meet so many of the people coming back. His practical eye perceived that the matter had been carried to excess. The poor people had received far more than they could use. Many of the provisions would be spoiled before they could be availed of, and the families for whose benefit these offerings were intended would be as badly off as before. Vincent began to think that system and organization were needed. He formed a parochial association, which he called the 'Confraternity of Charity; and out of this little streamlet of good works, at Chatillon the noble institution of the Sisters of Charity finally grew into being, and developed into a vast organization for the benefit of the poor.

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1886.

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AS MAYOR FOR 1886.

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C. F. BROWN,

Minister of Public Works.

Winnipeg, November 2, 1885.

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