

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERBO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

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FINE AND
MEDIUM WOOLLENS
A SPECIALTY.

INSPECTION INVITED.

For the Catholic Record,
In Memoriam.

Alas, I heard unheeding the wind wailing
In the trees,
Heard, and that with no meaning from the
Heard, and that with no meaning from the
Knew not in the northland where the tinted
maple waves,
With folded hands lay resting a tender
heart and brave.

My Father, all unthought of was the angel's
welcoming pain,
As I passed by thy face with its look of pain-
ful calm,
On thy eyes that smiled no welcome, the lips
so white and chill,
And the crucifix was resting where the loyal
heart lay still.

Our Father, for the first time thou didst
speak no soothing word,
When thy children knelt beside thee and
deep sorrow
And our hearts grew faint with sorrow as we
knew not why and how,
We stilled that loving heart to us—till the
great accounting day.

Our Father, how we bless thee for the herit-
age thou left,
Enshrined in loving, grieving hearts 'twill
ever more be kept:
Thy unshaken truth and loyalty to God, and
to thy faithful people,
The hungry poor were dear to thee, eye, even
to the end.

Our Father, whilst yet pale pain is set on
tear-swept faces,
As no words can picture regal thou in won-
derful graces,
And triumphant souls exultant chants of
rapture sing thee,
Oblessed rest, O royal rest, to His throne
they bring thee.

Our father, looking upwards past the seraph-
im's sweet song,
Rise thy children's prayers at eventide, with
bitter tears among,
Low and tender words we speak of the new
home thou hast won,
Where thou art waiting for us till our life-
work shall be done.

—ANNIE WRIGHT SMYTH.

THE MEMORIAL MINSTER.

ST. MARY AND ST. JOHN.

A Glorious Monument of a Well-Spent Life.

BISHOP WALSH'S POWERFUL SERMON.

We briefly announced last week the
solemn and impressive ceremony of the
dedication in Toronto of the Memorial
Church of St. Mary and St. John, raised
to commemorate one of the most
remarkable episcopates in Canada since
the days of Laval, that of the Most Rev.
John Joseph Lynch, first Archbishop of
Toronto. On the twenty-fifth anniversary
of the death of the late Archbishop, 1861,
the celebration of this historic event did not,
however, take place till the 11th day of
December, His Grace, having in mid-
November gone to assist at the sessions
of the Third Plenary Council of Baltimore,
which did not terminate till Sunday,
December 7th, following. The Toronto
press, in its editorial reference to the cele-
bration, said in its issue of Dec. 20th:

"We stated in our last that the celebra-
tion of the silver jubilee of His Grace the
Archbishop was the most magnificent
affair of the kind ever witnessed in Can-
ada. And so it was. The Catholics of
two great nations vied with each other
in doing honor to Holy Church and great
self-dedication to the very first in
Toronto witness such a gathering of
distinguished churchmen from every
portion of the American continent.
Never were Canadian public men of
every shade of political thought so thor-
oughly agreed as to the propriety of pay-
ing a united tribute of respect to one
who, whether as churchman or citizen,
has never failed to do his duty by the
land of his adoption. Archbishop Lynch
was born near Clones, County Monaghan,
Ireland, February 6th, 1816. He has
consequently almost completed his
sixty-ninth year. In his early youth he
evinced a remarkably pious disposition
and his parents in respect to one
tended him for the church. He was
first placed under the charge of the Car-
melite Brothers at Clondalkin, where he
began his classical studies. Before, how-
ever, he had attained his twentieth
year, he entered the College of St. Vincent,
Castleknock. Here he made rapid
progress and won general esteem for
learning and piety. Here too he might
have remained beloved and honored,
but he had long yearned for the life of a
missionary. With this object in view he
left St. Vincent's for the house of the con-
gregation of the Lazarists in Paris. In
1842 he received the sacred orders of sub-
deaconship and deacon, at the hands of
Mgr. Affre, Archbishop of Paris, afterwards
murdered at an insurgent populace.
In 1843 he was ordained priest by the
Archbishop of Orléans, Most Rev. Dr.
Murray. Filled with an ardent desire for
missionary labor he accompanied the
late Mgr. Odín, then Vicar Apostolic of
Texas, to that remote and sparsely set-
tled region. Three years, from 1846 to
1849, he labored in Texas, bearing with
every trial that poverty, hardship and
sickness could bring him. His charac-
teristic courage and self-reliance
never for a moment forsook him.
In 1849 he removed to Missouri, where
he became Superior of the Seminary of
St. Marie de Barrens, and was also
selected delegate to the sexennial gen-
eral sessions of the Lazarists, held in
Paris in 1849 and 1855. In the latter
year he visited Rome. Returning to the
United States at the invitation of Bishop

Timon, he proceeded to Buffalo, and in
1856 founded the Seminary of Our Lady
of Angels at Niagara Falls. In 1859 the
Most Rev. Dr. Charbonnel, Bishop of
Toronto, asked for the services of a coad-
jutor. The eyes of the Holy Father fell
upon Dr. Lynch, who was, on the 20th
of November in that year, consecrated
Bishop of Aechinas, *p. l. cum jure suc-
cessionis*. A few months afterwards
Bishop De Charbonnel resigned the see
of Toronto and Dr. Lynch became the
third bishop. In 1870 a new ecclesiasti-
cal Province was erected in Canada,
and Bishop Lynch made its metropolitan,
with the title of Archbishop of Toronto.
Thus, for five and twenty years has this
reverend prelate wielded the pastoral
staff in the chief city of Ontario. His
administration has been characterized by
firmness and prudence, sweetened by
an invariable amiability of disposition.
What marvel then if it has been crowned
with extraordinary success. His Grace
is universally beloved by his peo-
ple. At all times accessible, he is
ever ready to lend ready ear to their
petitions. The orphaned, the widowed,
and the poor have in him a constant and
tireless benefactor. He has indeed
spent himself doing good among the
little ones and the afflicted of Christ's
flock. His pen and voice have, at the
same time, been ever at requisition to
defend Catholic interests. This duty he
has, however, fulfilled, without engend-
ering those ill feelings so often the re-
sult of such action. Never in the his-
tory of Toronto has there been a
general feeling now subsisting in
this city. Never was the Catholic body
so respected throughout the Province as
at this moment. Its cause? The kindly
regard for the feelings and the generous
consideration for even the prejudices of
the non-Catholics of the Province by the
Bishops of Ontario, with His Grace the
Archbishop of Toronto at their head.
That this happy state of affairs may long
continue, and that His Grace may yet
be spared for many years to rule over
the see of Toronto, is the wish, not only
of the Catholics of Ontario, but of all
good citizens, of all who prize virtue,
value disinterestedness and admire the
rare qualities that combine to make men
great."

Among the many testimonials of regard
presented to His Grace on the occasion of
his Silver Jubilee was a purse from the
clergy and laity of Toronto with the
sum of \$8,000. The Archbishop with
that self-sacrificing purpose
and noble single-heartedness that have
ever characterized him and lie at the basis
of his success, resolved that this money
should be devoted to the promotion of
religion, to the honor and glory of God.
A Memorial Church, in commemoration
of a long and arduous episcopal adminis-
tration, and in thanksgiving for God's
infinite favors and mercies to the Arch-
bishop, priests, and people of Toronto
during an eventful quarter of a century
in the country's history, was decided on
by His Grace as the purpose to which this
generous donation of the clergy and faith-
ful should be devoted. To-day the
Memorial Church dedicated to St. Mary
and St. John is all but completed. Its
total cost to the present has been \$30,000,
but it will, no doubt, when fully com-
pleted and provided with all the ap-
pointments of a city church, have in-
volved an expenditure of another \$10,000.
From the *Globe* of the 29th we borrow
the following details:

DESCRIPTION OF THE CHURCH.
"This church, besides being the only
domical church building in Toronto,
possesses many of the distinctive fea-
tures which will always mark it as one
of especial interest among the sacred
edifices of the city. The church is built
of white brick and the style is classic.
The walls are two bricks thick with an
air space between. It is solid at all
angles, where the pilasters have six-inch
projections on the outside and nine-inch
projections on the inside. The dado
from the cornice down, is done in cement
and built of wood covered with muntz metal
and resting on large stone templates in
solid brick piers about seven by eight
inches. This is the first time that
muntz metal has been used in this way
and it gives the dome a massive appear-
ance. The church has a semi-circular
apse. The ceiling, of which as well as
that of the nave, is paneled in plaster
with flowers in the centre of each
between the ribs. The faces of the ribs
in both nave and apse are beautifully
ornamented with mouldings. The ceiling
of the latter, as well as other parts
of the interior, have been

RESERVED FOR SUBJECT PAINTING.
The Tonic pilasters in the interior,
which are of plastered brick, support
an entablature with enriched frieze.
Those in the sanctuary are fluted
and have a still richer frieze.
Under the sanctuary entablature is an
arcade with Tuscan pilasters resting on
an enriched string. The arches forming
it are pierced for windows com-
municating with a chapel over the sac-
risty. The sacristy is on the west end
of the apse. The transepts are also
ornamented with arcades. The upper
part of the dome is ornamented with
pilastered ribs between which are pierced
eight circular windows. Surmounting
this is a skylight ornamented with stained
glass. The lower part of the dome has
a cornice with enriched arcade running
round it. The main arches supporting
the dome are enriched with honeysuckle
and egg and dart ornaments in plaster.
The organ gallery is supported by eight
Corinthian pilasters in wood, with the
capitals beautifully carved.

The whole of the interior is finished in
various tints, except the dado and organ
gallery, which are finished in oil. The
interior decoration of the church, while
not elaborate, exhibits exquisite taste,
and is like the general design and style
of the beautiful little edifice, quite uni-
que among Toronto churches.

The pilasters and entablature outside,
and portico columns, platform, etc., were
originally designed in stone, but the fact
that they are of wood does not materially
detract from the beauty of the structure.
The length of the church inside is 100
feet; the width at transept is 35 feet; the
width of nave 29 feet; width of sanc-
tuary 25 feet; and the length of the sanc-
tuary 28 feet 6 inches. The architect was
Mr. F. C. Law. The several contractors
were—for carpentering, Messrs. Moir &
McCall; stonework and bricklaying, John
Herbert; plastering, Messrs. W. R.
Rundle & Co.; painting, Messrs. Joseph
McCauland & Son; roofing, Messrs.
Duthie & Son; muntz metal work,
Messrs. Douglas Brothers. The cost of
the church when completed will be
\$40,000.

The ceremony of the dedication began
at 9 o'clock precisely on the 28th, feast
of SS. Simon and Jude, Apostles. His
Grace the Archbishop accompanied by
the city and visiting clergy performed
this impressive ceremony. At 9:45 Pon-
tifical High Mass was celebrated by His
Lordship the Most Rev. James Joseph
Carter, O. P., Bishop of Hamilton, with
the Very Rev. Father Dowling, V. G.,
Paris, as assistant priest, the Very Rev.
Father Laurent, V. G., Toronto, as deacon,
and Rev. Father Conway, Rector of St.
Peter's Cathedral, Peterboro, as sub-
deacon of the Mass. The deacons of
honor at the Archiepiscopal throne were
the Very Rev. Father Heenan, V. G.,
Hamilton, and the Very Rev. Father
Rooney, V. G., Toronto. His Lordship
the Bishop of London was assisted by
the Very Rev. Father Vincent, V. G.,
Toronto, and the Very Rev. Dean O'Con-
nor, Barrie. The Most Rev. Dr.
O'Mahoney, titular Bishop of Eudocia,
and Auxiliary of Toronto had for assist-
ants the Very Rev. P. D. Laurent, V. G.,
and Administrator of Peterboro, and
Rev. John E. Coffey, LL. D., editor of the
CATHOLIC RECORD, London. In the
sanctuary were also the Right Rev. Mgr.
Bruyere, V. G., London; the Right Rev.
Mgr. Farrelly, V. G., Belleville, diocese
of Kingston; the Rev. E. B. Kilroy, D.
D., Stratford; the Venerable Arch-
deacon Casady, Toronto; the Very Rev.
Father Kavanagh, President of the
College of Our Lady of the Angels,
diocese of Buffalo; the Rev. Father
Orion, editor of the *Catholic
Union and Times*, Buffalo; the Rev. Father
O'Hagarty and Shanahan, St. Cathar-
ines; and Rev. Father Dully, Dixie;
Rev. Father Jeffcott, Orangeville; Rev.
Father Galbraith, Toronto; Rev. Father
Whitney, Toronto Gore; Rev. Father
Gearing, Floss; Rev. Father Egan,
Thornhill; Rev. Father Bergin, Moyn,
Murray, McCann, McBride, Haad, Lalor,
Morris, Trilling, Brennan and Gavin of
Toronto.

Among the laity present were His
Excellency the Hon. John Beverley Rob-
inson, Lieut. Gov. of Ontario, Gen-
eral Sir Frederick Middleton, Hon.
Frank Smith, Senator and Privy Coun-
cillor of Canada; Hon. C. F. Fraser,
Hon. T. W. Anglin, editor of the
 Tribune, and ex-Speaker of the Com-
mons of Canada, Messrs. Hugh Mac-
donald, Q. C., Toronto, E. J. Conroy,
Ontario, W. J. Murray, P. Curran, J.
O'Connor, Toronto, and others.

THE SERMON.
His Lordship, the Bishop of London,
preached the sermon of the day. He
took for text the following words of Holy
Writ, "And I will ask the Father and he
shall give you another Paraclete, that he
may abide with you forever; the Spirit
of truth whom the world cannot receive,
because it seeth him not, nor knoweth
him; but you shall know him; because
he shall abide with you, and shall be in
you." (John xiv, 16-17.)

But the Paraclete, the Holy Ghost,
whom the Father will send in My name,
He will teach you all things, and bring
all things to your mind, whatsoever I
shall have said to you. (John xiv, 26.)
And when the days of the Pentecost
were accomplished, they were all
together in the same place.

And suddenly there came a sound
from heaven, as of a mighty wind com-
ing; and it filled the whole house where
they were sitting.

And there appeared to them cloven
tongues, like fire, and it sat upon each
of them:

And they were all filled with the Holy
Ghost; and they began to speak with
divers tongues, according as the Holy
Ghost gave them to speak. (Acts ii,
1-4.)

MAY IT PLEASE YOUR GRACE, MY LORDS,
REV. FATHERS, DEAREST BRETHREN
OF THE LAITY:

We are this morning witnesses of an
important and interesting ceremony, the
dedication of a beautiful temple to the
service of God, a temple raised by the
clergy and laity of this diocese in com-
memoration of the long, eventful,
and glorious administration of the
first Archbishop of Toronto. In
this magnificent church, built by
your zeal and self-sacrifice, God will
be adored and worshipped in spirit and in
truth; the Holy Sacrifice will be offered
up for the living and the dead; the sacra-
ments of Jesus Christ will be administered
for human salvation; the Word of God
will be preached in its purity and integ-
rity; the precious Blood of Jesus will plead
irrevocably before the Divine mercy-seat
for the remission of human guilt and the
alleviation of human sorrow; the tears of
the sorrowful will be dried up, and
immortal souls, made in the image of
God, will be rescued from the servitude
of Satan and won back to the liberty
of the children of God. Therefore, dearest
brethren, in building and enlarging this
church, you have, in the words of Holy
Writ, done a great work, because you
have built a house not for man but for
God, not for the wants or the happiness of
the perishable body, but for the necessities
and the happiness of the imperishable
soul. As this material temple in its solid-
ity and strength, in its comeliness of form

and harmony of proportions, in its deep
foundations and its arching heights, is an
image and a manifestation of the living
Church which the Son of God instituted on
earth for the salvation of His people, it will
not, I trust, be considered out of harmony
with the occasion that calls us together
if we pass from the material temple and
its uses to that of the Church of the living
God which Jesus Christ has built on
the foundations of the apostles and
prophets and of which He Himself is the
chief corner-stone; but as within the
limits of a discourse it would be impos-
sible to treat adequately this whole
subject, we will take for our considera-
tion to-day the Church of God as the
organ of the Holy Ghost.

We live, my dear brethren, in a world
of change and decay. All things human
are perishable. The greatest monu-
ments that were ever raised by human
genius and power will perish and
crumble into ruins. In this world of
change there is but one institution that
is unchangeable; but is but one insti-
tution that is indestructible, and that is
the living Church of God, the Holy Catho-
lic Church. And this fact alone proves
that it is not the work of man, that it is
a divine institution, and the creation of
the infinite goodness and almightiness
of God!

At a time, dearest brethren, when the
most sacred truths are questioned and
assailed, when a false science is doing
its utmost to destroy the foundations on
which Christianity reposes; when it is
sought to substitute a cold, barren, cheer-
less unbelief for the truths and the
graces and the consolations of the Chris-
tian faith; when gifted minds are drifting
from the moorings of revealed religion
and are venturing out, without compass
or chart, into the dark ocean of unbelief;
when the modern forms of Christianity,
having on them the curse and the perni-
ciousness of their human origin, are falling
into pieces and losing their hold on the
intellect and the conscience of the age;
at such a time it is comforting and en-
couraging to find the Church of God, the
Holy Catholic Church, withstanding the
assaults of a false science, resisting the
wasting influences of time, and the
destructive forces of decay and death,
and proof against human hostility and
the powers of darkness, standing in the
midst of a changeable world, unchangeable
and indestructible; a shadow and a reflec-
tion on earth of that unchangeable God
with whom, as the apostle says, "there is
no change or shadow of alteration."

The Holy Catholic Church, which
Christ established, has selected apostles,
organized them into a teaching body of
church which was to continue for all
time the work which He had begun.
This body was not yet a living organiza-
tion. It was still incomplete, and life-
less as the body of Adam drawn from
the slime of the earth ere yet the breath
of life breathed into it, and man be-
came a living soul. Our Lord, however,
repeatedly promised that He would
send the Holy Ghost—the third person of
the blessed Trinity—to complete the
organization of His church and
to become its life and its soul. But this
was not to be until He had ascended
into heaven and enthroned His glorified
humanity on the right of His Eternal
Father. "I will ask the Father and he
will give you another Paraclete that He
may abide with you forever, the Para-
clete the Holy Ghost, whom the Father
will send in My name. He will teach you
all things and bring all things to your
mind whatsoever I have said to you;
when He, the spirit of truth, is come, He
will teach you all truth." The fulfill-
ment of this promise ten days after our
Lord's ascension (Acts ii.) was accom-
plished on the Day of Pentecost by the
personal advent of the Holy Ghost in
the manner described in the second
chapter of the Acts of the Apostles. It
is thus the Holy Ghost, as third person
of the blessed Trinity, assumed and
exercised the office of sanctifier and
illuminator of mankind. He came
to be the life and soul of the
mystic body of Christ—the Church
—to complete its organization, to quicken
it into life, and to start it on its world-
wide mission of mercy, of charity and
of truth. The Holy Ghost descended
upon the Church to become the sancti-
fier and teacher during all time down
to the consummation of the world. The
Church, then, is the body of Christ, a
mystic personality, whose head is Jesus
Christ and whose soul is the Holy Ghost.
She is a moral person, whose mission it
is to represent the Father and the Son
to teach mankind all the truths that Christ
taught all the days down to the end of
time. This is the conception of the
Church that pervades the entire writings
of St. Paul. Speaking of the great
blessings which we have received through
Christ, the Apostle thus concludes the
first chapter of the Epistle to the
Ephesians: "And He hath put all things
under His feet and hath made Him head
over all the Church, which is His body,
and the fullness of Him who filleth all
in all." Filled with the same idea, the
apostle continues: "One body and one
spirit as ye are called in the one hope of
your calling; one Lord, one faith, one
baptism; one God and Father of all, who
is over all and through all and in you
all." In his Epistle to the Romans he
continues the same description of the
Church: "For as in one body we are
many members, but all the members
have not the same office; so we being
many are one body in Christ, and each
of us members one of another." In his
chapter, he affirms that in one spirit we
were all baptized in one body," and
that the Colossians he declares that
"Christ is the head of the body, the
Church." The Church, therefore, is a
living body, a mystic personality whose
head is Christ, and whose life is the
Holy Ghost. From this conception of
the Church so much insisted upon by St.
Paul and the fathers many important
consequences follow as stream from their
sources.

felt the shock. It was an earthquake
that quivered through its frame and
shattered it like a broken mirror.
Nature no longer spoke the language of
praise and adoration. It became a fallen
and degraded thing, out of joint with
the purposes of its Creator. The slimy trail
of the serpent was over it all. Man by
sin closed the gates of heaven against
himself and his posterity; his soul
was mortally wounded; his will was
weakened like a wounded serpent; his
heart was corrupted, and his intellect
shrouded in darkness. By his disobe-
dience he brought the malediction
of heaven upon the earth he trod.
"Cursed is the earth in thy work." For
4,000 years of sin and shame and sorrow
and suffering mankind groped their way
of darkness looking wistfully for the day
star from on high that was to come and
visit them, and calling upon the Divine
Deliverer to come and lift them up from
the abyss of degradation into which they
had so deeply sunk. At length, in the
fulness of time, the Eternal Son of God
came down from heaven, assumed human
nature—a body and a soul like ours—in
the clothe of womb, the Blessed Virgin
He was born. In time he became the
God man. He vested His divinity in
humanity, in order that His acts as the
God man might be of infinite value—
might make adequate atonement to the
offended majesty of God for the infinite
multitude of men's sins. He laid aside the
attributes of His glory and emptied him-
self, says St. Paul, taking upon himself
the form of a servant, that by His own
obedience the guilt of human disobe-
dience might be expiated. Our Blessed
Redeemer came with a balm for every
sorrow, with consolation for every afflic-
tion, with healings for the wounded soul.
He brought truth for the intellect and
love for the heart, and the Good
Shepherd He recalled mankind that had
been scattered like sheep in the
desert paths of error, and placed them
on the road that leads to happiness. He
at last died the cruel death of the cross,
and by the shedding of His blood blotted
out the handwriting of death that was
against us, made full atonement for
human wickedness and reconciled us to
heaven. He died for our sins and rose
again for our justification and ascended
into heaven to prepare a place for us in
the many mansions of His Father's
house. It was thus our blessed Lord as-
sumed and exercised the office of Re-
deemer, and this office He is to exercise
for all time through the church which
He established. He selected apostles,
organized them into a teaching body of
church which was to continue for all
time the work which He had begun.
This body was not yet a living organiza-
tion. It was still incomplete, and life-
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were all baptized in one body," and
that the Colossians he declares that
"Christ is the head of the body, the
Church." The Church, therefore, is a
living body, a mystic personality whose
head is Christ, and whose life is the
Holy Ghost. From this conception of
the Church so much insisted upon by St.
Paul and the fathers many important
consequences follow as stream from their
sources.

1 The church is necessarily infallible,
and cannot err in her office of teaching,
for she is the organ through which the
Holy Ghost speaks to mankind, and
teaches them to observe all things what-
soever Christ has commanded. "When
He, the spirit of Truth, shall come,"
says Christ, "He will teach you all truth,
and will recall to your minds all things
whatsoever I have said unto you." They,
therefore, who deny the infallibility of
the church, deny by implication the
office of the Holy Ghost in the world and
the divinity of Christ who sent him into
the world, and through him into
His church from error. Hence it is not
the indiscriminate reading of the Bible,
but the teaching of the church of God
which is the means divinely appointed
to instruct mankind in the truths of
religion. Christ hath said: "He that
heareth you, heareth me; he that despi-
seth you despiseth me." "What is
bound by you on earth I bind in hea-
ven." And again the corporate com-
mission to "teach all nations." Behold
I am with you always, even unto the
consummation of the world. The church
being the creature of Christ, it would be
as absurd to attempt to amend the laws
of the physical world, to regulate the
revolution of the earth and control the
sun's beams as it would be to amend the
laws and reform the church, which is
as much the creation of God as is
the physical world. So that the other
churches that have sprung up have
sprung up from error, and are
and are being carried on in error. If it
were not so all our Bible is not true,
is Christ going to allow His church to
become a corrupt body? Could Christ
be the author of contradictory religion?
No. The true church of Christ is a
model system of harmony and truth.
Christ speaks of His "church," not
churches; His "kingdom," not king-
doms; His "sheepfold," not sheepfolds.
This is not examined by members of
other sects. They do not compare as
they should and use judgment in decid-
ing, and there is the fault. For example,
the Legislature of Ontario is sitting in
Toronto making good laws to govern
Ontario. When those laws are given to
the people are the people allowed to
interpret them for themselves? No.
Judges are placed in power to interpret
the law. And men are educated in
Christ's college to interpret His religion
to the people.

2 The church is essentially holy and
she is the mother of all true sanctity
upon the earth, because Christ, her
head, is the foundation of sanctity,
and the Holy Ghost, the sanctifier,
is her life. Her doctrines con-
duce to a holy life and the graces at
her sacraments nourish and fertilize
the soul and cause it to bloom like a garden
with the fragrant flowers of holiness.

3 The Church is indivisible because
the Holy Ghost is numerically one.
Hence as there are not two Holy Ghosts
there cannot be two true Churches. The
Church is the mystic body of Christ, and
is as complete in its oneness as the
human body itself is complete in its one-
ness. It follows therefore as a necessary
consequence that all who through their
own fault are not members of the body
of Christ, do not partake of His life, and
are not in the way of salvation. "What
the soul is to the body of the man," says
St. Augustine, "that the Holy Ghost is to
the body of Christ, which is the church."
If a member should be cut off from the
body, the soul follows not that severed
member, so man as a Christian is a Catho-
lic while he is alive in the body; if off
he becomes a heretic; the Holy Ghost
follows not the amputated limb.

4 The Church is indivisible united
with the Holy Spirit, and because this
union is to last for all time. Nations
may disappear, dynasties may be over-
thrown, the proudest throne may be
shattered into fragments, but the church
of the living God shall live on forever in
all the freshness and vigor of youth.
Nations may combine against it; princes
may conspire against its mission and its
very life even, as they did against the life
of Christ Himself; but "no weapon," says
Isaiah, "that is formed against her shall
prosper and every tongue that resisteth
her in judgment shall be condemned." In
the midst of the dissolving work of man
in a world of change and mutation, she
stands unchanged and unchangeable.

The Church Catholic has seen the rise
of empires and their fall. She has seen
dynasties arise, thrones erected and torn
down. She has seen systems of religion
become popular and afterwards lose their
hold on their followers and decay and
perish. She finds herself surrounded by
the ruins of dynasties, of empires and
thrones and systems of philosophy and
false religions, and amidst these she
stands erect and proud with the divine
life strong within her like the pillar of
Phocaa amidst the ruins of the Roman
forum.

Already two thousand years have
passed over her, and she has suffered no
essential change either in her doctrines, in
her morality, in her constitution, in her
worship, in her action, in her fearless
beauty. During twenty centuries of
time she brings forth and forms with the
same facility apostles, martyrs, confes-
sors and virgins. To day, as in the first
ages of Christianity, the faith of Jesus
Christ is preached with the same zeal,
confessed with the same constancy, and
practiced with the same fervor and
perfection. If the number
of her children diminishes in one
part of the world it increases in
another. Catholicity is always the same,
it has the same spirit, the same strength,
the same fruitfulness, because the
Church that embodies and conserves it
is always the same, is but the reflection
on earth of that great God with whom
there is, as saith the apostle, "no change
or shadow of alteration."

Catholicity is always the same in its
spirit and its teaching, in its sanctifying
CONTINUED ON EIGHTH PAGE.