

more ridiculous every day, for the reason that duels now for the most part end in a fiasco in which no blood is spilled, or at the most a slight scratch is inflicted on one of the parties, and honor is declared to be satisfied. This is notoriously the case in France, where the practice is still kept up. With a people like the French, logical, and pushing principles to their consequences, the practice cannot long survive the ridicule which duellists bring upon themselves by the absurd issue of the encounters which take place from time to time.

Duelling is not a sign of courage, but of foolhardiness. True courage has a legitimate object in view, and it is this fact which makes courage a something to be admired in its possessor, but duelling lacks this element. It is, therefore, more courageous to refuse a challenge than to accept it, more courageous to brave the sneers and jeers of fools who hold to the so-called code of honor, than to accept the useless and immoral alternative either of murdering an opponent for a fancied or even a real insult, or of exposing oneself to be murdered by him.

But the true secret why a duel is dishonorable and cowardly is that it is against the law of God. It is, in most countries, also against the law of the land, but even if the laws of man permitted it, they should not be allowed to override God's law.

The excuse offered by Herr von Asch, that the law cannot suppress duelling because public opinion is favorable to it, would be just as valid to excuse the barbarous lynchings which so frequently take place in America. Both practices are remnants of savagery, and are condemned by the laws of God and of true civilization, and the fact that military men still adhere to one of them in some countries does not make it any the more deserving of toleration.

THE CLAIM OF ANGLICANISM TO CATHOLICITY.

The recent pastoral letter of the Protestant Bishops relies greatly on the loyalty and gullibility of their followers and presupposes much that has time and again been proved false. The letter claims to be an appeal to Catholics to remain steadfast in their allegiance to the Apostolic Church, whose doctrines are embodied in the Thirty-nine Articles. Verily this is an effrontery passing strange, and yet easily pardoned, inasmuch as it shows a respect and reverence for the old Church from which they have been cut off.

How may a Protestant Bishop, with any show of reason call his particular form of error a section of the Catholic Church?

The Church, before it can be considered Catholic, must be universal as to time and to place. Prove that Anglicanism bears these two essential characteristics and your claim to Catholicity will be allowed.

But that would be a fruitless task. Anglicanism has never been the Church of all nations: her Thirty-nine Articles have never constituted the belief of the majority of mankind; and consequently she cannot be Catholic. "Popery," as they term it, was in England for nine hundred years prior to the Reformation, and during that time, as her book of Homilies declares, "Christendom was drowned in abominable idolatry." And where, we may ask, was Anglicanism during that time? Where were her Bishops of apostolic origin or her Thirty-nine Articles? What place did she inhabit, this Church that claims connection with Jesus Christ and His Apostles? Was she a Christian Church and yet in no part of Christendom? Quibble as they may, Anglicanism is not universal as to time or place. Fifteen hundred years separate her from Christ; and therefore the appellation of Catholic may with as much propriety be applied to Mormonism as to Anglicanism. This conclusion appears so convincing that it is incredible that educated men fail to see it, and a writer remarks that Anglicans cannot believe in the Catholic Church and pray to her as they do in their liturgy without bantering Almighty God.

We cannot help smiling at the Pastoral letters, injunctions to cling fast to the Thirty-nine Articles and to the Book of Common Prayer: and we wonder what impression it will make on the minds of the exponents of Anglican doctrine. The Thirty-nine Articles declare the Mass to be a blasphemous fable and a dangerous deceit; and repudiate the worship of the Blessed Virgin, of the saints, of relics and the doctrine of Purgatory as fond things vainly invented. They reject

the principle of an infallible authority and substitute private judgment.

These Articles state implicitly that each soul is judged by the inspiration of the Holy Spirit. The consequence is that the most illiterate dock laborer may receive as much heavenly lights and grace for the perfect accomplishment of his life's duties as the prelate profoundly versed in theology. Does it not savor of a contradiction to address the letter to the Anglican Catholics? If they are to preserve a faithful devotion to the Thirty-nine Articles they must adhere to the principle of private judgment, which necessarily precludes the possibility of another's tampering with their belief.

It is well to remember that after the Lambeth Conference in 1867 the Archbishop of Canterbury sent the Thirty-nine Articles and the Book of Common Prayer to the Patriarch of Constantinople, hoping to obtain a notice of commendation. The Patriarch replied that the statements contained in the Articles savored too much of novelty, and that they threw him into suspense so as to make him doubt what he had to judge of the rule of Anglican Orthodoxy.

The Book of Common Prayer, as our readers know, is oftentimes in direct contradiction to the Thirty-nine Articles. Compiled from Catholic sources, it breathes a spirit of peace and prayer incompatible with the doctrines of Anglicanism. The inextricable contradiction between the Thirty-nine Articles, which are essentially Calvinistic, says Dollinger, and the strongly Catholicized Liturgy, originated in the circumstance of the age of the Reformation. The Articles were to be the dogmatic fetters binding the clergy to Calvinism and were only laid before them for signature. But the Liturgy, with prayers and sacramental forms, was intended to prove to the people who were more Catholic than Protestant, and who had been threatened with pecuniary fines before they would attend the service, that their religion had not been essentially altered and that the old Catholic Church still really existed.

The spirit of the Book of Common Prayer seems to animate many Anglican ministers, and in not a few instances have we seen them inclined to deny that the Mass is not the blasphemous fable of the Thirty-nine Articles. Indeed, the Anglican Church is as practically devoid of well-defined dogma as the veriest sect of yesterday. It was founded by seeking to insult the Pontiff who refused him permission to commit adultery; it has been protected by the State, to which it is absolutely subject. It was brought into being by an Act of Parliament; its first Bishops (as they are called) did not possess that Apostolic independence and fearlessness of the confessors of Jesus Christ.

Hirelings they were, too happy to execute the behests of their masters. The impure lips of Henry VIII. uttered the truths upon which they prepared the structure of Anglicanism, and there is no sadder page in history than the one that pictures the sordid sycophancy of these men who plumed themselves on being dispensers of the pure and undefiled word of God. What a contrast they presented to the meek and humble One who went abroad doing good! Supported by the civil power they forced the religion upon the people, and we are not surprised that many, fearful of a dungeon or of a worse fate, subscribed to its tenets. From the beginning of its career to the present time it, parasite-like, has clung fast to the tree of State; and but for this it would long since have gone the way of the figments and imagination of the brain of man. Anglicanism is undoubtedly an institution of wealth and respectability, but it is not of divine origin.

"I recognize in the Anglican Church," says Cardinal Newman, "a time-honored institution of noble historical memories, a monument of ancient wisdom, a momentous arm of political strength, a great national organ, a source of vast popular advantage and to a certain point a witness of the truth. But that it is something sacred, that it is an oracle of revealed doctrine, that it can claim a share in St. Ignatius or St. Cyprian, that it can take the rank, contest the teaching and stop the path of the Church of St. Peter, that it can call itself the bride of Christ, this is the view of it which simply disappeared from my mind after my conversion and which would be almost a miracle to reproduce."

Such was the opinion of the man who had every reason to defend the claims of Anglicanism, but who, seeing how unstable its foundation—how visionary its assumptions—separated himself from all that was hallowed by

the love of home and kindred and became an adherent of the Roman Catholic Church, the Church of Jesus Christ.

The use of the word Catholic in connection with Anglicanism is so absurd that it has been met with cries of astonishment and ridicule, even from Protestants. "The name of our Church," says a writer of considerable prominence in Anglican circles, "is distinctly Protestant; and when we concede the name Catholic to the Roman Church we are simply using the plain English language accurately; and when we call our Church Catholic we are using language highly technical and uncertain, and which not one person in a thousand can comprehend." The writer had the courage of his convictions. If, then, by the Catholic Church we mean the Church that was commissioned by Jesus Christ to teach all truth to all nations forever, then the Protestant Episcopal Church, with an origin of yesterday, with an influence that is merely local, is but an outcome of a human mind swayed by every wind of passion and doctrine.

We deny its claim to the name Catholic. That word, so suggestive of glorious memories, so pregnant with the thoughts of the army of Christian athletes who strove to spread broadcast the teachings of their Master, and so allied with the Church that gives us spiritual life and strength, must not be given to a Church, the offspring of pride and debauchery. We mean to say nothing that might inflict a wound on the feelings of our Anglican brethren, whom we admire and respect for their many commendable qualities, but we are on the defensive, and it would indeed be the part of a craven to permit the enemy to pass into our territory unchallenged.

We call the attention of the Episcopal Church to the words written by St. Cyprian, about fifteen hundred and thirty years ago: "Whoever parts company with the Church and joins herself to an adulteress is estranged from the promises of the Church. He who leaves the Church attains not Christ's rewards. He is an alien, an outcast, an enemy. He can no longer have God for a Father who has not the Church for a mother."

WORKING THE WRONG WAY

A gentleman residing at Drummondville informed a Toronto News reporter last week that some of the Protestant business men of Niagara Falls are complaining that they have recently suffered greatly in their business owing to the fact that Catholics have withdrawn their patronage from them. The complainants, it appears, have the reputation of being P. P. A. men, and one of them even went so far as to call upon the parish priest of the place to inform him that he is not a member of that anti-Catholic society. The priest, it is said, informed him that he could do nothing in the matter. The Catholics are free to deal where they will, and if a certain class among Protestants combine to injure Catholics, they cannot be much surprised, nor have they much reason for complaint if their conduct proves to be a boomerang which recoils upon themselves.

We cannot vouch for the truth of this story, but we would not be much surprised to learn that it is about what has happened. The merchant who complained would not have been treated so if he had not been considered a P. P. A. man, sworn to injure Catholics in every way possible. It appears that at least the P. P. A. meets over his store, as he rents it to them.

Windsor too has been a hotbed of Apapism. The Mayor of that city having been elected last January on the A. P. A. ticket, as the members of that society have openly claimed. There is also a candidate for the mayoralty for next year out on the same ticket, who loudly proclaims that he will be elected through the influence of that "powerful association." It is a little amusing to learn that a business man recently failed even there, and that the failure is attributed to his having been a P. P. A. man; yet the Windsor Review is our authority to the effect that this is the case.

The Review says: "It is a pity that such a state of affairs should exist; but there is solace in the thought that it will not last forever."

It appears to be the case in this as in other instances that it is the unexpected that happens.

Make no great account of who may be for thee or against thee, but mind and take care that God be with thee in everything thou doest.—Thomas A Kempis.

By two wings is man lifted above earthly things, viz., by simplicity and purity.—Thomas A Kempis.

EDITORIAL NOTES.

The very clever letter we publish this week from the pen of Mr. J. D. Edgar, M. P., a Protestant gentleman, will repay careful perusal.

Lo! and behold the P. P. Ayan's strut and brazen scowl! In politics a sparrow with the plumage of an owl.

—(The Blacksmith in the Globe.)

What a remarkably life-like photographing of two London men who made themselves prominent in the East Lambton election.

There seems to be a very heavy crop of anonymous writing these times in the Toronto Mail. The sentiments expressed, as a rule, are such that no self-respecting, intelligent citizen would care to append his name to any of the letters. May we not suppose that there is a manufactory for this sort of base literature in the Mail offices.

It is well to remember that there are, besides the P. P. A., other associations in the Dominion of a somewhat similar character, so far as Catholics are concerned. We refer more particularly to the Sons of England, into whose ranks it is distinctly provided by the constitution a Catholic will not be permitted to enter. It is known also, and our people have more than once been made to suffer in this way, that in the workshops, once the Sons of England gain control, Catholics are invariably sent adrift, when a vacancy has to be created for a member of that order.

A despatch from Denver, Co., says that a new society, called the Society of Liberty and Loyalty, has been recently organized, and within three weeks has gained over three thousand members in that city alone, while in the State there are now at least ten thousand members. It was formed since the election, taking as members all those who are opposed to interfering with the religious belief of any person. It especially aims to defeat any member of the American Protective Association, which it treats as a criminal league, dangerous to the community and the State. Its membership is confined wholly to Protestants. Men who apparently never took any interest in such affairs have solicited the opportunity of enrolling their names.

If the Catholic Church authorities closed the Catholic orphan asylums and Catholic hospitals, and voluntarily surrendered their rights in regard to separate schools and allowed their children to be taught by such men as James L. Hughes, the Toronto Mail would, it appears to us, have no further cause for existence. Its mission would be fulfilled, and it would die in peace. We may assure our friend that long after "the traveller from New Zealand" performs the part allotted to him by Macaulay, Catholic hospitals, orphan asylums and schools will be found flourishing in this great Province of Ontario, and if Confederation be smashed into atoms, all the work we have referred to will be carried on just as of old.

It seems to be considered by our Toronto contemporary as something dreadful that Catholics are permitted to choose the books from which their children are to be taught. We do not consider it a favor at all. It is simply a right. From a literary standpoint our Catholic Readers are by many considered superior to those in use in the Public schools, and our children more than hold their own with those educated in the Public schools, if we may judge by the number who pass the High School entrance examinations. If our neighbor would study more closely the liberality of the great Catholic majority of Quebec towards the Protestant minority it would see much to be ashamed of in respect of the treatment of Catholics in Ontario.

Evidently the CATHOLIC RECORD and the Liberal organ both think they are in possession of the ritual, signs and passwords of the P. P. A. It would be funny if it turns out they have had their ears at the wrong keyhole.—Toronto Mail.

We can assure our contemporary that we have the genuine article, kindly loaned us by an organizer of the society in London. In fact we have been favored with several copies of the ritual from different parts of the country, all precisely the same. One of the "Grand High Executioners" of the order in this city, when asked if what we published was a true copy, exclaimed, prefixing his remarks with an oath, "He's got it!" If we make any incorrect charges against the P. P. A. we are willing to make amends if they will come from under the bed and explain matters.

The citizens of London, or, rather, a certain section thereof, were on last

Sunday favored with afternoon and evening fifteen cent screeches by Margaret L. Shepherd, the impenitent ex-penitent from the penitential ward of a Good Shepherd convent. The annexed paragraph, which we take from the London Advertiser of Monday, is timely and significant:

"The following resolution was adopted unanimously at the meeting of the London Presbyterian Council: 'That it is the sense of this Presbyterian Council, composed of the ministers and elders of the various Presbyterian congregations of the city, that much care should be exercised in regard to giving countenance or announcements to itinerant speakers on religious or quasi-religious subjects unless they come with a clear and unimpeachable record.'"

The London Presbytery will wait in vain for one of these escapes who has an unimpeachable record. They are invariably foul birds who have been cast adrift from the Catholic fold as incorrigibles. Margaret's latest "efforts" were not reported by the daily press—and uncurrent literature will be the loser, but—"it never will be missed."

For the CATHOLIC RECORD. THOUGHTS FOR TEACHERS. No. II.

The best way to learn is to teach.—Saint Francis de Sales.

"Knowledge is imparted not so much for the amassing of knowledge as for learning how to amass it; the grandest thoughts of the greatest thinkers are placed before the student not to displace him from thinking, but to teach him how to think."—Brother Azarias.

Good habits are as teachable as the rules of syntax, and much more essential to happiness.

"Ever ready and always the same" is the virtual maxim of the prudent teacher. In his school there is no putting on appearances, no attempt at mere display, no "fixing" for visitors, because he knows that the children see it and talk about it, that it makes them chronic hypocrites, and that it never escapes the notice of the experienced visitor. The wise teacher, then, keeps straight on with his work, lets the observer see his school as it really is, and takes care that it really is what it ought to be.

Prizes should reward effort, not success; merit, not talent.

"Want of punctuality is a species of falsehood." Few things are more important in life than a just estimate of the value of time. Everything in the course of education should promote its attainment. It may be learned or unlearned practically every day. If a teacher is in his place at the exact minute, if he has all his instruments at hand, if he begins at once, if he goes steadily on without interval or hesitation, if he keeps to the point unswervingly, if he uses his time up to the last second—such a man is teaching the true value of time better than any mere lecturer can teach it.

Work, not years, is the measure of a man's life.

We are haunted not only by the ghosts of errors we have committed, but also by the ghosts of errors we have seen or heard. To be read in connection with blackboard exercises in incorrect spelling and "false syntax."

Eagerness to make good scholars should not exclude a prudential regard for the pupils' health. All the knowledge in the world is worth little to a boy if he has no appetite for his meals.

"Get into the ambulance and be carried to the rear, my poor fellow," said an artillery officer at Gettysburg, to a severely wounded gunner who was bravely struggling to do his duty. "Thank you, captain," replied the soldier, with a wan smile on his face, "but it ain't worth while; I can just live long enough to fire one shot more for the Union." He fired his piece, bowed his head on the gun carriage, and died—at his post.

The hills have been high for man's mounting. The woods have been dense for his axe. The stars have been thick for his counting. The sands have been wide for his tracks. The sea has been deep for his diving. The poles have been broad for his sway. But bravely he proves in his striving. "E'en, 'Where there's a Will there's a Way."—Elihu Cook.

The world has not been influenced by men of genius so much as by men of unflinching resolution.

The University of Madrid (Spain) is the largest in the world—having nearly 6000 students and 84 professors. The University of Paris (France) is the oldest in Christendom, having been founded in 1109. The Paris National Library is the largest in the world; it contains 2,000,000 volumes. The Vatican has the most magnificent picture gallery and the most valuable manuscript collection in the world.

Work and Play, in the proper sense, are not opposites, like good and bad; but relatives, like mother and child.

Teaching "from hand to mouth" is very precarious business; yet this is just what a teacher does who spends his evenings in idleness or pleasure, and makes no preparation for next day's work, no effort at self-improvement, but depends entirely on knowledge and experience previously acquired. As it is our duty to teach, it is conse-

quently our duty to be constantly studying the art of teaching in all its bearings, otherwise we may become as dangerous to our pupils as an ignorant physician to his patients.

The earnest teacher is continually asking himself: "What can I do that will enable me to be more of a power in the school room?"

A friend called on Michael Angelo, who was finishing a statue; some time afterward he called again; the sculptor was still at work. His friend, looking at the figure, exclaimed, "Have you been idle since I saw you last?" "By no means," replied the sculptor, "I have retouched this part and polished that; I have softened this feature and brought out that other; I have given more expression to this lip and more energy to this limb." "Well, well," said his friend, "all these are trifles." "It may be so," replied Angelo; "but recollect that trifles make perfection, and that perfection is no trifle."

Better impart a taste for knowledge than offer rewards for its acquisition.

Dandyism in speech should be avoided as much as foppishness in dress. If the pupil be paid for the effort of listening by the pleasure of understanding what is said, he will attend; but if he discovers that no matter how carefully he listens he cannot understand, he will soon withdraw his attention. There are men who would blush to be heard mispronouncing the word *vase*, but who would take pride in mystifying a class with the question: "Boys, is it your opinion that the customary ailments of swine are adapted to the digestive apparatus of the *genus homo*?"

"A pound of energy with an ounce of brain will accomplish more than a pound of brain with an ounce of energy."

There is wide difference of opinion as to the efficacy of the "Discipline of Consequences." Some authorities claim that it is the only true discipline; others find enough fault with it to leave one under the impression that it is almost worthless. It is safe to assume that both parties go to extremes. Children, on account of their want of foresight, should be protected from the consequences of many of their actions. It is certainly much better to keep a boy away from bad company than allow him to learn the evils of it from experience. If a boy shows a dislike for study, a wise parent or teacher will surely not yield to his fancy and let him grow up in ignorance of what is useful or necessary for him to know. On the other hand a boy may be taught the value of property by refusing for a time to replace a favorite article he had lost or destroyed; and a girl may be taught a lesson in tidiness by temporarily withholding the use of toys which on a former occasion she left scattered about the floor. To use the discipline of consequences exclusively might end in the child becoming little better than a savage; to omit it altogether would be equal to saying that there is no value in experience.

There are words the points of which sting the heart through the course of a whole life.

If the following lessons were learned by the parties named, the World's Fair was not held for nothing.—John Bull, that he has no genius for art, but is a giant at what is practical; Uncle Sam, that colossal dimensions must take a respectful position behind beauty and refinement; Johnny Canuck, that he did first-rate for a little fellow; Lady Aberdeen, that her Irish village was the redeeming feature of the Midway Plaisance; Chicago, that none but the brave deserve the Fair; New York, that she'll have all she can do to keep ahead of Chicago; Woman's Rights' Champion, that if women had more executive power and less partiality for petty details, all the men in creation might turn house-keepers; The Man that Stopped at Home, that he missed an unparalleled opportunity for talking his enemy to death; The Public Generally, No Quid Nimis!

Some teachers hate methods because they do not understand them; and they will never understand methods, because they hate them.

Teachers, who know more than they are required to teach, will find teaching as much a matter of facility as actual fighting was to Roman soldiers who, in their training, were accustomed to use much heavier weapons than were required in the field of battle.

"Be cheerful, teachers; there is really joy in your work; there is gloom too, but remember, it is the harmonious blending of light and shade that makes any picture beautiful."

There is *heroism* in teaching.—It is not found in learning and skill, which are legal requisites; nor in fidelity and industry, which are matters of conscience; nor in energy and vigilance, which are often excited by self-interest alone; but it is found in the spirit of the teacher who sacrifices personal comforts for the good of his pupils, who thinks more of his school than of even his own reputation and who would rather earn praise without obtaining it than obtain praise without earning it. His best deeds are never published; they belong to the book that will never be printed—the Book of Things Left Out.