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Catholic Record.

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ERRINGTON AGAIN.

Every English administration, whatever its political complexion, seems to lay great store by Sir George Errington. He is at present in Rome on some secret mission for the Salisbury Cabinet. The government must assuredly be blind even to its own selfish interests to commit any business of importance to the charge of a man, the mention of whose very name is sufficient to arouse the anger of the most Catholic people in the world, and whose influence in the Eternal City is so limited as to render his presence there, in any representative character, not alone useless, but, perchance, positively injurious to the cause he is supposed to have in hand. We were much pleased to read in a late communication from Rome to the Dublin Freeman's Journal, a letter evidently penned by some one conversant with the matter he undertakes to discuss, that the Holy Father never countenanced the wholly selfish mission of men of the Errington stamp. The responsible advisers of the Pope never trusted them. The Freeman's correspondent points out that the very words of the famous intercepted letter, in which the "dandy diplomatist" informed Lord Carnarvon of the absolute necessity of his proceeding cautiously—neither going too far nor too slow in his attempt to hoodwink the Vatican, prove this contention. The writer in the Freeman admits, of course, that Errington found some, amongst the multitude of ecclesiastics, who come from all quarters to Rome, willing for substantial reasons to second and advise him. Then he adds:

"The Irish at home and abroad know how to call a spade a spade, and they will not tolerate again that a coxcomb amateur diplomatist, not over-burdened with brains or discretion, and a neophyte ex-parson not overlaid with Catholic theology or Christian charity, should be countenanced for a moment to sit in judgment and chatter as they did, even amongst Protestant visitors, about the merits or demerits of the priesthood, the hierarchy, or the faithful people of Catholic Ireland."

Of the present Errington mission the Freeman's correspondent declares that it is virtually extinguished. The Irish in Rome, from the student to the prelate, have left him severely alone, and the English, feeling compromised by his presence, desire his departure, in the hope of peace. He got in, it appears, amongst the crowd to the Sistine on the occasion of the anniversary mass for the late Pope Pius IX. The correspondent then proceeds, in his own way, to express his views on the back-door diplomatist, his mission, and the relations of the Irish Church and people with the Vatican:

"He has prematurely aged. The crow-foot indicative of old bachelordom is upon his preternaturally pale forehead. He made an attempt to escape to his Grace the Archbishop of Melbourne as the latter was making his way through the throng at the Vatican. But the prelate, as it seemed, could not refrain from an inter-locution, and passed hastily on. The baronet conversed then a while with a French Monsignor and an English Chamberlain, not on duty, and from time to time Sir George sadly—oh, so sadly—looked at the gorgeous benches filled with that high Diplomatic Corps, amongst whom he longed to be, but was not. As a proof of the failure of his present mission, I may mention that a commander of the Noble Guard, deservedly high in the estimation of his Holiness, remarked to me that it was indeed a great pity that Sir George Errington did not keep out of Rome, where he was doing no good for the Holy See, for Ireland, or for his own self. Indeed, the Italian in position have left him almost as much 'severely alone' as the Irish. Except in the dim distance, and with the aid of glasses, he is not to be seen. He stays at the Hotel de Rome, from which, he says, he is not about to depart, and of course, report failure to those that await him. I earnestly hope that insane Embassy will not be again renewed. The venerable Cardinal at the head of the Church in England will have none of it. He and his brethren of the episcopacy in that country feel themselves quite capable of corresponding with Rome without the intervention of Errington. At the other side of the Channel there are honest and most capable prelates. These surely are the men best adapted to advise the Holy Father, and to direct, as indeed they have directed, the Church in both countries to success and expansion, and sorrowful will be the day when their splendid services must yield in any sense to the superficial

zeal and wisdom of unconsecrated diplomatists. It is, indeed, to be hoped that this "insane" embassy will not be renewed. If England desires to hold official communication with the Vatican why not do so in the regular way, without the employment of an itinerant politician who must put in his work like a thief in the night. It is a pity that the English representative is not made understand that he should for the sake of the Holy See, of Ireland, and his own, keep out of the Eternal City, where he can only be looked on in the light of a mischief maker and an interloper.

MR. GOLDWIN SMITH ON THE JESUITS.

We had occasion last week to review some strictures of Mr. Smith on the Jesuits. There are some other points in his article on this subject which call for notice at our hands. He endeavors to make the Jesuits responsible for all the horrors of the religious wars, civil and international, which took place in France and Germany in the 16th and 17th centuries. He says:

"Jesuitism is not a religious fraternity; it is and always has been a social and political conspiracy against all Protestant communities and governments. There is no such record of crime in history as that presented by the annals of the society which kindled by its intrigues the civil war of the League in France and the thirty years' war in Germany, besides stirring up civil discord in Poland, Sweden, and wherever its pestilential influence extended."

He next accuses the Jesuits of causing persecutions of Protestants in the Netherlands, and continues:

"Jesuitism it was that through its usual agents, a confessor and a murderer, procured the revocation of the edict of Nantes, and the extirpation with unspicable barbarities, of Protestantism in France. By Jesuit devices was preached the Christian doctrine of political assassination and in the murders of Protestant princes, or princes supposed to be favorable to Protestantism, such as William the Silent, Henry III. and Henry IV., there is always a Jesuit in the background."

In a lecture delivered by Rev. John Burton in the Congregational Church of Toronto the same calumnies are repeated:

"We must remember that France was robbed of her best king by a Jesuit's hand. Our own Elizabeth had fallen, and their plot succeeded, the thirty years' war was kindled by their intrigues, and those same intrigues brought France and Germany together in bitter strife in 1670, introducing that armed peace which is Europe's terror to-day."

Accusations like these are very easily made. The charge of Jesuitism being at the bottom of the Franco-Prussian war is absurd to be seriously refuted, though so confidently asserted by both this lecturer and Mr. Smith. It will be quite time enough to show the utter falsehood of their statements when they give some facts which will give some plausibility to them. This they have not attempted. We shall in the present article show the falsehoods uttered by these dabblers in history so far as the history of France in the 16th century is concerned. The League called in history "the Holy League" was formed in the year 1576, under the following circumstances: France had already been distracted by civil wars in which Catholics and Protestant were ranged against each other for the mastery since the year 1563. We shall not attempt to disguise the fact that before the reign of Henry the Third it was the policy of the French Kings to prevent Protestantism from gaining a foothold in the country. They had witnessed the consequences of its establishment in other countries round about, and in every case it had shown the greatest intolerance towards Catholics, refusing to grant liberty to perform the most sacred duties of religion, and endeavoring to impose the new worship both on princes and people. Priests, Bishops, Cardinals and laymen were murdered, churches were plundered and burned, Catholic altars were overthrown, shrines of the saints were sacked, and monarchs were persecuted or deposed, under the pretext of securing religious liberty. This was the case in Germany, in England, in Scotland, in Switzerland. In France, also, the same spirit was manifested; and, indeed, as the Huguenots derived their religious ideas from the tyrannical and persecuting John Calvin, it could not be otherwise than that the spirit of intolerance which burned Michael Servetus and despatched Gruet, should pervade like fruit in France. However, the motives of the French kings seem to have been political rather than religious, in excluding a system which no more respected the civil authority than the authority of the Church. In 1574 Henry III. ascended the French throne. In the distracted state of the country at the time the monarch required both discretion and courage. Two parties were bitterly opposed to each other. The Catholics comprised not merely a fraction of the state, but nearly the whole nation. The traditions of the country were Catholic, and the monarchy was essentially Catholic, and the king was sworn to defend the Church against all encroachments of heresy. Under these circumstances, not only the nobility but the bourgeois and the peasantry were resolved to sustain the

state in its essentially Catholic character. On the other side the Protestants were making desperate efforts to gain ascendancy, and their hands were strengthened by the accession to their ranks of a considerable number of the nobility. There was a middle party, the party of expediency, known as the "politicians." These regularly threw their interest in with the Protestants.

Hitherto the king had not lacked the qualities which might have made him great, but under the influence of his mother, Catharine de Medici, he exhibited the characteristics of imbecility. Then the Holy League was formed, the basis of which was the preservation of the Church as the established religion of the kingdom. The League did not desire to make war upon the king, but as the king had no direct heir, they desired that the ancient constitution should be adhered to, which excluded from the throne any claimant who was not a Catholic. At this critical time the nearest heir to the throne died, leaving Henry of Navarre, a Protestant, the next in kin. The king proclaimed him to be the heir apparent, and thus the essentially Catholic character of the country was endangered; and the league was thrown into direct antagonism with the king.

It is customary with writers of the stamp of Messrs. Goldwin Smith and Rev. Mr. Burton to speak of the League as an association banded together for the most evil of jobs, and to brand all who sympathized with them as evil-minded and cruel monsters. They have no condemnation for the Huguenot associations which made the League necessary, by endeavoring to destroy the essentially Christian and Catholic character of the throne, as it had existed for ever 1000 years, or at least for 800 years from the days of Charlemagne. The Huguenots besides made use of the aid afforded by foreign countries, as England and Germany, to overthrow the institutions of their own country, while the league were fighting in the cause of religion and patriotism. The principle for which they contended was that kings are for the welfare of the people, and not the people for the whims of kings. The Huguenots were contending for the introduction of a new order of things, and for new principles, and they wished to force their views upon the multitude. It is wonderful, then, that in the natural course of human events they should have met with strenuous opposition? There were excesses committed during these religious wars: but these excesses were on both sides, and if there was any preponderance of guilt, it was with those who were striving to force on the nation new principles which were opposed to the traditions of a thousand years. King Henry the Third was killed by a fanatic, Jacques Clement, but he was not a Jesuit, as Messrs. Smith and Burton would have us believe: nor was he an emissary of the League, still less of the Jesuits. It is as unreasonable to throw the odium of the act upon the Jesuits, as it would be to throw the odium of the murder of Presidents Lincoln and Garfield on the Democratic or Republican party of the United States. The Jesuits were in no way responsible for the act, nor had they anything to do with it. But even if some of that society had been connected with the murderer, it is hard to see how the Quebec and Dominion Governments would be justified in robbing the Canadian Jesuits of to-day of their property, on the plea that some French Jesuits are supposed to have encouraged the murder of Henry the Third over three hundred years ago. This is the brilliant reasoning of Messrs. Goldwin Smith and Rev. John Barton.

In the history of human affairs, one crime leads to another, and the murder of King Henry the Third was the natural result of the indignation and horror excited by the known murder of two of the principal Catholic leaders a short time before, by order of the king. His body guard, acting under his orders, had murdered the Duke of Guise on 23rd Dec., 1588, and his brother, a prince of the Church, Cardinal de Guise, on the next day, 24th Dec. It is small matter of wonder that all France in indignation renounced their allegiance to a monarch so guilty; and though it is unjust to attribute the retribution to the League leaders, it is little to be wondered at that there was found one man in the nation so frenzied as to attack and kill the king himself in open day, on 1st August, 1589.

Before bringing our remarks on this sad page of history to a close, it will be necessary to add some words on Henry IV., the succeeding King. Henry for some time waged war with the League, with varying success. In 1593 Henry became a Catholic, and the objects for which the Holy League was established were secured. Henry was so far from being an enemy to the Jesuits, that he restored them to the country, and gave into their charge a college which he had established at La Fleche, as he said, "I believe the Jesuits to be better fitted than any others to instruct youth." There was therefore no cause of enmity between them, and none existed. Henry was murdered on May 14th, 1610, by a fanatic, known as a fool, who was named Francis Ravallac. Messrs. Smith and Burton fight with equal reason charge Goldwin's fanaticism on the Protestant

c'ergy of the United States, as that of Ravallac on the Jesuits.

But we are told that "Jesuit devices preached the doctrine of political assassination." It would have been proper for Mr. Smith to tell us on what authority he makes this assertion. This he does not do. We must therefore mark him down as a falsifier on his own responsibility. It is true that Lord Macaulay in his History of England, chap. 6, makes a similar accusation: but he partly admits its falsity, for he says: "It was alleged that in the most atrocious plots recorded in history, his (the Jesuit's) agency could be distinctly traced." He quietly gives Fra Paolo as his authority for this statement. It is well known that Fra Paolo was an unscrupulous enemy of the Pope and Jesuits.

Rankes says of him that this enmity was perhaps "his only passion," and that it refused his origin in his having been "refused a bishopric." Fra Paolo's statements are at all events unworthy of credit, and they are contrary to the whole spirit of an order that have given up all things for Christ's sake. To Goldwin Smith's assertion that they have done nothing "for literature or science" will be enough to oppose Lord Macaulay's statement: "No religious community could produce a list of men so variously distinguished. . . . There was no region of the globe, no walk of speculative or of active life in which Jesuits were not to be found. They guided the counsels of kings. They deciphered Latin inscriptions. They observed the motions of Jupiter's satellites. They published whole libraries, controversy, casuistry, history, treatises on optics, Alcaic odes, editions of the Fathers, madrigals, catechisms and lampoons. The liberal education of youth passed almost entirely into their hands, and was conducted by them with conspicuous ability." The sneering sarcasm of this testimony makes it none the less decisive on the point wherein Mr. Smith refuses to give them credit. It is the testimony of an enemy.

IRELAND'S CASE BEFORE ENGLAND.

Simultaneously with a speech marked by the brutal bad faith so characteristic of the man, delivered by Mr. Chamberlain on the 9th of March, wherein he puts all prospects of a reunion between the Liberal Unionists, so called, and the party proper from which they seceded, out of the question, comes a statement of Gen. Sir Redvers Buller, which is a terrible arraignment of judicial crime in Ireland. Let us first see for a moment what Mr. Chamberlain has to say in the face of the threatened coercion bill for Ireland. In former times the mere mention of coercion was for the member for Birmingham a source of grave disquietude and unceasing alarm. Not so now. The Tories must be permitted to subdue Ireland just after the fashion so dear to their hearts. According to the cablegrams the ex-radical chief declared with becoming emphasis that "the Liberal Unionists would never surrender an inch of their demand that the Imperial Parliament should retain its supremacy with members from every section of the United Kingdom within its walls. The central authority at Dublin must be subordinate to Parliament and not co-ordinate. It was vital that the Imperial Parliament should retain the responsibility of maintaining law and order within the Union. The Liberal Unionists would never consent to surrender the Irish Protestant counties to the control of a Dublin Parliament, against the will of the citizens of those counties."

The plain, unmistakable meaning of this declaration is that the Liberal Unionists are as a party destined to early and complete effacement, leaving the leaders to sink into the obscurity of Tory second or third lieutenantcies. Mr. Chamberlain's senseless, inconsistent and thoroughly heartless speech falls flat on the British nation in the face of Gen. Buller's evidence before the Irish Land Commission, now for the first time made public. This gallant and honest soldier testified, that whatever law there was in the counties of Kerry, Clare and Cork was on the side of the rich. He also expressed the opinion that, with their grievances unredressed, it would be a serious matter to attempt to suppress by force the tenant's right to openly associate for the protection of their interests. He boldly declared that a majority of the tenants strove to pay their rents, and did so when they could, but their rents were in a great many cases too high. He then affirmed that there never would be peace in Ireland till there had been established a court having strong coercive powers over bad landlords, and equally strong protective powers over poor tenants. The despatch conveying the information adds the declaration of the Pall Mall Gazette that the facts attested by Gen. Buller come like a flash of vivid lightning, revealing the naked horrors of organized injustice in Ireland. It says:—"No crime which the Moonlighters or Dynamiters can commit will be comparable to the criminality of giving another day's grace to the Irish fabric of legalized wrong erected on Irish soil—a fabric which the Tories now seek to buttress by further misdeeds."

We have no hope that even the declar-

ation of Gen. Buller, the Tory Government's envoy to the South West of Ireland, will arrest its determination to carry out a programme of coercion for Ireland. Nor have we any hope in a Parliament, composed in majority of unreasoning and unrelenting Tories on the one hand, and on the other of a contingent of Liberal Unionists so called, led by a hater of Ireland like the Marquis of Hartington, and a disappointed political charlatan like Mr. Chamberlain.

EDITORIAL NOTES.

THE Daily News says that the Government has assured the Unionist Liberals that it intends to introduce concurrently in Parliament remedial and repressive Irish proposals. Were the remedial measures first introduced and carried out there would be no necessity for repressive schemes.

CARDINALS Gibbons and Taschereau received congratulations from Lay and Ecclesiastical diplomats in the largest hall of Propaganda at Rome on the 15th. A distinguished assemblage was present. The church of Santa Maria Della Vittoria, held by the late Cardinal Jacobini, Secretary of State, has been assigned to Cardinal Taschereau, who will take possession next Saturday.

His Lordship the Bishop of the diocese will lecture in St. Mary's Church, Simcoe, early in May. As well to the non-Catholics as to the Catholics of that vicinity will this announcement be pleasing. The Protestants of Simcoe are very friendly in their relations with Catholics and liberal in their views of Catholic doctrine—few communities more so—and amongst them, on the occasion of a recent visit, His Lordship won many sincere admirers. A quartette chosen from the cathedral choir of the city will assist on the occasion, hence a musical as well as an intellectual treat will be offered. Apart from these attractions, the object of the lecture, the decrease of the debt which weighs upon this recently formed mission, should ensure its financial success.

DILLON'S speech at Tipperary proves that he, at least, is superior to discouragement, whether from Mr. Chamberlain's stubbornness or the imminence of coercion. His present line is to warn the magistrates and police that they had better not have much to do with coercion, since Home Rule is sure to come. Mr. Dillon said: "There is no magistrate nor policeman in Ireland who does not know in his heart that Mr. Parnell will be the ruler of this country in a year or two. They know perfectly well that Mr. Parnell will be their master, as he will be the master of this country, within a very short time."

THE London Times has brought to a close its series of articles on Parallelism and crime, and it is now trying to force Mr. Parnell and his colleagues to bring an action for libel to vindicate their characters. It will not be necessary to vindicate their characters when the charges are made by the Times. Contempt is the course which will be decided upon by the Home Rulers. Meantime it would be a good work were the Times to devote its columns to the corporation of London, who in the last election spent a million dollars of the people's money bribing rowdies to break up meetings of Mr. Gladstone's supporters.

OBITUARY.

Patrick Kealy. The death in his forty first year of Mr. Patrick Kealy of Ottawa has created a void that will long be felt amongst a large circle of friends. The deceased gentleman had been for some time ailing, but his death on Saturday, the 19th, was almost wholly unexpected. He died fortified by all the rites and the sacraments of Holy Church, of which he was during life a devoted and faithful member. The funeral took place on Monday, the 21st, from his late residence, 203 Bay St., to St. Patrick's Church, where the last ceremonies were performed by the Rev. Father Whelan, Pastor of St. Patrick's, assisted by the Rev. Father Coffey, brother-in-law of the deceased. After the Church services the funeral cortege, unusually lengthy even for Ottawa, proceeded to the Catholic cemetery on the Montreal Road.

The pall bearers were: Ald. Bingham, Ald. O'Leary, Messrs P. Brennan, O'Brien, Colton and J. Brennan. The mourner's carriage was occupied by the Rev. Father Coffey, of the CATHOLIC RECORD, London; Mr. C. J. Coffey, St. Paul, Minnesota; Mr. Thos. Coffey, Jr., of the Dept. of Indian Affairs and Mr. P. J. Coffey. Among the many prominent citizens were noticed ex Mayor Macdougall, Ald. Heney, Ald. O'Keefe, city engineer Suatees, ex Ald. Michael Starna, James White, M. O'Leary and many others.

We take pleasure in bidding welcome to P. O. Dwyer, Esq., of Stratford, who has taken up his residence in London. He has purchased and will carry on the extensive grocery business of Mr. T. McDonough. Mr. O'Dwyer has many warm friends in the Forest City, all of whom will wish him prosperity in his new venture.

Cicero asserts that the noises of earth prevent men from hearing the harmony of the stars as they roll through ether. In the same way, the tumult of the century and the blare of life render the soul deaf to the merest voices which summon him on high.—Able Roux.

THE UNITY OF THE CHURCH OF CHRIST.

BRILLIANT DISCOURSE BY BISHOP WALSH.

On last Sunday evening His Lordship Bishop Walsh preached on the above mentioned subject in St. Peter's Cathedral. The spacious edifice was crowded to a greater extent than even on former occasions, and it is evident this course of Lenten lectures by the Bishop are creating the liveliest interest amongst all classes of citizens. The following is a full report of the discourse prepared for the CATHOLIC RECORD:

"And for them do I sanctify myself: that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me: that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them: that they may be one, as we also are one; I in them, and thou in me: that they may be made perfect in one; and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me."

We begin this evening, dearly beloved brethren, a course of instructions on the marks of the Church of Christ which distinguish her from all false churches, which are her essential and inalienable characteristics, and stamp her as the creature of the wisdom, power, and goodness of God. In a lawless and licentious age, in which faith and morals are exposed to many violent temptations, when the air we breathe is poisoned with irreverence and unbelief; when it is thought fashionable to doubt and to sneer at the most sacred truths of religion; when scepticism, the logical result of the Protestant principle of private judgment, spreads on every side like an infection and taints the moral atmosphere; when human creeds built on foundations of sand are being sapped and undermined by the undercurrent of infidelity, it is of the utmost importance that men should have clear, well-defined views regarding the Church of God, her divine constitution and prerogatives; that they should consider well the claims she has on their intellects and hearts. It becomes the duty too of her children to ground themselves thoroughly in the knowledge of their holy religion, to listen obediently to the voice of holy Church, to anchor their intellects to her infallible teaching and to the eternal truths which she proclaims, and to follow with unwavering confidence her heavenly guidance along the darksome journey of life.

Our Blessed Lord came down from heaven to redeem and save a guilty and lost world; he died that we might live, for "by the shedding of His blood on the altar of the cross His wife and children were purchased up by this inestimable price." He made a revelation of the divine will to mankind, pointing out what they must believe and what they must do in order to be saved. He established His Church and appointed her as the guardian of His revelation and the official and infallible interpreter of its meaning for all coming time. Whilst on earth He was the divine Teacher and Sanctifier of men. After He has left earth for heaven His Church will continue His divine work—she will teach mankind his duty and will sanctify them by His grace; she will be His representative and organ, the temple of His truths and the treasure house of His graces and merits forever. "Going, therefore," said He to the apostles, "teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world." St. Matt. xxviii. 19, 20. And again, "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 xvi. 26.

This concession and these promises were made to the Apostles not as to individuals, but to them in their corporate capacity. As individuals, they would die, but as a corporate teaching body or church they would live on forever by virtue of their divine character, and would carry out in its fulness the divine commission, and be forever in the world the organ and mouth-piece of the spirit of truth. And because, as we have already proved, Christ established His Church as the teacher of His truth and the organ of His sacramental graces, and commanded all men to hear and obey its voice under penalty of eternal loss, "If he will not hear the Church," &c. &c. He must have impressed upon it such characteristic or marks as would forever distinguish it and differentiate it from all false churches. He must have placed it on the top of mountains into which all nations shall flow, he must have made the finding of it so easy to "men of good-will" that even fools could not mistake it. These marks must shine out like the sun, on her brow, so that all may see she is the daughter of light, that she is indeed the bride of Christ, the herald of God's revealed truth, the organ of the Holy Ghost, the ark of salvation for the children of men. So much must be evident to human reason alone. God would not require men to hear and obey the voice of His church, which would be to them as did not distinguish and stamp it with such plain, manifest, and inalienable marks, that the masses of mankind could easily recognize it. Now has Christ impressed such clear, bold distinctive and inalienable marks on His Church; with the word of God in hand, I affirm most emphatically that he has done so, and that as defined by the General Council of Nice, these marks are: 1st. Unity, 2nd. Sanctity, 3rd. Catholicity, and 4th. Apostolicity.

We shall confine our attention this evening to Unity as a distinguishing mark of the church of Christ. And in the outset I would remark that Unity is a characteristic of all God's works. The material creation of God is stamped by the principle of Unity, order and harmony under the reign of law. In the Cotemporary Review of Sept., 1880, the Duke of Argyll, writing on the Unity of Nature, observes, "The system of nature in which we live impresses itself on the mind as one system." It is under this impression that we speak of this as the universe. It was under the same impression, but with an impression especially vivid, of its order and its beauty, that the Greeks called it the Kosmos. By such words as these we mean that nature is one whole—a whole of which all the parts are inseparably united—joined together by the most curious and intimate relations which it is the highest work of observation to trace or of reason to understand. . . . The ideas of the unity of nature must be at least as old as the ideas of one God," and then he proceeds to show that modern science has but served to demonstrate this wonderful unity of nature. And this must necessarily be the case. There is but one God, and this attribute of the divine oneness must stamp and seal with its impress all His works, for it is a maxim of philosophy that the attributes of the cause must be reflected in its effects; the divine oneness of the Creator must therefore be stamped on out and at least dimly reflected in His creation. Hence, since the essential character of God is unity, whatever belongs to him, whatever is His work either in the kingdom of nature or of grace, must reflect that unity. And this principle of unity that stamps the oneness of the life and continued existence of His creatures. Thus the soul is the principle of unity in the human organism; take it away and death ensues. The civil authority as embodied in some form of government is the principle of unity in a nation, is the principle of national and social life; destroy it, and anarchy, anarchy and ruin and the destruction of society. The sun is the centre of unity and harmony in the planetary system; if the sun were to drop from its place, what ruin, desolation and chaos would be the inevitable result. God's works therefore are essentially stamped with the character of unity and order, and must to some extent image His undivided oneness. Now, if this is an incontestable truth, if it is as plain and luminous a fact as the sun in the heavens at noon, it follows necessarily that if the God man revealed a church on earth to teach His truths, and to be the ark of salvation for mankind, He must stamp it with the same characteristic of unity and order, and must have impressed it with this grand characteristic of divine works—unity—and He must have so impressed it, so stamped it with a sublime, majestic supernatural unity, that men would be no more exposed to mistake a false church for it than they would the flickering light of a candle for the glorious radiance of the mid day sun.

Now, on consulting God's written word we are emphatically and repeatedly told that what reason would expect on this point Christ has actually done; for He has repeatedly stated that unity would be a grand, unmistakable and exclusive mark of His Church—a mark that would distinguish it from all false churches, from all human inventions or counterfeiters of His divine work.

Our Blessed Saviour, when referring to His Church, invariably used words denoting its unity; for instance, He calls it "a kingdom," "a shepherd," and always in speaking of it used the singular number. Thus He says, "On this rock I will build my Church," not churches (Matt. xv. 18). "Tell the Church; and if He will not hear the Church let him be to thee as the heathen and publican." (Matt. xviii, 17) "Other sheep I have that are not of this fold; they shall I must bring, and forever shall be one flock and one shepherd." (John x. 16) And in the ardent soul-touching prayer which He offered to His Eternal Father at the Last Supper; at that moment when, having given mankind the greatest pledge of His love by the institution of the Blessed Eucharist, He was soon to enter on His bitter passion and then on the death of the cross, He beseeches Him to stamp on His Church forever in the persons of the Apostles the mark and note of unity as a crowning proof of His divine mission to mankind. "Holy Father," said He, "keep them,"—"the apostles"—"in my name, whom Thou hast given me, that they may be one, as we are one." (John xv. 11) He continues—"But not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one, as thou, Father, in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them: that they may be one, as we also are one; I in them, and thou in me: that they may be made perfect in one; and the world may know that thou hast sent me." (John xvii. 20-23. Herein then Christ Our Lord prays that the closest unity should exist amongst the Apostles, and that they should be so united in mind and heart so close and perfect as to resemble that unity which exists between God the Father and God the Son. The Father and Son are one—one by substance and essence, and the unity existing in the Apostolic body must be so perfect as to resemble that of the Father and the Son. It is the mission of the Apostles, but also of the church in all the ages, "But not for them only do I pray, but for them also who through their word shall believe in me." He prayed that this unity of the Apostolic College and of the church in all future ages should be so perfect, so striking and so miraculous in character that even the unbelieving world would be convinced by it that Christ the author of it was God, and His mission on earth of a divine character. The intense earnestness and the absolute form of Christ's prayer clearly prove that it was meant to be efficacious, nor is it possible to believe that he could have prayed fruitlessly for what was to be the principal and special evidence of his divine mission; for the unconditional prayer of Christ was always heard. "Father," said he, "I give thee thanks that thou hast heard me and I knew that thou hearest me always." John xi. 41. Christ, therefore, wished His Church to be one in hand; I affirm most emphatically that he has done so, and that as defined by the General Council of Nice, these marks are: 1st. Unity, 2nd. Sanctity, 3rd. Catholicity, and 4th. Apostolicity.

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