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# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—"Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY, AUGUST 4 1888.

NO. 511

## "A FACT."

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## WHAT ARE INDULGENCES?

A PROTESTANT MINISTER EXAMINES SOME  
OF THE BEST CATHOLIC AND PROTESTANT  
AUTHORITIES—REMISSION OF TEM-  
PORAL PUNISHMENT—NO GROUND FOR  
THE CHARGE THAT THE CHURCH  
GIVES LEAVE TO COMMIT SIN.

(Written for the Lowell, Mass., Morning  
Times by the Rev. Robert Cook, D. D.)  
What is an indulgence? Men who ought  
to know better have thus defined it: A  
license granted, for money, by Roman  
Catholic ecclesiastics, to people who desire  
to commit sin, enabling them to do so with  
impunity. In shorter phrase it is called  
"leave to commit sin."

Roman Catholics divide deny this, but  
still the false statement appears now and  
again in print. Some one to convict me  
of falsehood sent me a marked paper by  
"converted Catholic" giving substantially  
the view stated above. In order to  
vindicate myself and give information to  
such as have been asking me in private  
whether I was not in error, let me, from my  
own limited resources, quote a few  
authorities, both Roman Catholic and  
Protestant, as to the real doctrine concern-  
ing indulgences.

THE COUNCIL OF TRENT.—The Council  
asserts that the power of conferring in-  
dulgences was given by Christ to the  
Church, that she has always used this  
power, that the use of indulgences, as  
being the most salutary, is to be retained  
in the Church, that those condemned  
by the Council who say that they are use-  
less, or who say that the Church has no  
power of granting them moderation is to  
be observed, lest Church discipline be en-  
erated. Abuses are to be reformed.

All evil gains are to be abolished. Other  
abuses, that cannot be specially prohibited,  
are to be reported in the Provincial Synod,  
by the Bishop, reviewed by the other  
Bishops in the Synod and referred to the  
Pope; "that thus the gift of holy indul-  
gences may be dispensed to all the faith-  
ful, piously, honestly and innocently."  
(Session xxv. Chap. 21. Waterworth's  
translation, page 277. In Sessions xxi,  
Chap. 9, he declares "these heavenly  
treasures of the Church are administered,  
not for gain, but for goodness.")

CATECHISM OF TRENT.—The catechism  
gives a full account of the Sacrament of  
Penance and insists upon satisfaction as a  
part of that sacrament, but does not treat  
of indulgences. Satisfaction is given  
after the sin is pardoned. Indulgences  
give the remission of this satisfaction.  
(See Donovan's Translation, revised by  
Archbishop Hughes, p. 176)

THE RACCOLTA.—I quote from "the  
authorized translation," London, 1857,  
approved by receipt of Pius IX. Indul-  
gences are divided into partial and plenary.  
A partial indulgence is given after  
the sin is pardoned. Indulgences give  
the remission of this satisfaction.  
(See Donovan's Translation, revised by  
Archbishop Hughes, p. 176)

CONGREGATION OF INDULGENCES.—From  
the Prefation on Canon Law, for the use  
of the great Seminary of St. Sulpice,  
Paris, published at Paris in 1880, we learn  
that this congregation was instituted by  
Clement IX. in 1669; that it has a faculty  
to dispose of every doubt and difficulty  
in respect to indulgences, to correct and  
amend abuses, to prohibit the printing of  
false apocryphal or discreet indulgences,  
to take cognizance of and examine those that  
are printed; that they are to explain as  
well as examine all those already pub-  
lished, and if deemed necessary, having  
consulted the Pope, to abolish them.

GUISSET.—This Cardinal Archbishop of  
Rheims, a moderate divine, gives a full  
and rather eloquent account of indul-  
gences in his "Theologie Morale," vol. 1,  
p. 696. Paris, 1858. His definition is full  
and clear: "The remission of the temporal  
punishment which remains for the penit  
text sinner to be subject to, for the fault  
which, as to guilt and eternal punishment  
have been forgiven him. Indulgence  
remits neither guilt nor mortal sin."

WEXMAN.—This learned Cardinal, in a  
partial letter published in the London  
Tribune, June 17, 1854, says: "Many per-  
sons will be inclined to incredulity when I  
tell them that an indulgence is no pardon  
for sin of any sort, past, present or future.  
It is no more than a remission by the  
Church, in virtue of the keys, of a portion,  
or the entire, of the temporal punishment  
due to sin."

THE CAPUCHINS.—The Compendium  
for examination of candidates for the  
priesthood, issued by the highest author-  
ity, Paris, 1874, has the following, page

568: "It is objected that this doctrine, I,  
overthrow the foundation of contrition; 2,  
promotes impunity for sin. In re-  
sponse, the antecedent is denied—that is,  
the grounds for the objection: 1. Because  
an indulgence is given to contrite persons  
only. 2. Because the satisfaction of the  
man to whom the indulgence is granted is  
helped by the satisfaction of the saints,  
out of the mercy of God."

This Jesuit, Behrman's Catechism is  
used in this country. The edition I quote  
from is that of New York, 1879, approved  
by Cardinals Wiseman and McCloskey.  
The definition is substantially that already  
given. Repentance and the doing of the  
good works prescribed are declared the  
conditions of obtaining indulgences, and  
the assertion that the Church forgives  
sin, by indulgences, or grants indulgences  
for money, is pronounced "a gross cal-  
umny."

BERGIER.—Indulgence, remission of  
the temporal punishment due to sin.  
This notion of the indulgence supposes  
that when the sinner has obtained from  
God, by the sacrament of penance, the  
remission of the eternal punishment  
which he has incurred, he is still obliged  
to satisfy divine justice by a temporal  
punishment. Bergier goes on to show  
that the granting of indulgences belongs  
to the Pope and Bishops. He asserts that  
indulgences never exempt the penitent  
from a restitution or reparation that he  
can make, and never was there a casuist  
so ignorant and corrupt as to dispense  
with that. Bergier admits, as does the  
Council of Trent, that abuses had crept  
in, but he pointedly says: "To repress  
abuses it is not necessary to attack them  
with bad arguments and false statements."

BOUVIER.—The learned Bishop's treatise  
is the standard work on indulgences. I  
am sorry that I sold my copy, translated  
by Oakley, before I came to America. I  
quote from his Institutions, revised by  
order of the Pope, by ecclesiastics at Rome.  
He defines indulgences thus: "Remission  
of the temporal punishment, the actual  
sin being already remitted as to their  
guilt, granted, outside of the sacrament of  
penance, by those who have the power of  
dispensing the spiritual treasure of the  
Church." He says: "It is certain that  
an indulgence does not remit the punish-  
ment due to sin forgiven, if the man  
relapses into mortal sin. Indulgences do  
not exempt from the obligation of peni-  
tence—repentance. None but members  
of the Church, in a state of grace and hav-  
ing the guilt of the sin forgiven, can  
obtain an indulgence. They are given to  
those 'who piously pray'—qui pie orantur  
—If Bouvier is right only tolerantly  
good people can get an indulgence."

KONINGS.—Indulgences is the remission  
of the temporal punishments due to God  
for sins committed after baptism, and as  
to the guilt of the sins remitted, granted  
by the legitimate minister outside the  
sacrament of penance, by application of  
the Church's treasure (vol. II, page 371;  
abridged from St. Liguori and approved  
by Cardinal McCloskey and most of the  
American bishops as fit for the use of the  
American clergy). I could multiply  
these authorities, but these given are of  
the very highest order of estimation  
among Roman Catholic clergy.

ORIGINAL FORMS, Latin and French. I  
will show to any person who may call  
these extracts in a question.

PROTESTANT AUTHORITIES  
ENCYCLOPEDIA BRITANNICA.—"It must  
carefully be borne in mind that in Roman  
Catholic orthodoxy indulgence is never  
absolutely gratuitous, and that those only  
in any circumstances, validly receive  
it who are in full communion with the  
Church, and have recurred to the sacra-  
ment of penance, in which alone, after  
due contrition and confession, provision  
is made for the graver penalty of sin" (vol.  
xii p. 347)

HOBART SYMOUR.—"An indulgence is  
never supposed to forgive a sin, but only  
to remit the punishment—temporal, rather  
than the temporal punishment of the  
sinner. This is not a forgiveness  
of sins not yet committed,  
or a permission to commit a  
sin contemplated." "Morals among  
the Jesuits of Rome," 4th ed. chap. xii.

As Mr. Seymour was an Irish, Orange  
Episcopalian clergyman, I will quote  
from the Raccolta and a decree of the  
Congregation of Indulgences, should be  
above suspicion, and shame those who  
asserted, in this city, that men bought  
leave from Roman Catholic priests to com-  
mit sin.

MCCLOSKEY AND STRONG.—This great  
Methodist work quotes Chaloner, Milner,  
Butler, the Council of Trent in substance  
as given above, but says that "the present  
practice" has "immoral tendencies." The  
materials are given for a correct judgment  
but are not well arranged.

BARNUM.—That man's controversial  
work—Romanism as it is—quotes the  
authorities as given above, but tries to  
neutralize them by an alleged inconsis-  
tency between theory and practice.

ELLIOTT.—This great Methodist and  
Episcopalian treasury of controversy gives  
sixty-four pages on the subject, giving  
everything in defence and attack, quoting  
many Roman Catholic authors to the  
same effect as already stated. Elliott  
and the Episcopalian and Methodist  
editors of the English edition were very  
anxious to expose "Popery," but were  
honest enough to quote the leading  
Roman Catholic authorities, in full, to  
the effect that no indulgence is a license  
to do evil.

CATHOLIC LAYMAN.—The most learned  
and able periodical ever issued against  
Roman Catholics was the Catholic Layman,  
published in Dublin for seven years,  
from 1852 to 1858 inclusive. Irish wit,  
humor and learning, backed by the  
library of Trinity College, did all that  
could be done to write down Catholicism.  
The editor was Edward Gwynn, Q. C., L.  
D. Vice-Chancellor of the Protestant dis-  
ciple, and one of her majesty's ecclesiastical  
commissioners for Ireland. Here, if  
anywhere, we expect to find accuracy and  
fair statement. Of indulgences an edi-

torial in October, 1852, says: "We are  
not about to charge our Church with the  
presumption (not unfrequently attributed  
to it by Protestants who have not care-  
fully examined the subject) of granting  
to any one a license to commit sin with  
impunity, by forgiving by anticipa-  
tion sins not yet committed. An indul-  
gence is never supposed by a well-informed Roman Catho-  
lic to forgive sin at all, but only to  
remit the punishment, the temporal, or  
rather, the temporary punishment of the  
sin, as contrasted with the eternal  
punishment—the punishment of hell."

This is a base coin, long in circulation,  
is pointed to by the party of political in-  
fidelity. The falsehood that a man can  
commit premeditated sin will not lift his  
head in Lowell again, albeit backed by  
clerical authority. Ministers ought to be  
ashamed to know so little of the teachings  
of Rome. Why, Gwynn was lately a dis-  
covery to Joseph Cook! Some leaders  
in controversy have never seen a copy  
of the Tridentine canons. Professors of  
controversy, save the mark! Wandering  
stars—converted Catholics and the like—I  
have often found grossly ignorant of the  
authoritative text books of the Roman  
Church. Fair play, gentlemen. Even  
the devil has his rights. Michael  
would not bring a railing accusation  
against even so bad an opponent, I do  
not believe in the power claimed by the  
Church of Rome, but that is no reason  
why I should lie against it, or lecture  
against it, without taking the trouble to  
know what it really does claim.

WITH FORTITUDE  
and with courage. They will remember  
that they are not the first Irishmen who  
have had to tread this sore and grievous  
path, but it is not they only who are con-  
cerned in this. You and I are concerned.  
This great city, above all others, is con-  
cerned. It is the metropolis which has  
the key of the situation. It is the metropolis  
which is more responsible than any other  
aggregation for the maintenance of this  
system of government. We have a part  
to play. Will the people of this great city  
go on supporting a system of government  
(cries of "no") which can only be wis-  
domly by imprisoning and humiliating  
those who could do you, if you would only  
let them, such service in the government  
of their own country? Gentlemen,  
whether or not—whatever constituents  
may do—the course of men like us is  
clear. It is a barbarous system. It is an  
absolutist system. It is an impolitic  
system. It is a system which is a stain  
on the name of the free nation. I mis-  
take the temper of my countrymen if I  
system is destined to endure for much  
longer. But it will only be swept away  
by everyone of you trying to realize as I  
have endeavored to help you to do to-  
night, to realize in particular and  
detail the daily life of the people,  
to realize what the system means.  
As soon as that comes before the  
upright, the fair-minded, the kind-hearted  
sensible people of Great Britain, the  
system will be swept away, and the men  
who are responsible for it, whether they  
are black Tories or whether they are men  
who usurp the name of Liberal, will be  
consigned to a wilderness indeed.

INGERSOLLISM  
A number of students attending a col-  
lege at Albany, N. Y., went to hear In-  
gersoll's lecture, and were so captivated  
by the subtle sophistries of the "great  
infidel" that they pronounced the fol-  
lowing question to the professor:  
"DEAR PROFESSOR:—Are not Ingersoll's  
arguments unanswerable? What are you  
going to do about it?"

SEVERAL STUDENTS.  
The professor's reply was sarcastic,  
logical, and to the point. We give here  
his description of an amateur infidel,  
which will repay perusal. In the course  
of a long article in reply to the question  
of the students the professor said:  
"But you say there are so many in-  
fidelities. Boys, you are mistaken. An  
infidel is an abnormal growth. Nature  
fleshy funny once in a while, and creates a  
freak—the living skeleton, the fat woman,  
the two-headed kid. So there is about  
one infidel to a million sane men. He is  
a freak and he pays. Men pay to hear  
Robert abuse religion as they do to see  
a Simmon wind up his watch with his toes  
—not that the watch is any better for  
being wound up with his toes, but it isn't  
every slouch that can do it. A genuine  
infidel is a moral monstrosity worth see-  
ing."

The most of these noisy fellows are  
amateur infidels. They talk Ingersoll in  
fair weather and pray themselves hoarse  
every time it thunders. A well developed  
case of cholera morbus will knock their  
infidelity out of them and leave them in a  
sweat like a China dog in a ice  
house. I know them. The most of them  
are like the boy who runs away from  
home and comes back to sleep with father,  
nights. These men are only playing "in-  
fidel" with their consciences, and you can  
find them every time. They are no more  
genuine infidels than a new-boy is an  
editor. They only retail somebody else's  
ideas. They are striving against their  
natures as the model farmer who thought  
his beans were coming up wrong end to  
God knows best, and he has not made a  
failure of the race. Then, again, boys,  
take a look around you when you invest  
another fifty cents in liberty, and com-  
pare the crowd with the kind of people  
you find in almost any church. Is it the  
odor of sanctity you smell? Hardly,  
boys, hardly. But you can eat pan-  
cakes and choke on the shells while you  
there and the funny jokes about the  
Heaven where you know in your hearts  
you hope your mother is or hear the  
humble Nazarene ridiculed who you  
think, and always will think, gave a home  
to your weary old father when he left the  
earth. The kind of liberty Ingersoll re-  
tals is very expensive, and comes out in  
blotches, so I have heard.

Yes, boys, his arguments are unanswer-  
able, and I think the seasons will come  
along, and the churches will continue to  
boom, and all nature will most exuber-  
antly and calmly perform her functions,  
if Robert is not answered. You know  
when the first steamer crossed the Atlan-  
tic a great philosopher was delivering a  
most conclusive argument to prove that  
by no possibility could a steam vessel  
cross the ocean. And he proved it, too.  
And no man could answer it, either, but  
that provoking steamer came snorting,  
sizzling, and splashing right into the har-  
bor.

Boys, so will God's children go right on  
preaching and teaching and dying and  
going to Heaven in spite of our argu-  
ment. They can't help it. They were made so,  
I suppose."

## THE AGGRESSION OF ROME.

N. Y. Catholic Review.  
The Protestant Bishop of Springfield,  
Illinois, Right Rev. Dr. Seymour, not  
long since delivered a lecture in that city,  
under the auspices of the "Church Club,"  
on "Rome and its influence on Western  
Christianity."

The object of the lecture seems to have  
been similar to that of the infidel Gibbon  
in his "Decline and Fall of the Roman  
Empire," in which he undertook to  
account for the wonderful spread of  
Christianity throughout the world on  
natural principles, thus undermining faith  
in Christianity as a divine revelation. In  
like manner Bishop Seymour attempts to  
account for the rise and spread of the  
Papal power on natural principles, not  
intending, of course, to undermine faith  
in Christianity, but introducing a prin-  
ciple, which, logically developed, destroys  
the very foundation of faith and leads  
inevitably to division and disintegration  
and skepticism and infidelity.

The right rev. gentleman states his case  
thus:  
"Ten days after the Ascension, the  
Church on the Day of Pentecost became a  
living reality, and the Apostles began to  
execute their functions and fulfill the  
duties to which they had been called as a  
corporate body. Christ laid down certain  
fundamental rules for the government of  
His Church, and the question we must  
consider now is how these principles came  
to be subverted in the West. That such  
is the case in the patriarchate of Rome to-  
day there can be no doubt. Rome has  
revolutionized the divinely appointed  
form of government into one of her own  
creation—an absolute monarchy—in which  
one man rules without limit from above  
and with scarcely any from below. How  
came this radical change about? Can we  
account for it as a human development?"

He thinks he can; and we know that he  
cannot. His proofs are assertions, his  
arguments baseless theories. He gives us  
our readers will remember, is being built  
to replace the one unfortunately burnt  
down eighteen months ago; fittingly,  
for the amount realized was to be donated to  
the building fund of Rev. Mr. Quinn's  
parish; wisely, for probably no other  
available building would have so comfort-  
ably seated an audience of nine hundred  
persons. So large an audience, as  
attended from Sydney, North Sydney  
and various other places has not often  
been brought together in Cape Breton to  
grace a similar occasion.

The *Entre and the grand chorus*, "Wel-  
come, were beautifully gone through, and  
at once captured the ear of the numerous  
hearers. Next having spoken to comment  
on each of the details of the program,  
we may say at once that the music, vocal  
and instrumental, which was dispensed so  
boundlessly during the evening, was, in  
the opinion of competent judges present,  
superbly in selection and execution.  
The young ladies who in the most credit-  
able manner took leading places in the  
instrumental contributions, were Misses  
Longer, Livingston, Connell, Burke,  
Quinn, Minnie McDonald and Cassie  
McDonald. The music as well as the  
dialogue speaking by the "very little  
ones" was a marvel and a valuable trib-  
ute to the careful instruction they had  
been receiving—

"And still we gazed and still the wonder  
grew.  
That those small heads could carry all they  
knew.  
If we were to mention any names here  
that of Missie Conroy Worgan would be  
among the first. The principal roles in  
different *Cligns* were efficiently taken by  
Misses K. Ryan, A. McDonald, M. McDo-  
nald, L. Dunn, L. Small, R. Slattery, Min-  
nie McDonald, L. Burke (as Grannins), R.  
McDonald (as Marie Peter), and T. Mc-  
Donald (as Countess D. Brantail). If  
one were here permitted to particularize  
(but one is not, of course) the writer  
would refer to the singing of the "Count-  
esses" and would name two other young  
persons and proceed to comment upon the  
"incomprehensible" hearing and some-  
what picturesque costume of "Mrs. Presty-  
man" as well as upon the singing and  
charming garrulousness of "Nancy," but  
we are told it would not be permissible to  
compliment.

The solos by Misses Chalmers, Joyce,  
Morley and McVey were loudly and very  
deservedly applauded, although one of  
them was given so low that a portion of  
the audience had considerable difficulty in  
hearing the words.

An elegant and appropriate valedictory  
poem was well read by Miss A. McDo-  
nald, the winner of the first prize for elocution.  
The tastefully arranged tableau evoked  
a cordial appreciative cheer. Rev. Father  
Quinn in a few well chosen words  
thanked the audience for their attendance,  
and stated that he was well pleased at the  
manner in which the concert had been  
patronized.

## The Results.

Of these most energetic and successful  
confessors of the faith, the freethinker,  
Frederick the Great, wrote: "That good  
Felix (also of the Vatican (Clement XIV.)  
leaves me my dear Jesus, who are pre-  
sented everywhere here. I will preserve  
the precious seed, so as to be able one day  
to supply it to such as may desire again to  
cultivate this rare plant." Of their ene-  
mies he says: "If I sought to chastise one  
of my privies, I would place it under  
the control of the philosophers."

Papacy we grant, just as there was a  
gradual development and more perfect  
understanding of the doctrine of the  
Trinity. But the principle, the founda-  
tion of the doctrine was always the same,  
and it would have been simply impossible  
to feign upon the whole Church a doctrine  
not sanctioned by Scripture and the early  
Fathers of the Church.

But, why should we spend time and  
breath in arguing with our opponents  
when their own confessions in the faith are,  
many of them, ready to acknowledge a  
primacy in Peter and his successors; they  
feel deeply the necessity of a head and  
centre of unity, and deplore the unhappy  
schism which they were cut off from  
communion with the Pope? It is a  
notorious fact that a very large number  
of the English clergy would at this  
moment be glad to be reunited under the  
headship of the Pope of Rome, if only he  
would allow them to come in as a body  
without the necessity of each one going on  
his knees and making confession of his  
sins. They would be willing to be  
made a compromise on the subject of  
ordination for the sake of accomplishing  
their object. We are sorry for them, but  
there is no such word as compromise in  
the theological vocabulary of the Catholic  
Church. In the language of St. Cyril, who  
wrote a treatise on the unity of the  
Church to near to the times of the apostles  
that he cannot be supposed to have  
swerved from the Apostolic doctrine:  
"The Primacy is given to Peter that the  
Church of Christ may be shown to be one  
and the same. . . . Does he who does  
not hold this unity of the Church believe  
that he holds the faith? Does he who  
strives against and resists the Church, who  
deserts the Chair of Peter on which the  
Church is founded, trust that he is in the  
Church? It is impossible. As there is  
one God, one Christ, one Church, one  
faith, so, according to Cyprian, there is  
one chair founded by the voice of the  
same Lord on Peter. From him unity  
begins in his ruling chair, the principle of  
unity is lodged; and the same necessity  
which obliges us to recognize one Church,  
leads us to acknowledge one Pastor, one  
Priest, one Judge in the place of Christ.

CONCERT AT SYDNEY, N. S.  
The musical and literary entertainment  
given on Thursday evening last, July 12,  
by the pupils of the Convent of the Holy  
Angels was a pronounced success. It was  
literally all that was expected, while  
financially it surpassed all expectations.  
It was fittingly and wisely given in the  
new Catholic church, which, as many of  
our readers will remember, is being built  
to replace the one unfortunately burnt  
down eighteen months ago; fittingly,  
for the amount realized was to be donated to  
the building fund of Rev. Mr. Quinn's  
parish; wisely, for probably no other  
available building would have so comfort-  
ably seated an audience of nine hundred  
persons. So large an audience, as  
attended from Sydney, North Sydney  
and various other places has not often  
been brought together in Cape Breton to  
grace a similar occasion.

The *Entre and the grand chorus*, "Wel-  
come, were beautifully gone through, and  
at once captured the ear of the numerous  
hearers. Next having spoken to comment  
on each of the details of the program,  
we may say at once that the music, vocal  
and instrumental, which was dispensed so  
boundlessly during the evening, was, in  
the opinion of competent judges present,  
superbly in selection and execution.  
The young ladies who in the most credit-  
able manner took leading places in the  
instrumental contributions, were Misses  
Longer, Livingston, Connell, Burke,  
Quinn, Minnie McDonald and Cassie  
McDonald. The music as well as the  
dialogue speaking by the "very little  
ones" was a marvel and a valuable trib-  
ute to the careful instruction they had  
been receiving—

"And still we gazed and still the wonder  
grew.  
That those small heads could carry all they  
knew.  
If we were to mention any names here  
that of Missie Conroy Worgan would be  
among the first. The principal roles in  
different *Cligns* were efficiently taken by  
Misses K. Ryan, A. McDonald, M. McDo-  
nald, L. Dunn, L. Small, R. Slattery, Min-  
nie McDonald, L. Burke (as Grannins), R.  
McDonald (as Marie Peter), and T. Mc-  
Donald (as Countess D. Brantail). If  
one were here permitted to particularize  
(but one is not, of course) the writer  
would refer to the singing of the "Count-  
esses" and would name two other young  
persons and proceed to comment upon the  
"incomprehensible" hearing and some-  
what picturesque costume of "Mrs. Presty-  
man" as well as upon the singing and  
charming garrulousness of "Nancy," but  
we are told it would not be permissible to  
compliment.

The solos by Misses Chalmers, Joyce,  
Morley and McVey were loudly and very  
deservedly applauded, although one of  
them was given so low that a portion of  
the audience had considerable difficulty in  
hearing the words.

An elegant and appropriate valedictory  
poem was well read by Miss A. McDo-  
nald, the winner of the first prize for elocution.  
The tastefully arranged tableau evoked  
a cordial appreciative cheer. Rev. Father  
Quinn in a few well chosen words  
thanked the audience for their attendance,  
and stated that he was well pleased at the  
manner in which the concert had been  
patronized.

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