

is a signal triumph for religious teaching in this province—the lack of proper exhibit on the part of the other schools speaks poorly indeed for the efficiency of some persons. The pupils are not to blame, most decidedly. Is it then the system that is at fault?—the system is all perfect enough if only properly administered. Are the teachers incompetent? not at all. Provided, like the students, they were rightly classified as we indicated in a recent article on the duties of an Inspector. Has unwieldy wealth, bad administration, supineness, or a combination of all been the cause? Whatever be the cause, it places at our disposal a strong argument for the immediate appointment of the inspector we have been asking for. To this officer we shall look up for the educational progress of the children, and upon him rely whenever such occasions as the one herein referred to arise. Had he been in office during the past year, it would have been his duty to superintend the management of the schools, in such a manner that, at least, the pupils would have had an opportunity of competing with those of the other schools. In a word all the credit that Canada has reaped is due to the religious schools of our province.

ORTHODOX AND HERESY.

In this issue we publish a very interesting letter from an occasional correspondent upon the question of Heresy, in reference to the present investigation, by the Presbyterian Synod or Assembly, of the charges against Rev. Professor Campbell. The points touched upon being so well taken by our correspondent we will not say anything about them, beyond drawing our readers' attention to the letter. However, there is another of those cleverly misleading editorials in the Gazette of Saturday, August 5, entitled "Orthodox and Heresy," which indicates considerable historical research on the part of the writer and a very meagre result as far as accurate information is concerned. In a column and a half the Gazette writer gives us the wonderful piece of information that there lived a bright genius called Tertullian, that he became a Christian, that he was a member of the priesthood, that he wrote wonderful works and was considered an authority by the Fathers of the Church, that he became a Montanist, that he afterwards confessed his error and returned to the bosom of the Church, and finally that he died. One would imagine that this account of events that are more or less exactly told by divers historians, and with which every student is perfectly conversant, must be merely for the purpose illustrating, proving or asserting some opinion or argument upon the subject of "Orthodoxy and Heresy;" otherwise we see no object in repeating a partial sketch of a biography so important in the annals of church literature. Well, after giving us half a column about Tertullian, the writer fails to say a word about the subject of his editorial. He gives some hurried impressions about Anglicans, Presbyterians, Congregationalists, Lutherans, Calvinists, and even Roman Catholics, in which he seems to excuse Heresy or at least to attempt to show that Heresy existed in every Church and from time immemorial. If that is not the object of the writer we fail to see what he is driving at; certainly he neither defines "Orthodoxy nor Heresy;" most assuredly he draws no moral from all his historical erudition. We can only see one possible object that the author of that editorial could have had—namely, the placing of all the denominations and the Catholic Church upon the same level, as far as the right to dissent is concerned.

Be that as it may, we take advantage of the occasion,—since Heresy and rumors of Heresy are in the air—to point out that *there can be no real Heresy as between the denominations, nor can there be any Schism*. A strange and startling proposition, you will say: yes, and we consider it so self-evident that very little argument is required to establish its truth.

Heresy and Schism, that is to say, the false liberty of opinion in matters of religious belief, and the wilful liberty of separation from the public worship and Sacraments, that is, from the unity of the Church, are impossible between the different sects, and can only exist in so far as the difference of belief or separation takes place with regard to the Catholic Church.

These offences are punished with excommunication, or cutting off from the Catholic unity. Why are these deadly sins? "No dissent from human teachers can be deadly; no separation from a human organisation can be worthy of anathema." The reason why Heresy and Schism are capital sins is because the Teacher dissented from is Divine, and the unity broken by Schism is Divine. "Heresy resists the Divine witness of the Holy Ghost, the Spirit of Truth; and Schism resists the Holy Ghost, the Charity of God incorporated in the body of Christ; and the Author of unity. The Advent of the Son redeemed the world; the Advent of the Holy Ghost has revealed and interpreted the Divine actions and passions accomplished by the Advent of the Son. The Son completed His work and ascended into Heaven. The Holy Ghost came to abide for ever and to carry on the work of the Redemption as the Illuminator and Sanctifier of men. While the Son taught in Jerusalem, there was a Divine Teacher visible in the midst of His disciples, when the Holy Ghost came, according to prophecy and to promise, it was expressly declared that there should be for ever a Divine Teacher in the world. "St. John XIV., 16, 17, 26."

Listen to Cardinal Manning's reasoning: "Either there is or there is not a Divine Teacher in the world. There is no *via media*. The choice is inevitable. The necessity to choose is peremptory. The Divine certainty of faith depends upon the presence of a Divine Teacher. The salvation of man depends on divine faith. Deny the presence of a Divine Teacher, and show me the divine certainty of your faith? Confess the presence of a Divine Teacher and two conclusions follow: First, that Heresy is a sin against the Holy Ghost. Secondly, that no sufficient cause can ever be found for breaking the unity of charity which rests upon the unity of truth; for the Divine Teacher can never fail, and the truth that He teaches can likewise never fail." Heresy is, then, a mortal sin, because it is a sin against the Holy Ghost. There is no sin in contradicting a human teacher. It may be rash, foolish or presumptuous, but it cannot be Heresy, because the human teacher may err and the very one who condemns may be himself in fault.

On this point follow again the words of England's great departed cardinal: "Any system or communion, or self-called Church which disclaims infallibility, forfeits thereby its authority over the conscience of its people. They may err in contradicting their human or fallible teacher, but heretics they cannot be. The Catholic and Roman Church has from the beginning believed and taught that by Divine assistance, it never has erred, and never can err, in witnessing, guarding and teaching the whole revelation of God as given to the Apostles."

If a Church or sect lays no claim to in-

fallibility how can it be heretical to hold opinions different from its teachers on matters of faith? If the sect be not infallible, it cannot be taught and inspired by the Holy Ghost, and if it has not the Holy Ghost for its Teacher, there can be no sin against the Holy Ghost in separating from it—therefore there can be no Heresy. The one great Heresy took place when the first sect cut itself off from the Church of the Holy Ghost, and all the thousand sub-sects of that Schism are only heretical as regards the one Infallible Church, but not as regards its equally heretical neighbors. And just here we will remark that as far as "Orthodoxy and Heresy" are concerned, every denomination outside the Church is equally heretical. The Anglican Church is no less so than the last invented and most crude creed or form of religion, because even the Anglican High Ritualistic Church does not claim an Infallible Head, therefore it cannot have the Infallible Spirit as its Teacher; it is consequently human, liable to err, and as far from the Truth as any other denomination.

"If the so-called Reformers had truly believed in the perpetual assistance of the Holy Ghost in the Church, how could they have denied its infallibility?" Easy to answer: they were under the influence, destructive not constructive, of pride, envy, and restraint of divine law, and were blinded. In a word the Heresy of Reform leads back to Judaism: instead of an advancing it is a retrogression. "The Jews relied upon the Prophets and looked forward to a day of Redemption, they only knew God as the Creator and giver of light and life; they believed in His universal presence, and in His working by grace in every several soul. But they did not believe His advent, presence and office in the mystical body, because the mystical body did not yet exist. It could not exist before its Head was incarnate, nor did it exist until its Head was glorified. The Jews therefore only knew the Spirit of God in His universal office, in individuals one by one. They did not know Him in His revealed personality nor in His perpetual presence in the Body of Christ." Now this is what the so-called Reformers either did not know, or else, knowing, they rejected. They simply Judaized, went back from Christianity to the old pre-Christian faith. They believe fully in the Spirit as the Illuminator and Sanctifier of individuals—that is, of the members of Christ one by one; but of the Pentecostal coming, presence, and office in and through the Body of Christ, they seem to have either no knowledge of or to have rejected it entirely. In rejecting the infallibility of the Church, they, in fact, rejected the Pentecostal mission and Evangelical office of the Holy Ghost; and it is that which specially distinguishes the faith of the Catholics from the faith of Judaism. Consequently it is a mere algebraical calculation that if that which distinguishes Catholic from Judaic faith is exactly that which distinguishes Catholic from Protestant faith, the principles of the Judaic and Protestant faiths must be identical. So the Heresy and Schism of Protestantism is a return to the twilight faith of pre-Christian ages, instead of being, as pretended, an advance into the regions of greater light and religious freedom.

SEVERAL Canadian residents of New York city have become dazzled with the meteoric effulgence of Quebec's ex-Premier, and have formed themselves into a society for the furtherance of all efforts to bring about annexation. The name of the association is to be the Canadian-American Society. A meeting

was held last week and the following officers were elected:—President, Dr. George D. McGauran; first vice-president, A. D. Daynard; second vice-president, W. Charlerioix; treasurer, Joseph B. Messenger; financial secretary, Dr. James Moran; recording secretary, Dr. George E. Hayunga. Advisory committee—J. W. Wilson, Benjamin Robinson, Charles W. Leake, Dr. J. C. Boullée and W. H. Rankin. The next move was to pass a resolution and to forward it to Honore Mercier, "formerly Premier of Quebec, and now the acknowledged leader of the annexation movement." The resolution read as follows:

"Many Canadians resident in the United States having expressed a desire for some sort of organization among those born under the Union Jack, as it exists in the land of the beaver and the maple leaf, whose desire was for closer relations between their adopted and mother countries, we have formed ourselves into the Canadian-American Society for the furtherance of the scheme of annexation. "The speedy union of Canada with the United States would bring us the greatest possible benefits and advantages from commercial, political, social and domestic standpoints. Annexation is the only true and practical solution of the international questions and difficulties which are at present affecting the two countries. Hoping, therefore, that our new organization may grow to such an extent that the advantages of American citizenship may be more speedily conferred upon Canadians through its efforts, we are pledged to use our utmost and united endeavors to gain the object in view. Knowing that annexation properly brought about would permit us to retain the best or as many of our own peculiar institutions as is consistent with North American unity, we have formed a society of Canadian-Americans."

What with Goldwin Smith (the Francophone) and Honore Mercier (the Anglophobe) at its head, surely this wonderful movement must definitively come to something—either to head or an end. Count Mercier parades himself as the George Washington, Grachus, and Mirabeau of modern times; he quotes Mirabeau for the New England Canadians, especially that passage wherein the French orator says "that the last of the Grachi, dying, cast blood to heaven, and from that blood sprang Marius." Both Mirabeau and Mercier forgot to tell their hearers that Marius eventually s.t., an exile, upon the ruins of Carthage and wept over his own fall and glory. Mercier is carrying out the sequel of Mirabeau's comparison.

WE NOTICE that the Sisters of Providence, on Sherbrooke street, are complaining strongly about houses of ill-repute on Fortier street, the inmates of which keep up a regular pandemonium all night, and swear and curse to the annoyance of the good nuns. They fling all kinds of things into the convent grounds and recently one of the sisters was struck on the head by an object from some abandoned creature. During eight months we fought, begged, pleaded, threatened, and did all in our power to get the police authorities to clear out that region; but evidently all the promises made have been forgotten and matters are worse to-day than they were a year ago. We learn further, that a certain saloon-keeper of this city has rented a tenement house in that locality, not far from the police station; that the venture is a co-partnership, consisting of the aforesaid saloon man and two others; that the object is to make money by means of an immoral resort; that they are to furnish and secure inmates for the place; that it is to be on "a quiet and high toned plan;" that already the work of preparation has commenced. Now we do not wish to appeal to such guardians of the peace and of public morals as the one who hammered his quondam paramour in that locality the other night and let her know that he had ceased to support her as in the past; but we do ask the Police Committee whether it means to listen to the appeal from the Sisters or not?

The Shamrocks had a grand reception on their return with the World's Fair trophy from Chicago.