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THOS. COFFEY, LL. D., Editor and Publisher.

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red and recommended by the Archbishops of Kingston, Ottawa and St. Boniface, the of London, Hamilton, Peterborough, and urg, N. Y., and the clergy throughout the

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Domis, When subscribers ask for their paper at the post office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have infor-mation of carelessness in a few places on the part of delivery clerks who will sometimes look for letters

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey Domas Concyl Dear Sir.—Since coming to Canada I have a reader of your paper. I have noted with satis-in that it is directed with intelligence and y and above all that it is imbued with a strong discovering. It strengously deends Catholic Catholic spirit. It strenuously defends Catholic principles and gants, and stands firmly by the teach-ings and authority of the Church, at the same time promoting the best interests of the country. Follow-ing these lines it has done a great deal of good for the wellars of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recom-mend it to Catholic families. With my blessing on your work, and best wisches for its continued success Yours very sincerely in Christ, Down trus, Archibishop of Ephesus,

DONATUS, Archbishop of Ephesus, Apostolic Delegate UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900. Mr. Thomas Coffey

Dear Sir: For some time past I have read your methods by aper, the CATHOLIC RECORD, and congra-tulate you upon the manner in which it is published. Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Bless-ing you and wishing you success, believe me to re-main.

Yours faithfully in Jesus Christ. †D. FALCONIO, Arch. of Larissa, Apost. Deleg.

defectibility. LONDON, SATURDAY, OCTOBER 30, 1909. The Catholic Church is not, and can

tiate it from all sects-its unity and in-

not, be on a level with others any more

ORY.

which would remain the source and

fountain of truth and jurisdiction.

What are the supposed substitutes for

this Petrine system? Presbyterianism?

This cannot be ; for it contradicts itself

and is a stunted sterile sacerdotalism.

In so far as Presbyterianism claims

power by the imposition of even lay

hands, and at the same time pretends that

THE CHRISTIAN GUARDIAN.

When the Christian Guardian examines its conscience the net result of the spiritual process is a new outburst of self-righteousness. Up to a certain point the psychological movement follows the ordinary line, when of a sudden it turns away horrified at the idea that any being in the heavens above or the earth beneath should charge it with acting in the manner stated. Guilty or not guilty ? Impossible presumption, even to put the question. Not only not guilty but righteous and martyr-like in submitting to the accusation. The question was asked by the Christian Guardian itself : " Are we unjust to Roman Catholicism ?" Can it be "that the chief stock in trade of many Protestant preachers was a vilification of Romanism?" Hereupon the Christian Guardian starts to examine its conscience, prayer book in hand, and a prior protestation that toleration and charity ought to be the manifestation of its religious profession. The examination does not proceed far before self-justification rushes in. Did our pulpit orators ever vilify our poor Roman brethren ? Not at all. "It does seem to us," says the penitent. " that the Protestantism of today has a good deal of toleration for Roman Catholicism." The Christian Guardian should keep the charge as it is made, that the stock in trade of many preachers consists in vilifying Romanism. Here is a nice example, sent us and reaching us by the same mail that brought the Guardian's article. In the village of Richmond Hill on Oct. 10th, a Rev. Mr. Ray, a missionary and explorer of South America,

went out of his way to vilify the Catho-

THE CATHOLIC RECORD

dull ear. It may be so accustomed to It is contradictory. The Church is a body-"Christ's mystical body " to use them in sermons and literature that it St. Paul's expression. It is spiritual, ceases to take any more notice of because it deals with spiritual things them than it would of flies in summer It is a kingdom-in the world but not of These calumnies are repeated until they it. It is a city-the new Jerusalem ; a assume an image of truth. A man light which cannot be hid, and therepays no attention to a first principle. fore visible. But it is not a spiritual It is with him in every judgment he body. * " Within the Church," adds the makes and every proposition he reads. Presbyterian, " there may be variety of When the Guardian accuses the Cathoorganization, of worship, and even of lie Church of having played a part "in belief." It is worse than children to our politics, our education, our social and commercial and industrial life," it talk that way-as if the Church founded by the living Truth, endowed with His should not forget its own persistent infull power and promised His eternal terference in matters which belong to presence, could be such a tower of conthe law makers. But is the innuendo an fusion. Organization, so far as it is inexample of toleration ? The Catholic terior, worship and belief are all in the Church is always a factor with which very life of the Church-breathed into the world must reckon. Its children are

it from the beginning by Him Who citizens. Its hierarchy are shepherds gave Himself up for it that it might be who know their sheep and whose sheep without spot or blemish. There can be know them. Whatever chapters of hisno defect in the Church itself. Like tory the Catholic Church has written in wisdom, it came out from the mouth of Canada they are endurable as facts and defensible as principles. They stand the Most High-an object of unfading beauty and undiminished strength. for religion in education, for morality The continued mistake of the Presbyand for justice and liberty in the com-

terian, which it has in common with Promercial and industrial life of the Domin_ testants generally, is that it confuses ion. To the Guardian the stumbling the Church itself with the members of stone is the high stand taken by the the Church. It confuses ecclesiastical Catholic Church. The Catholic Church organization with divine organism : de is right : Pretestantism wrong. That is votion with worship ; theological opinthe only basis for the Church - all else ion with divine faith. Nor can the to the contrary notwithstanding. Our Presbyterian find comfort in the idea quarrel is not with Protestants but with that there are different rites and that Protestantism : not with heretics, but all the clergy are not celibate, e.g., the with heresy. There is no other rock Ruthenian. Discipline is not to be conupon which the Church of Christ was fused with principle, nor ecclesiastical founded - no other claim than that it is law with sacramental ordinance and the one unfailing pillar and guardian of divine establishment. truth-no other note which will differen-

THE CATHOLIC TRUTH SOCIETY

Few associations have done in twentyfive years more good than the abovethan its Divine Founder is to be comnamed society, whose Silver Jubilee was pared with others of the world's teachers. celebrated at Manchester in England on Let the Guardian protest as it may, this Sept. 20th last. Catholics cannot very has been, and will ever be, the claim and well afford to look back ; or if they do it boast of the Catholic Church to the must be to learn by the experience of sects : "I am right and heresy is wrong." the past how to do better for the future. No other would satisfy her children or But it is useful as well as grateful to justify her mere existence in the world. turn over twenty-five years and see what have been the gains and losses and PRESBYTERIAN BRANCH THEwhat are the prospects. The harvests gathered by the Catholic Truth Society Any makeshift will do to form the cannot be numbered. Prejudices attacked and dismantled, falsehoods of Church. As long as Roman authority is kept out the rottener the timber the history contradicted, truth defended, doctrine explained, devotions, biograbetter. Episcopacy if you like it, or phies of saints, exposures of errors, re Presbyterianism if you prefer, or no minligious and economic theories developed istry at all-the Lord here, the Lord -these are some of the seed sown broadthere, everywhere save in Peter's shipcast. The society placed multitudes of thus may be framed the Church of God The Presbyterian of Oct. 14 wants to Catholic questions within the reach of multitudes. Leaflets and pamphlets make Catholics teach that " the way to Christ is through the Roman Church." pursued with unrelenting contradiction the lie which had spread its poison in The ordinary systematic way is that and the veins of generations. People learned no other. There need be little arguthat Catholicism was no longer to be atment about it. If Christ came to save tacked with impunity and that a reason mankind and to have them come to a had to be given for statements which knowledge of His truth He had tended to perpetuate discord rather to leave a system behind Him whose light would be unfailing and than disseminate truth. Knowledge of strength perpetual. Any ordinary our Church has replaced ignorance. Much more fruit can be counted as the legislator, any mere conqueror, would, result of the Truth Society of England. if he wished his kingdom to endure, en-This good has reached our own shoresdow it with a strong central power

CONFERENCES.

Canada is deeply indebted to the society

in England. Wherever it has been

established it has proved a noble auxili

Church.

The Archbishop of Westminster in his address at the jubilee of the Catho-

mit. Next year the Eucharistic Congress will take place in Montreal. No doubt that great Catholic city will display its faith and fervor. Something more is expected. Its fruit should be lasting. Its merits as a Congress should make themselves felt throughout the whole Catholic Church of Canada. The occasion should be one in which all the Catholic societies of truth and zeal and charity in the country might discuss matters for their greater union, strength and usefulness. Nor should the thing be left merely to the Province of Quebec. All have their needs; and all should take part. To make it a success it demands co-operation and organization. Let us have some Conferences of the laity and see where we stand.

Editorial Correspondence CATHOLIC RECORD. THE PLENARY COUNCIL.

Sunday the 17th was comparatively quiet in the Council programme. No public session was held, as the third public session is the closing. It had been announced the Sunday before that no day was fixed for that solemn function. Nor could the exact time be foretold as considerable work remained to be done. The Bishops assisted at the Solemn Mass which was sung at ten o'clock-There were as usual two eloquent ermons, in French and English. The atter was preached by our friend Mgr. McCann, Vicar-General of Toronto. His voice was strong and clear, his matter solid, and the diction elegant.

THE SERMON OF MGR LATULIPPE, VICAR APOSTOLIC OF TEMISKAMING.

" Thou art Peter and upon this rock I will build My church, and the gates of hell shall not prevail against it." (St Matt. xvi. 18.) Your Excellency, My Lords, My dear

Brethren,-During the mortal life of the Saviour there were days when the dis-ciples were disconcerted and scandalized at the sight of the many humilia-tions suffered by the Son of God; but there were other days when they must have been, indeed, proud to be His fol-lowers; they were the days of triumph, the days on which the Master had manifested His divinity by striking works, whether in calming the angry waves of the lake of Genezareth, whether in recalling Lazarus from the corruption of the tomb, whether in transfiguring Himself in the light of Thabor.

The Catholic Church, august repre-sentative of Jesus Christ on earth, also has her days of sorrow and her days of triumphs, and we, her children, veep when she weeps, and when she rejoice

our souls are thrilled with joy. They are days of joy that have arisen for the Catholic Church in Canada and our First Plenary Council has instilled sentiment of righteous pride in the hearts of all those who are witnesses of these holy assizes. And it is to place myself in harmony with this dominant note of the Christian people that I come o-day to solemnly profess my faith, our faith in the holy Catholic Church-"Credo ecclesiam Catholicam."

My dear brethren, it is nineteen hundred years since the Son of God, made Man, addressed a poor fisherman, called Simon Peter, on the shores of the Sea of Galilee, saying to him, "Thou art Peter, and on this rock I will build My Church, and the gates of hell shall prevail against it. And in so speaking bur Lord affirmed His own divinity, for there would be but one God to undertake successfully a work such as is the Catholic Church, in placing it on a foundation such as Peter, but at the same time He proclaimed the divinity of the Church which He was about to esary in the popular teaching forces of the tablish, against which the powers of hell would be let loose, and if it does not succumb it is because He Himsel unholds it in Peter-" Petra aut em erat Christus"-The rock was Christ."

Do you wish me to place before a you short but true panorama. The vesse conducted by Peter would have been wrecked thousands of times without the wrecked thousands of times without the aid of the Divine Pilot, Who said - "I will be with you until the end of time? The gates of hell for more than nine teen centuries have endeavored to pre-vail against the Church of Rome. Scarcely was she born than Nero, Domitian, Dioclesian, and a whole army of hell's agents, attempted to drown her in her own blood. The children of the Church were dragged like cattle to the amphitheatre, and there while their blood reddened the sand of the arena Caesar and all Rome applauded loudly drowning at times the roaring of the lions and panthers that fought over the limbs of the martyrs. But the blood of the martyrs was a sowing of Christians, and in vain were they tortured—burning them slowly, used to illuminate shame-ful pagan displays and fattening the menageries of Rome and of all the Empire-more numerous than ever were their reunions in the Catacombs and these calumniated Christians, of whom they misconstrued the dogmas, accused of ridiculous idolatries, of bloody and shameful mysteries, were found everv where, so that St. Paul, scarcely thirt years after the death of Jesus-Christ, could write to the faithfullof Rome: "Your faith is preached all over the earth," and a little later, in the second century, Tertulian mocked the Pagans saying—"We are but of yesterday and already we fill your towns, we are in the army, in your councils, in the Forum, in the Senate, even in the palace of Caesar, and we leave you only your temples. However, there came a day when I when hell believed it had triumphed and that the work of Christ was about to fail—Peter, the chief, the master, the Sovereign Pontiff, was tied to a gibbet, and in immo lating the Pastor they believed they could easily command the flock. But, as a modern holy writer has said-"A mistake was made in crucifying Peter head downwards, he was put in a posi tion to embrace the earth when dying, in an eternal embrace, and a few years later Peter re-lived in his successors and the gates of hell did not prevail against the Church.

This was the epoch of bloody persecu-tions that lasted three centuries and which was terminated by the coming of

Then the Church triumphantly took her place beside Cæsar on the throne of the world. But it was to combat flercer enemies

us they were more perfidious, and hidden mong their own children. We are at the origin of all great her-

We are at the origin of all great ner-esies. All was attacked with a rage that was really diabolical. Nothing was spared, neither the mystery of the Trin-ity, the Incarnation of the Word, the redemption of the world by God-made man, the august privilege of the divine maternity, going as far as placing a sacrilegious hand on the things which the ancient heresiarchs did not dare to touch, the Sacred Heart of Jesus, the touch, the Sacred Heart of Jesus mystery of the Holy Eucharist, and the acrament of penance. And during the time that the nation

were filled with hate, and that hell raged, what was the Church doing? Always calm, even in the midst of battle, by the voice of her pontiffs and doctors, she defined her dogmas, formulated her creed and the immortal tree. The branches Christ cut for her, pruned the fell to the ground, where they were to perish. They could still prowere to perion. They could still pro-duce some poor fruit as long as they kept a little of the primitive sap, but little by little they dried up and died. Thus fell and died the sects separated from the Church in the early centuries and what the ancient heresies under went the modern heresies will undergo In a few centuries, if the world still exists, we shall say of Protestantism, of Modernism, what we say to-day of Nestorianism, and so many other sects, It has lived." But we will say of the Catholic Church "she lives will live, because the gates of hell shall

ever prevail against her." The errors of the mind must neces sarily produce the corruption of the d this corruption will fast be heart, come the third enemy against which the Church is fighting for two centuriesthe mockery and sarcasm of the incredulous.

The scripture likens the laughter of the infidel to the noise of thorns burning in a furnace, and it says this

ing in a furnace, and it says this laughter is in vain. We have opposed reason to faith, we have invoked the testimony of science, we have dug into the bowels of the earth to therein find proofs against the teachings of the Church, and as it has been said, reason, when it is not rendered false and obscure by the passions has responded like faith, and science has loaned its aid to our dogmas, and from the bowels of the earth, when we disturbed the sands which covered the ruins of Babylon and Nineva, monuments have sprung up which come to confirm the teachings of the Church. And in seeing that the incredulous

aughed no more. Laughter, my dear brethren, is a poor argument, and it is usually that of men who have not a better one to oppose to truth; in any case the laughter of Voltaire and of his followers has produced nothing as yet. In twenty years, said he, "Christ will be no more." More than one hun-dred years have elapsed since Vol-taire died, and he lies in a forgotten tomb, which was made for him by the Calileon and the work of the Galileon Galilean, and the work of the Galilean. The Catholic Church still exists and is stronger than ever. The grain of mustard seed has become a large tree. It now covers with its shade all the countries of the earth and in its blessed palms And again she is described as the Bride he birds of Heaven seek shelter. Travel throughout the world, visit all countries. even those ravaged by heresy and im-piety, go to Europe. Asia, Africa, Australia, visit the New World, the two Amer icas, you will see many different morals and customs, you will meet men of different colors and languages, you will hear them dispute all sorts of questions, but every-where you will find the children of the Church united in the same faith, and you will hear them recite the same Credo which terminates in the same vords-" I believe in the Holy Catho lic Church.

And what explains this phenomenon ? By what miracle did the Church live ? By what miracle did she take birth in OCTOBER 30, 1909.

the great army of Christ and we must go to the conquest of the eternal world, and what constitutes our strength is our and what constitutes on strength is our obedience, because obedience, it is written, will sing Victory. My dear brethren—Nations perish, thrones tumble down, families perish, is authority in the strength of the strength of

because the respect for authority is lost. Subjects assignate their sover-eigns because St. Paul's oracle has been forgotten—"Omnis potestas a forgotten—"Omnis potestas a "All power comes from God." Deo."-We may proscribe anarchists, but as long as the people have not been taught, commen-cing by the school children, that power from above and not from below. that power is a sacred thing, society will remain a volcano whose disturbances will scatter some day or other the best constituted governments.

All power comes from God. In order not to forget this one should write it everywhere, in our social constitution in our civil codes, on our public monuments, and better still in our hearts. All power comes from God, so citizens when your sovereigns pass away, bow your heads, it is God Who has sent them, and so, baptized Christians, when the Church commands you bow down because she is the Spouse of Jesus Christ and Jesus Christ is our God. Honor and glory be to him forever

and ever. Amen. MGR. MCCANN'S SERMON.

"Christ loved the Church and des livered limself for it, that He might sanctify it, cleansing it by the laver of water in the word of life, that He might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish." (St. Paul to Ehe. without blemish.' (St. Paul to Ehp chap. 5, ver. 26-27.)

Amongst the marks of the true Church, holiness stands out in bold relief. Planned on the idea of its prototype in heaven, the Church was to reflect its order and harmony and especially its holiness. "Come," said the angel to St. John, "and I will show you the Bride and the Spouse of the Lamb;" and he took me up in spirit to a great and high mountain and he showed me the holy city, Jerusalem, coming down out of heaven from God. (Apoch. chap. 21, verse 9-10.)

With the Apostles' Creed we profess our belief in the holy Catholic Church. When we consider the nature of the Church, the nature of the Being Who established it, the nature of the end for which it was instituted: when we reflect that the Church is the mystic Body of Christ founded by the Redeemer for the sanctification of souls, it becomes evident that holiness must be the great feature which would distinguish it and mark it out as divine. Hence in the oracles which tell of its institution, in the figures which portray it, in the prophecies which proclaim its future greatness, it is described, while beautiful in all things, beautiful especially in the loveliness of its holiness. "God," says the Soriptire, "will create a new heavens and a new earth, which He will brighten by the light of His countenance and sanctify by the presence of His Holy Spirit; justice and mercy shall be the basis of His throne and holiness shall follow in His footsteps; His reign shall be the price of His blood, and of His reign there shall be no end. St. Paul in the words of my text refers to this holiness, "Christ loved the Church and delivered Himself for it that He might sanctify it. church not having spot or wrinkle." He calls her the "Church of the living God, the pillar and ground of truth.

and the Spouse of the Lamb. Nor was this feature of the church to he transient, to last only during the life time of the Apostles and their immediate successors. He intended that it should be permanent, and like the church en-dure to the end of time. "My spirit," says the Divine Founder, "My spirit, which is essentially a spirit of holiness and truth, will abide with you forever, Not the malice of man, nor the power of kings or not even the gates of hell shall ever prevail against her; founded for the anctification of men, she must ever continue holy, ever continue to offer to men the means of sanctification. Hence under the severest penalties he com-manded all to hear the Church. "If any

OCT horts be the evan ments are els of f Her pra eminent children, and Holy preparing himself o of God, a examine rise up striking can, he c to me a prophet, cording cies;" he ment, co absolution henedict ceive his His Lov testation ceives h veil, ho feelings and won of his Lo tion of t pious Ca on His hall to Glory C sulted, f cross, no his sins his hear trition minatio With find man lives. them." good gr her chi holines them in of the g Kings warrio to foll Peace. who ha who ha parted out go truth

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lie Church. It is not the first time, nor the Church is altogether spiritual, then will it be the last. So far as we have seen reports of Mr. Ray's sermons kind of thing is his only this stock in trade. Here is the man's statement as given in the village paper " South America is the darkest land on the face of the globe, the Bible is an unknown book, the people are treated like dumb animals, and many of the wrongs perpetrated are laid at the door of Roman Catholicism and the teaching of the priests." He quoted the authority of a Rev. C. O. Johnston for the state ment that Roman Catholicism was almost as bad in the Province of Quebec as in the Argentine Republic. " And," added Mr. Ray, "Catholics would be and will be, as bad here if they are not kept in subjection." There is vilification, pulpit war-paint, contemptible antipathy and hatred. This was the morning menu served in the Methodist Church. What apology does The Christian Guardian make for this missionary Brother ? His talk fell flat ; for the Liberal-the newspaper reporting his sermons - protests against the man's diatribe. At present our point is that Mr. Ray is one of the missionaries whose peculiar fairness and toleration the Christian Guardian undertakes to defend. Let us revert to the Guardian's examination of conscience. Blessed with a short memory, this journal does not remember in years "a sermon that in any noticeable way reflected upon the Roman Catholic Church." The loophole is large enough. People do not remember sermons. Then the remarks would have to be specially nauseous before they would fulfil the condition of being noticeable to the Guardian. Disrespectful attributes to the Church and its authorities may not be noticed by the Guardian's that expression is lax and confusing.

the power conferred is null, and the lic Truth Scciety gave some most spirituality is cancelled. A mere practical advice. It concerned the preaching sacerdotalism fails to carry various associations which, to use His Grace's own language, represent out the eternal priesthood of Christ. some definite form of Catholic zeal It strips the temple of glory and reand charity." This comes home to us. ligion of its highest act of worship. Such a sacredotalism would not be a Whatever may be the reason, Catholic associations of zeal and charity are in priesthood at all. It would not have our midst minimized units. We have survived the immediate successors of societies of different kinds more the apostles. The second century would social than zealous, more mutually have had no legacy from the first unless benevelent than helpful of the poor. the mere echo of a voice. Three things They are good enough in their are clear in the one mission of Christianway and deserve encouragement. Other ity : " Go, teach all nations whatsoassociations there are which have ever I have commanded you, baptizing special devotions as their purpose. One them in the name of the Father excellent example of this class is the and of the Son and of the Holy Ghost-and I am with you all Holy Name Society. When we come to the third class, which occupies a middle days." These three things are jurisdiction, sacramental power and abiding position between these two, we are Presence. It is all very well to say that startled at our weakness and want. Parishes have their St. Vincent de Paul religion is supremely a matter between the individual and God. So it is-no Conferences. They attend to the poor one denies that. Nothing is so insisted with zeal and generosity. Here they upon in Catholic teaching as the value of too often stop. The same may be said a single soul. The whole Church is for of the branches of our Truth Societies. What the Archbishop of Westminster that soul, in order that it may the more securely and the more easily attain said in England will apply in Canadaheaven and the vision of God. There and what he said to the Catholic Truth Society will serve other important must be a system-or how would we of the twentieth century know the living causes which we may have in hand: God and Jesus Christ whom He has Once a year the members should be given the opportunity of coming into sent? There is the truth of Christ to be saved from Arianism in the fourth contact with like-minded workers in century as well as from scientific criticother fields, and of communicating and ism in the twentieth. There is the receiving the results of so many varied stream of Christ's grace and merits to experiences." His Grace further be kept free and unpolluted-for unles pointed out that one lesson taught by a man be born of water and the line ne Eucharistic Congress was the neces Ghost he cannot enter the kingdom, sity of drawing these units together and so making them efficient forces for the The Presbyterian is all wrong, nor even cause of God and Holy Church. How half right. The Church, it says, is a necessary is some such union in this "spiritual body." To say the least, country every reflecting mind must ad-

pagan world, notwithstanding th bloody persecutions that lasted three centuries? By what miracle was she propagated over the entire world in spite of the hatred of her enemies, and ometimes the revolts and scandals of without doubt, we are here in the

presence of a supernatural fact, which owes its existence to the will of God. The Church lives because Christ founded it. "Go," said Christ, "preach my Gospel, go and baptize all nations in of the Father and of the Son Holy Ghost." "Fear nothing. the nam and of the Holy Ghost." and of the Holy Ghost." "Fear nothing, I will be with you until the consumma-tion of the world. What you inbind on earth I shall unbind in Heaven, he who

listens to you, listens to me." "And thou, Simon, "I say thou art Peter, and on this rock I will build My Church and the gates of Hell shall not prevail against her. I will give you the key of the Kingdom of Heaven, feed My sheep, My lambs, My entire Church, confirm your brothers in Faith. I have prayed for thee so that thy faith may not fail thee." That is why the Church stands, it is Jesus Christ Who upholds her. But by what means does He up-My brethren, there is in the Church

of Rome a striking fact for all who want to see, it is the harmony that exists among the members, from the throne of St. Peter to the humblest hut of the lowest peasant.

The Catholic Church, says a Protest-ant celebrity, but lately, is the greatest school of obedience that exists in world."

The Church is an army. Above heights of the Christian wed is he did not gain the one great kingdom eternal in the heavens. "What will it profit a man to gain the whole world if he lose his soul?" She promises heaven o the good and threatens the wicked th the everlasting pains of hell. Her a leode is most lofty and pure. She teachesthelove of God and of our neigh-Pope, the great general o Christs troops. Distributed over the countr, each at the head of his division are to e bishops, the superior officers, who raceive the commandments from above and transmit them to the inferior officer

nan will not hear the Church, let him be to there as a heather and a publican." Now we might ask in what is the Church holy. She must be holy in her founder, Jesus Christ, in her doctrines

and sacraments, in her practices and in the lives of a multitude of her children in every age. We know of no foundation of the Church but that made by the Divine Master on the apostles. To them he gave the great commission "go teach all nations." Theirs were the hands that all nations." Theirs were the hands that reared the splendid fabric of the church ; theirs the blood that cemented its walls theirs the voice that proclaimed its truths to the end of the earth. Like them were the great men, their succes-sors who carried the light of the gospel to the nations of the earth : men filled

with the love of God and their neighbor, men endued with power from on high, men who like the great Apostle knew but Jesus Christ and Him crucified, and who were ready for Him to live, for Him to die. Him to die. Holy and true must be her doctrine. She teaches the great truths of salva-tion: One God in three divine Persons and Jesus the Saviour of the world. "Go," said the Divine Master, "teach men what I have taught you." She is the custodian of this revelation. She must grand is and teach the truths con-

must guard it and teach the truths con-

tained therein till the end of the world.

She teaches man his noble origin and

grand destiny-that He came from God

and must return to Him. That he is a pilgrim upon this earth and must ever

tend towards heaven. That the things of earth will pass, and that in vain would

the possess the kingdoms of the earth if he did not gain the one great kingdom eternal in the heavens. "What will it

bor. She points to the Divine Master as the great Model and invites her chil-

dren to im. area this numility, love a sacrifice. Besides inculcating the observance of the ten commandments she ex-

mor Hig His ix., He Jes Lor ord He sen of rec sou 'So giv wit eth sai Bu Ma sin tal An ho ' ex mu rec sir gr

who are the parish priests and their assistants. And you, my dear brethren, you are the soldiers and we all, Pope, Bishops, Priests and people, general officers and soldiers, once more, we are