

CARDINAL MORAN GIVES A "POINTER."

Driving Home Analogies to the Protestant Bishop of Goulbourn.

In answer to an attack on the attitude of Catholics toward the Blessed Virgin, made by the Protestant Bishop of Goulbourn, Cardinal Moran has addressed the following admirable and incontrovertible reply to the editor of the Sydney Herald:

The Protestant Bishop of Goulbourn, in his letter inserted in your columns on Saturday, for once deems it the better part of valor to acknowledge his mistake as regards the words imputed to Cardinal Vaughan on the worship of the Blessed Virgin; but he makes the acknowledgment of his error with a very bad grace, and, indeed, in a singularly discourteous manner. Nevertheless, in accordance with the Italian proverb, "Al nemico che fugge, ponte d'oro" ("For your enemy who takes to flight build a bridge of gold"), I have pleasure to accept his withdrawal of the mis statement into which he was betrayed.

In his letter His Lordship professes to be startled at my statement that titles which belong to our blessed Lord may, when properly understood, be applied also to creatures. He asks in astonishment, "What is meant by properly understood?" I mean that such forms of expression are not to be scanned with the jaundiced eye of heresy and infidelity, but are to be understood in the simple, everyday meaning which Christian common sense assigns to them. The example which I gave in my discourse should have sufficed to make clear the meaning of my words. Our divine Saviour is the true light of the world; and yet, addressing the Apostles, He said to them: "You are the light of the world." There were heretics in the early days of Christianity, who read these words with jaundiced eyes, and interpreted them as if they referred to the material light of the world in which we live. I need not say such is not the common sense Christian meaning of the Redeemer's words. Let me add another example. The title of Lord is repeatedly given in sacred Scripture to Almighty God. Now, what would be said if some Chinese visitor, who, finding a "House of Lords" in London, would write to a Pekin newspaper that England was a land of idolaters, because it kept in its capital an Olympus of Deities? No less ridiculous and absurd are the statements, too often made by our Protestant friends, when they set themselves to interpret the simple forms of Catholic piety used in daily devotion in regard to the Blessed Virgin.

Sometimes, for instance, Protestants have taken offense at the words used by Catholics when they salute the Blessed Virgin as "Our life, our sweetness and our hope;" and yet the simplest child in our schools would explain that such titles do not refer to any innate merit or prerogative of Our Lady, but solely to the singular mission of mercy given to her by her divine Son. As far back as the second century the Fathers of the Church loved to repeat that "As death comes to us through the first, so life comes to us through the second Eve;" and so from age to age in the spirit of these invocations, the faithful have saluted her as the refuge of sinners, the comfortress of the afflicted, and the help to the inspired words: "Behold, from henceforth all nations shall call me blessed," "he every day says: 'a devout Amen.' So far so well. But why would he not every day also repeat the no less inspired words, "Hail, full of grace, the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb." I commend this daily invocation to him, and, further, I assure him that he may regard it as a commendation of all Catholic devotion to the Blessed Virgin.

His Lordship, however, is in busy search of some words of exaggeration used by fervent Catholic hearts when offering the tributes of their affection to the Blessed Virgin. I have no doubt but that such forms of exaggeration may be found. St. Augustine used to say: "Love God, and do what you please." In such tributes of affection the outpouring of love is the measure of our words, and it would be ridiculous to interpret them by the cold standard of verbal criticism. A mother caring for her child may style him "My angel." A mother's love must be the interpreter of such words. It should not surprise us that they who have no love for the Blessed Virgin would fail to understand the language of Catholic piety and Catholic love; and to those who are always striving to find some room for criticism in such language, I would say: "Go and kindle in your cold hearts some spark of love for her whom the Redeemer loved." Dr. Chalmers says: "May not the Catholic Church pronounce to-morrow the dedication of the Blessed Virgin?" I reply: "May it not after to-morrow pronounce the dedication of Dr. Chalmers?" When he asks an absurd question he need not be surprised if an absurd answer be given. Our guarantee against such absurdities is the divine promise: "I am with you all days, even unto the consummation of the world." I will send the Spirit of Truth, who will teach you all truth, and will abide with you forever; "On this rock I will build My Church, and the gates of hell shall not prevail against it."

Again, he is scandalized at the phrase that presents our Saviour and the Blessed Virgin and St. Joseph as an "image on earth of the august Trinity." He is quite free to reject such a figurative form of expression if he so thinks well. We who adore the

A LOOK AROUND US AND A GLANCE WITHIN.

If a work on the plan of Bossuet's "Variations" were to be written nowadays, it would require several volumes. What changes we behold among "our separated brethren!" A prominent Presbyterian is quoted by *The Mid-Continent* as saying, in deep distress: "I do not know what has come over the Presbyterian Church. There is a spirit of restlessness and dissatisfaction everywhere." The growth of neglect and ignorance of the Bible is bitterly complained of by a correspondent of the *New York Sun*, who declares that "utterances from the pulpits of the nation savor more of the things of this life than of the life that is to come. One listens in vain for the glorious and comforting language found in the Sermon on the Mount."

The right of private judgment, the very groundwork of Protestantism, is now openly condemned. The *United Presbyterian* rebukes an independent minister in these severe words: "Independent churches and independent preachers, who bow to no regularly constituted authority, are worse than ecclesiastical tyranny." But denunciations of this sort seem to be of no purpose. The Rev. H. C. Myers, of Schuyler, Nebraska, who used to be a Methodist, is now the head of a denomination to the membership of which any one is eligible, "no matter what his religious views may be." Brother Myers wants "a creedless Church;" and so does the Rev. Dr. Kent, formerly a Unitarian, Edward Everett Hale, another Unitarian, is distinctly contemptuous in his reference to Protestantism. He does not say of what his own denomination is an outcome, but in a recent discourse he characterizes the sects as "miserable little offshoots of the Roman Church."

In view of all this—and very much more—*The Pulpit of the Cross*, which is Anglican, asks, "Where is the disintegration of Protestantism going to end?" The reverend editor, not considering himself a Protestant any more than Dr. Hale, proceeds to describe "the downward course of the sects toward creedless agnosticism." In the same number of his paper he publishes a plea for the validity of Anglican orders, which he considers as unimpeachable as the Rock of Gibraltar, Leo XIII. to the contrary notwithstanding. He loses sight of the fact that Anglicans who refuse to accept the ruling of the Bishop of Rome on any point of doctrine would, in the great majority of cases, refuse the ruling of their own Bishops; so that their refusal to abide by the Pope's decision regarding Anglican orders proves nothing except their ignorance of the binding character of the authority of the successor of St. Peter on all who profess and call themselves Christians.

But let us see what *The Pulpit of the Cross* has to say about the sects. It says that the Anglican is never so vigorous as when denouncing sectarianism, and they are as orthodox as the Pope himself. Could anything be more inconsistent than this exhortation of an Anglican to seek the sure refuge of the Church? "When any body of Christian religionists have pursued the down-grade tendency of unbelief so far that they have come to that stage of devolution where the corner-stone of their agreement is a common denial of the existence of any such thing as absolute and unchangeable truth, where 'the keynote of the organization is a disbelief in creeds,' how long, we wonder, will it take them to arrive at the last fatal plunge into the black sea of infidelity? Is it not high time for sincere and ardent believers in the Protestant Churches to take alarm at this unmistakable trend of sectarianism toward unbelief?—to forsake the uncertain and shifting sands of individual judgment, and to seek the sure refuge of that Church built upon the rock of ages, which is the keeper of 'the faith once for all delivered unto the saints'?"

"Has not the religious history of the past three centuries demonstrated the fatal mistake that Luther, Calvin and Zwingle made in assuming that the Bible, and the Bible only, as they or any other individuals might see fit to interpret it, is an all sufficient guide in matters of faith and morals? At the very outset these three men could not agree on their interpretation of the Scriptures, and parted wide under and the process of division and re-division and division of division has gone on steadily ever since."

"It is the Church of the living God, and not a book, however divinely inspired, that is 'the pillar and ground of truth.' The Catholic Church, 'built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief stone,' is the ever-living witness and conservator of the faith, the guardian and defender of the ultimate and changeless truth against all the assaults of the adversary when and wherever made. The foundation upon which Luther based the Augsburg Confession and Calvin his elaborate Institutes was the Bible, as the infallible Word of God; but their lineal descendants to-day deny the inspiration of the Bible, and are adrift, with out even this anchorage, on the restless sea of purely human speculation."

Not only do the ministers of the larger Protestant bodies openly dissent from the cardinal doctrines of their particular denomination, but the rank and file of the laity are impatient of theological dogmas, and want only ethics and humanitarianism preached to them. So feeble has their hold on positive truth become that, like the Athenians, they are ready to give ear to every new doctrine

CONTROL YOUR TEMPER.

Good Advice Which Applies Especially to Those in Authority.

It is an old saying that he who would rule others must first learn to govern himself, and it is a saying which finds application to the every day affairs of life. It is not merely the political rulers of men who are required to govern themselves that they may be able to rule others, but teachers and parents, foremen in shops and all who have one or more other persons subject to their orders need to take lessons in the art of self-government. They must set a good example in all things, and more especially they must keep their tempers under control if they would command respect and obedience. A man's natural inclination is to do all things that are agreeable to him and to avoid the disagreeable. Except when reason interposes to check him he seeks to gratify every taste and desire.

Some men never get control of themselves, but the majority learn from necessity, from a desire to do right or from a sense of duty to put a curb upon their appetites. Such men are said to have mastered themselves, and the measure of that mastery is general ly a measure of their strength of character and fitness to guide others. The foreman of a shop has many duties to discharge requiring intelligence and sometimes special skill, but his chief duty is to govern the employees under him. He cannot do this successfully unless he has self control and, above all, control of his temper, for though there are foremen who govern with severity, they must in time become dependent upon an inferior class of workmen, as the best workmen will not submit to their unreasonable dictation as long as places are open to them elsewhere. Exhibitions of ill temper on the part of a foreman are, therefore, to the disadvantage of his employer; nor can any man do the best work of which he may be capable if he permits himself to fly into a passion, for then he becomes unreasonable and incapable of clear thought.

The teacher of young children, or the parent, though with more authority over his charges, is equally inefficient if he is subject to losses of self control. The unfortunate child who is reared by one who is without self control almost of necessity becomes either abject and spiritless or a dissembler who has learned to avoid abuse by deceit. To a lesser degree the characters of children are injured by contact with preceptors who have not learned to control themselves. The example of such people is bad to begin with, but worse than that, the child, having no other means of defense, is forced to become a hypocrite or sneak. There can be no worse training than this for the young. They should be trained from infancy to be frank, truthful, and, within the limits of proper respect, bold and independent, and at least self-reliant. All of these qualities can be developed under teachers who have such control of themselves that they are always governed by reason, but they will be stunted under the harsh rule of a teacher who loses his temper, and, for the time being, ceases to be a reasonable human being. Temper is an excellent servant, but bad master. A man without temper—and enough of it, too, to lead him to violent deeds under sufficient provocation—will be under the control of his passions, and, therefore, seldom exhibited. Such a man inspires respect in any walk of life. He has control of himself, and is, therefore, recognized as qualified to govern and guide others.—*Baltimore Sun.*

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and philosophy, which the ingenuity of the father of lies can invent.

In divorcing the Word of God from the Church, which is the living embodiment of that Word, the self will of man ruthlessly put asunder that which God hath joined together, and the result has been most disastrous. In vain did the Sage of Geneva elaborate his cast iron system of Presbyterianism. It has not been able to withstand the wear and tear of the centuries, and already is crumbling to pieces.

"Lutheranism in Germany, the home of its founder, has been the prolific mother of an innumerable progeny of rationalists and sceptics. The historians of an after age will liken the career of Methodism to the sudden ascent of a rocket into the sky, attracting all eyes by its scintillating brilliance, which for a brief space made the whole ecclesiastical firmament radiant with a shower of fire, only to burst into a hundred fragments. What a spectacle to make angels weep is the religious condition of New England, the Promised Land of the Pilgrim Fathers! What has become of the orthodoxy of the Puritans? . . . With the human sea strewn with the wrecks of so many doctrinal formularies and the fetsam and jetsam of creedless congregations, driven hither and thither by shifting wind and changing tide, one might wonder whether the Lord at His second coming would find the faith still on the earth, did not the Church of the Living God stand like a lighthouse amid the blackness of the night, firm and steadfast, because built upon the Rock of Ages."

All this would be well enough coming from a Catholic; it could not be more orthodox. The writer really believes that "the great Anglican communion," as he calls it, is a witness to the "faith once delivered to the saints;" though the rest of the world regards the Anglican Church, now more than ever, as the creature and slave of the State. He cannot see, though it is plain as day, that there is no body of doctrine in regard to which Anglicans can be said to be at one, or gainers; and no authority to deal with emergent questions. Was it witnessing to the Catholic faith to hold continuously for three hundred years as a "blasphemous fable and dangerous deceit" the Sacrifice of the Mass? It is amazing effrontery—there is no other term for it—to declare, as so many Anglicans do, that the truths in defence of which Catholics without number sacrificed their fortunes and their lives were ever taught by the Establishment. What this was as late as the "forties" is matter of history.

The leopard can not change his spots, nor can the sects rid themselves of their characteristics. Being the works of men, they are subject to change, like everything human. It is not surprising that they should now combat what they formerly advocated, or impugn what was once held sacred. The only wonder to a Catholic is that she inconsistencies of Protestantism do not appeal to all its adherents. The decay of Christian faith is the natural result of sectarianism, and its continuance must swell the ranks of the agnostics. The number of converts to the Church from the sects, truth to tell, is by no means equal to the number that lapse from Protestantism into indifference or infidelity.

It is an indeed that at a time when disintegration has set in among Protestants everywhere Catholics should not everywhere present a solid front; that their lives should not all be such as to prove the divinity of the religion which they profess. We are in danger of becoming a divided host ourselves in this country. A spirit of faction has taken possession of us. A decade of years ago all was harmony. The Church grew, prospered and gained continually in power and numbers. A more encouraging conviction could not be imagined. But lamentable change, evident to the least observant, has since come over us. Peace has been destroyed, and progress arrested, as far as it is possible. In our discussions decency has been outraged, charity wounded, truth and justice violated. As a result, the cause of religion has suffered in many ways, and non Catholics are confirmed in their deep seated prejudices against the Church.

Of the sin of unbelief we will not speak. "Ignorance is no excuse," as St. Ambrose says, "when we have neglected to learn what we were obliged to know." But for those who would judge of the effect on our separated brethren of the squabbles which have so long been rife among American Catholics, we quote the following issue of *The Holy Cross Magazine* (Anglican). It says in its present issue: "One would be glad to believe differently about the present working of the Roman Church in America, but the conviction is forced upon the minds of all who study the current events that the methods of secular politics are being largely adopted in what is called the cause of religion; while two warring factions are fighting a most un-Christian battle, and fighting to the death, — the prize being ecclesiastical ascendancy in the United States of America."

The cause of religion has suffered—no doubt of it: the strife has been most un-Christian, we admit. But ambitious, uncharitable, peace distorting, mischief making, strife breeding, unchristian, or clerical, are not representative Catholics. There must ever be cockle as well as wheat in so vast a field; both must endure until the final harvest. The Church of God is not to

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