

CHRIST ESTABLISHED HIS CHURCH

To perpetuate the application of the merits thus won for man, He clearly announced the establishment of a system, which He described as His "Church," and He endowed that Church with powers of teaching and ruling man in the things that appertain to God. The Wisdom of the divine plan called for this as a permanent dispensation. His salvation was to be open to all mankind for all time. But it must be so organized as to reach the mind and heart of man. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent?" (Rom. 10: 13-15.)

But they were sent. In the last words uttered upon this earth by the Divine Saviour He chose His ministers and endowed them with an unmistakable and perpetual commission to teach in His name. We find this in the closing verses of St. Matthew's gospel: "And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them to meet, saying, All power is given to me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."

CHOOSE THE HEAD OF HIS CHURCH

Here we have all the elements necessary. With universal power He chooses "the eleven." He endows them with authority to teach "all nations." He restricts the teaching to the observance of all things whatsoever He had commanded them. The commission was to endure—in their legitimate successors, naturally—to the end of time, and to be sustained always by His presence.

Among this select body of men, all endowed with these God-given powers, one was chosen, by divine wisdom again, to be the head, one for whom alone the Saviour prayed, as He said to him, "that thy faith fail not." One to whom He gave the keys of the kingdom of heaven, one to whom He entrusted the feeding of the lambs and the sheep, one whom He declared to be the "rock" upon which He built His Church.

Fully equipped, therefore, with divine power and divine security, was this Church which Christ gave to the world—a leader whose faith could not fall into error, and a group of apostles, to spread over the world announcing that unerring faith.

And to make assurance doubly sure He had given them a further safeguard. In that sublime discourse with them the night before His death, He said to the same eleven: "These things I have spoken to you, abiding with you. But the Holy Ghost, the Paraclete, whom the Father will send in My name, He will teach you all things and bring all things to your mind, whatsoever I shall have said to you."

APOSTOLIC SUCCESSION

From the moment of His ascension into heaven, after the utterance of the teaching commission, the responsibility for men's salvation therefore devolved upon universal and inflexible Church, whose first head was Peter, and whose first teachers and rulers with him were Christ's other apostles. Their duty it was to look to the carrying out of their commission, a duty involving the filling of their own ranks and the perpetuation of their office. Hence the very first act of him who held the primacy among them was to assemble them for the election of a new apostle to fill the place of him who had proven unworthy of the office. And as their work extended and their ranks increased, notably by the election of the apostle of the Gentiles, they exercised this prerogative of choosing and sending worthy men endowed with their God-given authority to teach and rule Christ's Church. Thus St. Paul instructs his disciple Timothy: "the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also." Down through the ages each generation of apostles has imposed hands upon a succeeding one, and out over the world, in regions unthought-of by the first apostles, new chairs of teaching have been raised up, and in each cathedral a new apostle enthroned.

The Pope and the bishops of the Church, the successors everywhere and in all ages of Peter and his associates, are the personal inheritors of our Lord's command in its universal extent, and they have maintained inviolate their connection with the first apostles.

DAY OF REJOICING

Today another bishop has been added to the long list, another man enriched with Christ's saving commission. "Rejoice" therefore "and be glad in the Lord your God, because He hath given you a teacher of justice." With reason does our Holy Church put on her best attire today, and hold high festival; not for man's glory, but through man's gratitude; not for man's vanity, but for God's praise. "We preach not ourselves, but Jesus Christ our Lord, and ourselves your servants

through Jesus, for God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. But we have this treasure in earthen vessels, that the excellency may be of the power of God and not of us." (2 Cor. iv. 6-7.)

In his first epistle to Timothy St. Paul declares that a bishop should be "a teacher," in a second he says he should be "apt to teach," and in the third to the Corinthians he describes the office as that of "God's coadjutors."

BISHOP A TEACHER

Thus God's work is being done always through his appointed channels. "And he gave some apostles and some prophets, and other some evangelists, and other some pastors and doctors for the work of the ministry, for the building up of the body of Christ; that we all may be united in the unity of faith, and of the knowledge of the Son of God—that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine—but, doing the truth in charity we may in all things grow up in Him who is the head, even Christ." (Eph. 4, 11-15.) Following his own proclamation, "Woe is me, if I do not preach the gospel," St. Paul thus exhorts all other apostles: "Preach the word, be instant in season, out of season, reprove, entreat, rebuke in all patience and doctrine, for there shall come a time when they will not endure sound doctrine, but according to their own desires, they will heap to themselves teachers, having itching ears, and will indeed turn away their hearts from the truth, but will be turned unto fables." (2 Tim. 4, 2-4.)

"Too true has been his prophecy, too real the necessity for tireless preaching. I said before that man must be taught. No matter what his claims may be of thinking for himself, he is invariably taught by someone, the important thing is to give heed to the lawful teacher. All who call themselves Christians do not follow, unfortunately for themselves, the teachers commissioned by Christ. Well do His words apply to many of them: "This people honoreth Me with their lips, but their heart is far from Me. And in vain do they worship Me, teaching doctrines and commandments of men." (Matt., 15, 8-9.)

ADULTERATING GOD'S WORD

"Adulterating the word of God," to again quote St. Paul, has become a favorite pastime with many self-appointed teachers of it. We hear and read so much about "the Church," but as the world sees what is so described, this "Church" must be of all the works of God's earth the least symmetrical and harmonious, the most confused and disordered. And the reason is that teachers self-elected, or appointed by their congregations exercise what has been jocularly described as "the divine commission not to teach," with as result such religious juggling as can neither comfort the soul nor satisfy the intellect. For they do teach, while disclaiming any right more than others, to teach. If everybody has a right in himself to teach religion, then it is obvious that no one requires to be taught.

OUTSIDE THE GENUINE EXERCISE

Of the genuine exercise of the divine teaching, those who profess to teach religion have exactly as much authority to do so as is conferred upon them by those who accept them as teachers, and no more. This leaves their Christianity with no respect for positive truth, but purely a matter of opinion, to be determined for himself by each individual, and reduces their churches to the status of clubs for speculative religionists, who are content to play at religion without believing any definite doctrine, or incurring any personal obligation.

If God has visited this world in human form to make a revelation and found a Church, it is unthinkable that He should abandon the one to chaos, interpretation and the other to human caprice. The notion of a fallible, changing church, founded by an infallible God, is an absurdity and a contradiction, and would leave the Church forever in a state of anarchy and hopeless confusion.

RELIGIOUS ANARCHY

And outside the Catholic Church this is indeed the spectacle which Christianity presents to the world. We have continual evidence of it, and never greater than at the present day. Surely those who, for the sake of convenience or expediency, vote to change from one form of worship to another, place little value or meaning upon definite teaching. And surely those of sincere convictions, however mistaken, who must follow the majority of voters into the new conditions, must be blinded not to see the farcical incongruity of the whole system, which nullifies any good it may hold or be striving for.

Can thinking men, inclined to religion, as true men naturally are, not realize that Christ's promises were clear and unequivocal when He established His Church and that therefore the only excuse or explanation for any Christian community, ancient or modern, outside the historic, universal church, to account for its existence, is the blasphemous assumption that Christ's promises have not been fulfilled?

When Christ said: "I am with you all days," He did not imply

that this promise was good only up to the fifth or sixth century, to be revived in the sixteenth. When He promised that the gates of hell should not prevail against His Church, He made no provision for the interval of one thousand years, during which her "reformers" claim her to have been plunged in superstition and corruption. He never guaranteed to any in her ranks, teaching or taught, immunity from sin and fault, but He did guarantee the Church as a whole and its head in particular, against any error in the teaching of His revelation. The words of St. Paul, who has been made to serve as the oracle of religious revolt, tell us what sort of a Church He desired to make: "Christ loved the Church and delivered Himself up for it, 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." (Eph. 5, 25-27.) And such a Church it is, and has been through all the ages since its foundation, unless the hypothesis be accepted that our Saviour God was unfaithful to, or unable to keep His promises.

THE CHURCH AND THE WORLD

For nineteen centuries that Church has stood four-square before the world, and its unerring, unchanging and unimpaired teaching and its unimpaired and unimpaired teachers have been through all the ages since its foundation, unless the hypothesis be accepted that our Saviour God was unfaithful to, or unable to keep His promises.

Today the prophet's words have sounded on our ears: "Now, O son of man, I have made thee a watchman to the house of Israel. Therefore thou shalt hear the word from my mouth, and thou shalt tell it them from me," and in his heart the warnings of the apostles must strongly echo: "Let the nation which you have received from Him abide in you . . . as His unction teaches you of all things, and is truth." "Keep the spirit which is committed to you by the Holy Ghost, Who dwelleth in us." "Carefully study to present thyself approved unto God, a workman that needeth not to be ashamed, rightly handling the word of truth."

And, in conclusion, let us, who have well known him as that type of a workman, the "operarius" of the "operarius," in all his past labors, pray that in the larger responsibility of his new and greater field, he may prove abundantly so during many happy, fruitful years. Amen.

FOREIGN MISSION NEWS LETTER

THE SEED MULTIPLIES

Occasionally from the mists and darkness of pagan lands comes a gleam of hope that the Cross of Christ is conquering, and these are the times when some good missionary's zeal or self-sacrifice is brought particularly to our attention, but at these times are we reminded of our own want of devotion to the Cause for which they fight?

Yes—well may our Catholic missionaries feel proud of the phenomenal success they are having. A hundred years have passed since Africa had less than a hundred Catholics; now, there are a million. In that same time, the Church in China has grown from 200,000 to 2,000,000 souls. Conversions there amount to 100,000 a year now, and the outlook for the rapid spread of the Faith is excellent.

What share is ours in this rapid extension of the Kingdom? Many ways have been open to us to assist the work—prayer, alms, service. Surely our petitions, Thy Kingdom come on earth, should be something more than mere repetition of words.

CANADA CONTRIBUTES AGAIN

Last September, three Jesuit missionaries left Canada to take possession of the new apostolic field, the Prefecture of Su-Chow, China. This northern part of the Vicariate of Nankin was confided to the care of the Jesuits of Canada when the mission of the French Jesuits of Kiang-nan was divided. It has a population of five or six million, but there are only 45,884 Catholics and 16,317 catechumens in it.

THE QUALITIES OF A MISSIONER

In speaking of the qualities which a missioner should possess, Father O'Mella sums it up in two words, viz., the "right spirit." A man may be handicapped by ill health, he writes, "by difficulty in learning the language, by personal trials, but if his heart is set on giving all that is in him for souls, he will stick to the task, come what may. And isn't sticking to the task the test of a real missioner? When it comes down to essentials, a missioner is asked to produce conversions and telling works only in so far as he has power and only to the extent that God chooses to fructify his labors."

THE BAGANDA MARTYRS

Some of the Baganda who were marked for martyrdom at the time of the burning of the Christians are still alive. One, a venerated old man, who though not killed, was kept in the stocks for three years and still bears the marks of the chains on his wrists, went to Rome for the beatification of the martyrs. There is a pilgrimage made each year to Namugungu. The pilgrims follow the same route that the martyrs travelled, who started at the king's palace, each carrying the bundle of wood to be used for the burning. Charles Lwanga was the chief of the

martyrs, and he was unable to reach his destination, being worn out from his efforts of the previous night, which he spent instructing and baptizing those of the condemned who had not received the Sacred Waters. A mile this side of Namugungu he fell exhausted, and there his burning took place. Wonderful progress has been made among the natives in the work of evangelization, and there is now a native community of little Franciscans, the first choice fruits of the martyrs' seed.

A NEW ASSOCIATION

With the idea of enrolling thousands of Catholics throughout the world, a very important spiritual movement for the conversion of Eastern Asia has begun. It started, we learn, from the single Trappist Monastery in China and has attracted the attention and is receiving the encouragement of the Holy Father. Conditions of membership are very simple: Priests to say or have said one Mass a year for the intention of the Association. Lay persons to receive Holy Communion twelve times a year, (or to have one Mass offered) for the same intention. Cardinals, Bishops, priests, religious and lay persons are joining in increasing numbers, including Cardinals O'Connell, Dougherty, Hayes and the Apostolic Delegate to the United States, Right Rev. Edmond M. Obrecht, Trappist Monastery, Gethsemane, Kentucky, will be glad to supply further information for any one who would like to join in this good work.

WEEKLY CALENDAR

Sunday, May 31.—St. Petronilla, virgin, is said to have been a daughter of St. Peter, who was married before he was called to become one of the Apostles. She lived at Rome and was buried on the way to Arden where in ancient times a cemetery and church bore her name.

Monday, June 1.—St. Justin, martyr, born in the third year of the second century, sought the true source of wisdom among the many diverse schools of philosophy. The Scriptures and the constancy of the Christian martyrs led Justin from the darkness of human reason to the light of faith. At Rome he sealed his testimony with his blood surrounded by his disciples.

Tuesday, June 2.—St. Pothinus, Bishop, governed the See of Lyons during the persecution that broke out in that city in 177 during which many were martyred.

Wednesday, June 3.—St. Clotilda, Queen, was the wife of Clovis, King of the Franks. By her virtue and wisdom she converted her husband to the Faith and with him the entire nation. She died in 545.

Thursday, June 4.—St. Francis Caracciolo, born of a princely family, after being miraculously cured of leprosy, left his home to study for the priesthood. He founded an Order of Clerks Regular who maintained one of their number always in perpetual adoration before the Blessed Sacrament. He died in 1608.

Friday, June 5.—St. Boniface, Bishop and Martyr, was born in Devonshire in 680. Receiving authority from the Pope he preached the Faith in Bavaria, Thuringia, Hesse, Friesland, and Saxony. While waiting to administer confirmation to some newly baptized Christians, he and his attendants were attacked by a troop of pagans. The saint forbade his attendants to offer resistance and he and fifty-one others were slain.

Saturday, June 6.—St. Norbert, Bishop, after leading a life of dissipation at the Court of the Emperor Henry VI, that was a scandal to his sacred calling, repented and established the Canons Regular of Premonstratensians who were to unite the active work of the country clergy with the obligations of the monastic life. In 1126 he was named Bishop of Magdeburg.

THE CATHOLIC CHURCH EXTENSION SOCIETY OF CANADA

DID YOU EVER CONSIDER?

That all Catholics cannot fulfil the command of Our Lord so literally as the missionaries. But they can and should cooperate by giving aid. They are then doing a share of the missionary work of the Church.

That some are foolish enough to believe that the work of the missions will be better done when the missionary is left to his own slender resources. They would test thoroughly his wisdom and his zeal. They think this was the true apostolic method. Was it?

How many missionaries could we send out that way? Is it charitable to show such little respect for the welfare of our most zealous priests?

That St. Francis Xavier has had no superior and few equals as a missionary in modern times. He is rightly called an apostle. Yet what was the permanent result of his great and heroic labors? The nations which he strove to evangelize remained as pagan as he found them. Yet the results of his work and of the few who immediately followed him, were striking. Thousands received baptism and many thousands more were favorably impressed. Some few maintained the faith for years. The saint of God was not entirely forgotten. But persecution in the field and neglect at

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home, destroyed the seeds of faith he planted.

That we must never forget that it is the power of permanently organized institutions served by devoted religious and maintained by faithful Catholics that built and extend the Church. It was these that converted the pagans and the barbarians, established the Catholic nations, and curbed the power of those whom they could not convert from their terrible heresies.

That many would gladly influence their non-Catholic neighbors to look favorably upon Catholic faith and Catholic institutions. Did they ever reflect that these people are, in all English-speaking countries, an intensely missionary people?

That Extension goes on each day presenting the cause of Catholic missions in Canada. She pleads for the spiritual interests of your scattered children.

The Extension appeal at this time of the year is devoted particularly to the missionaries. A few years ago we established for them the Dollar Club. Keep up your membership. If not already a member, do your bit! Join up now!

Contributions through this office should be addressed to:

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PROTESTANT GIVES STATUE OF VIRGIN

Amherst, Mass., May 8.—Prof. Frederick B. Loomis, a Protestant professor at Amherst College here, has just presented a beautiful and valuable old marble statue of the Blessed Virgin to the new St. Bridget's Catholic Church, now under construction in Amherst.

Professor Loomis is a man of moderate circumstances, and the statue has great value because of its history as well as its intrinsic worth. Asked why he made the gift, he explained that in his home only a few could see it while in the Catholic Church thousands would view and admire it through the ages.

A romantic story attaches to the statue, which is a lovely copy of Murillo's Immaculate Conception, Professor Loomis explained. Shortly after the Civil War it was being transported from Italy for use in a Boston Church. The ship was wrecked off Bermuda, and for several years it lay at the bottom of the sea. The owners were compensated by insurance companies.

Then, in 1869, a wrecking company salvaged the cargo and it was offered for auction in Bermuda. Professor Loomis' father, a dealer in Bermuda potatoes, happened to be on the island, and seeing the beauty of the statue, bought it, with another of the Angel Gabriel. It has been in the Loomis family since; the statue of the angel is now on Mr. Loomis' grave.

"It will be in an appropriate place in the new St. Bridget's Church, and I feel that the mission of its sculptor will be properly fulfilled," said Professor Loomis in making the gift.

THE IRISH LIQUOR TRAFFIC

Dublin, May 2.—That the clergy had always favored rational amusement was the case strongly made by the Rev. Dr. Coffey, of Maynooth College, when he appeared as witness before the Irish Liquor Commission, at which he was sharply questioned. Dr. Coffey is the very active head of the Catholic Total Abstinence Federation.

Some of the Commissioners suggested to him that in Irish rural life there was no provision for a social side. They said that the saloon was the poor peasant's club and that he had no place else to turn. "An attempt is being made to provide something else," rejoined Dr. Coffey, "and the work is going on steadily."

He pointed out to the Commissioners that it was not the duty of the clergy to supply the public with amusements, yet they had done a

good deal in that direction by promoting the creation of village halls.

One Commissioner, Senator O'Farrell, who happens to be a picture-house proprietor, pressed the point further. "Don't you think," he asked, "that the clergy of all denominations have acted in a rather puritanical fashion with regard to amusements such as card playing, dancing, and the cinema?"

"I do not agree," answered Dr. Coffey, "that the clerical attitude has leaned toward puritanism. The clergy have no reason to suppress reasonable pleasures. They are concerned rather with the abuse of these things, and it is their function to see that there shall be no moral laxity."

Asked whether dancing was objectionable, he replied: "Dancing is objectionable where it lasts all night and where drink is sold on the premises and where the condition of the dancers in the morning is not creditable."

The general policy he outlined was a sweeping reduction in the number of saloons; no drink to be sold on Sundays; the combination of drink business with other forms of trade, which enabled women to obtain liquor while engaged in shopping, to be rendered illegal; the importation of the raw materials of moonshine to be prohibited; liquor licenses to chemists and other privileged persons to be abolished.

The chairman of the Commission remarked that these demands were based on reasonable and sensible considerations.

A THEME FOR SONG

Poets, I give you theme for song; The little loves ye sing too long!

There was a Woman—for her feet God made the world to blossom sweet.

There was a Woman—God loved so, He made immaculate as snow.

There was a Woman—made to be The Mother of Divinity.

There was a Woman—at her sign God changed the water into wine.

There was a Woman—brave she stood E'en to the end beneath His Rod.

There was a Woman—this her prize, God crowned her Queen of Paradise.

There was a Woman—Love in her Beheld His fairest worshiper.

Poets, I give you theme for song; The little loves ye sing too long!

—REV. HUGH F. BLUNT, LL. D.

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