MAY 23, 1806



CINCINNATI, Onio, Jan. 1894. It is about six years since I feit that some-thing was out of order, although I didn't show it except that I looked pale and thin; a sort of numbness affected me so that I couldn't speak properly, my evesight was also impaired by sparks apparently moving in the eyes so that I couldn't read, but after I took Pastor Koenig's Nerve Tonic all these symptoms disappeared. I feel fresh and well again. May God bless Rev. Koeniz. E. HAUN, Pastor.

Thanks to the Almighty.

Thanks to the Toronto, Iowa, Feb. 1894. wife had headache sixteen years, and 1 g sickness seven years and could not sieep, or Koenig's Nerve Tonic helped at once; my has had no more headache since; and 1 am has had no more headache since; and 1 am

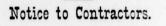
FREE Available Book on Nervous Dis-dress. Poor patients also get the med-ical part of the patients also get the med-ical part of the part of the part of the part of the Keenig, of Fort Wavie, Ind., since 15:6, and is now under his direction by the

KOENIC MED. CO., Chicago, III. 49 S. Franklin Street Sold by Druggists at \$1 per Bottle. 6 for \$5 Large Size, \$1.75. 6 Bottles for \$9.

In:London by W. E Saunders & Co.



GRENVILLE CANAL ENLARGEMENT, Sections A and B.



THE time for receiving Tenders for Grenville Canal Enlargement has been extended un-til noon on Saturday, 23rd May, 1896. By order, JNO. H. BALDESON. ecretary.

Department of Railways and Canals, Ottawa, 5th May, 1896. 917 2



TENDERS FOR COAL. 1897.

THE undersigned will receive tenders, to be addressed to them at their officien in the Par-liament Buildings, Toronto, and marked "Tenders for Coal." up to noon on Toesday, 26th May, 1806, for the delivery of coal in the sheds of the institutions named below, on or before the 15th day of July next, except as re-gards the coal for the London and Hamilton Asylums and Central Prison, as noted :--ASYLUM FOR THE INSANE, TORONTO. Hard coal, 1.600 tons large erg size, 200 tons stove size, 75 tons nut size. Soft coal, 425 tons lump, 100 tons hard screenings, 100 tons soft screenings.

ASYLUM FOR INSANE, LONDON. ASYLUM FOR INSAME, DONDON, Hard coal, 2,000 tons small egg size, 325 tons egg size (Scranton coal), 150 tons stove size, 40 tons chestnut size. Soft coal, 50 tons for grates. Of the 2,000 tons 1,060 may not be re-quired till January, 1897; also 50 tons Scranton agg

ASYLUM FOR INSANE, KINGSTON. Hard coal, 900 tons large egg size, 325 tons-small egg size, 40 tons chestnut size, 250 tons-hard screenings, 400 tons soft screenings, 12 tons soft lump, 30 tons stove size (hard). ASYLUM FOR INSANE, HAMILTON.

Hard coal, 2.900 tons small egg size, 174 tons stove size, 92 tons chestnut size. Soft coal, 24 tons for new barn. For pump-house, 200 tons small egg size. Of the above quantity 1.887 tons may not be required until January, 1887 50 tons Straitsville tor grates. ASYLUM FOR INSANE, MIMICO.

Hard coal, 1.900 tons large egg size, 150 tons stove size. Soft coal, 25 tons lump, 150 tons hard screenings, 75 tons soft screenings. ASYLUM FOR IDIOTS, ORILLIA.

Hard coal, 2.200 tons large egg size, 100 tons ASYLUM FOR INSANE, BROCKVILLE. Hard coal, 1,050 tons large egg size, 150 tons stove size, 5 tons grate coal.

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TEL B B B17-4

213 Dundas St., LONDON, ONT. Mention this Paper.

CENTRAL PRISON, TORONTO. Hard coal, 50 tons nut size, 50 tons small egg size. Soft coal, 2,000 tons Reynoldsville screen-ings, 100 tons lump. The soft coal to be deliv-cred in lots of 160 tons monthly. INSTITUTION FOR DEAF AND DUMB, BELLEVILLE. Hard coal, 725 tons large egg size, 85 tons small egg size, 15 tons stove size, 26 tons No. 4 size. Soft coal for grates, 4 tons. progressive institution ; having for its sole objects a search after truth, the study of universal science and art, and INSTITUTION FOR BLIND, BRANTFORD. the exercise of charity and beneficence. Hard coal, 425 tons egg size, 140 tons stove size, 20 tons chestnut size. It professes the utmost respect for the MERCER REFORMATORY. religious faith of each of its members Hard coal, 500 tons small egg size, 100 tons Hard coal, 500 tons small egg size, 100 tons stove size. Tenderers are to name the mine or mineo from which they propose to supply the coal, and to designate the quality of the same, and if required will have to produce satisfactory evi-dence that the coal delivered is true to name. Delivery is to be effected satisfactory to the authorities of the respective institutions. Tenders will be received for the whole quant-ity above specified, or for the quantities re-quired in each institution. An accepted cheque payable to the order of the Hon. the Provincial Secretary must be fur-nished by each tenderer as a guarantee of his bona fides, and two sufficient sureties will be required for the due fulfilment of each con-tract. Specifications and forms and conditions br enders are to be obtained from the Bursars of the respective institutions. The lowest or any tender not necessarily ac-cepted. R. F. CHRISTIE T. CHRISTIE T. CHRISTIE T. CHRISTIE T. CHRISTIE JAMES NOXON. JAMES NOXON. Inspectors of Asylums, Prisons and Public Charities. Parliament Buildings, Toronto, Ont., May 11, 1896. SHORTHAND TAUGHT BY MAIL AND PERSONALLY. Situations Secured all Shorthand Pupils when Competent. FIRST LESSON FREE. Write or apply to CHAS. A. COLT, 408 Burwell st., London, Ont. Proprietor LONDON SHORTHAND SCHOOL. Instructor at the SACRED HEART CONVENT. OUR PRICE LIST SEEDS That are Specially Grown for a Critical Trade IS NOW READY And will be Mailed on Application. . actly so! J. GAMMAGE & SONS

LORD HALIFAX ON THE REUION O the pale silver light of a soft southern night Is less bright than the light of her presence; And the lay of the lark, as he scatters the dark. OF CHRISTENDOM. To estimate the rapidity, the serious ness and significance of the religious change in England, one need but ask-

dark. Is less sweet than the laugh of her pleasance; And her mien and the sheen Of her eyes show the queen, Though her garb is as rough as a peasant's. what journal or magazine of recognized literary standing in that country And the gold of her hair, and the gold of her would have dared to publish, forty years ago, had there been a man to fair fair And bewitchingly besutiful features. Make of Mary the light, make of Mary the bright, The most lisson and lovely of creatures; And the rose of her mouth, Like the rose of the south, Makes her sweet lips the purest of preachers. offer it, the article on "The Reunion of Christendom," which Lord Halifax

contributes to the May number of the Nineteenth Century ? Its appearance there is a sufficient Oh ! the forehead of pearl of this amber haired evidence of a sympathetic constituency girl. And her eyes full as blue as a beryl, And their long silken fringe, and her checks in the Church of England itself, whose And their long silken fringe, and her checks rosy tinge, a straight as a ferule, All have entered my heart And refined every part, And have made a life bloom that was sterile tastes are worth catering for, to say nothing of the religious minded in all communions, who realize more and more the weakening of the Christian A diamond of blue is less perfect or true. Is less pure than my star of the ocean : And the smile is as bright as an alexandrite, Of the lady that owns my devotion. Oh ! the beautiful doe, Nor the cygnet can show, So much grace as my Mary in motion. cause through the divisions and antag-

onisms among the Christian forces. But the advocates of a reunion which would be but a loose federation of inde pendent churches ; or the framers of the Chicago-Lambeth quadrilateral

to be the history of the Church her-

arated bodies best known in the West-ern World-the Church of England

and the Church of Rome ; realizing

latter would be beyond expression in-

that the reunion of the former with the

I can see the maid now with her low, pensiv platform as the basis on which the Pro-The set of the set of testant Episcopal and the Protestant Evangelical bodies might unite, will find no aid nor comfort in the sugges tions of Lord Halifax.

The writer is too profound a scholar, too earnest and logical a thinker, to I can hear her low voice, and my pulses re As they beat to the musical measure ; I can see the swift blush, as the Child with a be able to get away from primal facts with all their consequences : rush Flings His arms round His beautiful treas-Christ founded one only Church ; that He made unity of Faith to be the disure: As He laughs in His glee, While the Maiden Marie Sweetly smileth to see the Boy's pleasure. tinguishing mark of His followers

self.

religious unity.

ramental system.

that He gave primacy and authority I can see the warm light of her eyes in the to Peter; and that the history of Rome, St. Peter's See, "may be said

night. As she looks at me out of the glooming : And her young piquant face, all illumined with grace. Sets the flowers of my heart all a blooming ; And the scent of her hair. Floating out on the plat.

VOLUME XVIII.

Blessed Mary.

He is too practical to waste his Floating out on the air. Is the violets, the night-winds perfuming. strength in theories for a general re-union; so he concentrates himself And I press the pink tips of her fingers to lips That have learned to belaud her and love mainly on the constantly increasing points of contact between the two sep-

her : And I thrill to the touch of her hand overmuch, With a joy born of heaven above her ; While the Seraphim sing,

While the Seraphim sing, Silver wing unto wing. And the Cherubim round her head hover. Oh ! what is the worth of the beauties of earth

on : what is the worth of the beauties of Compared unto that of my jewel? Or what is the grace of a beautiful face If the heart be corrupted and cruel? I cry "ie !" on the light. Of an eye like the night. When the life is a dark one and dual.

Give, give me the maid of the amber-bright

braid. Sweet Mary, the virginal mother : My dove and my love pure as heaven above, In the eyes of our Saviour and Brother. Ob ; the Maiden Marie true love of me, want not the love of another.

-Julian E. Johnstone, in Catholic World.

FREEMASONRY. Ave Maria.

He is prepared to submit to Rome-Not since Lord Ripon, the high-priest of English Freemasonry, was and, be it remembered, that he speaks converted to the Church has there been for a large and powerful followingsuch a seven days' wonder as the abjur-ation of Signor S. A. Zola, "Grand Master, Grand Hierophant, and Sovin matters which heretofore constituted, everyone in itself, an all but impassable barrier between England and Rome-as the doctrine of Transubstanereign Grand Commander of Egyptian Masonry." For thirty years he has been a member of the sect, and for tiation ; the Immaculate Conception of the Mother of God; the primacy, much of the authority, and even the infalli-bility of the Pope-finding that all twelve years he governed it in Egypt as absolute sovereign ; so it may these things can be reconciled with assumed that he has had ample time what he accounts the best Church of and opportunity to study both its tenets dencies. In the solemn abjur-England teaching - but he cannot ation which preceded his conversion, grant the invalidity of Anglican Signor Zola writes :

"Freemasonry proclaims itself a If Rome could accept so much as purely philanthropic, philosophic and this :- Let the Anglicans grant a divinely-instituted

form, which have not only covered does in that act of her ministry." ashamed. Taunts regarding 'Italian England with those great cathedrals Already established by the decree of scent and garlic flavor' and 'the which are the glories of the land, but the ancient fathers and councils, these shams and shows of your posturing which are the glories of the land, but the ancient latners and councils, these shams and shows of your posturing have produced the highest and the things have been again confirmed by and posing before gaping crowds,' so the council of Trent, which denounces saver more of the variety theater than self sacrifice which knows nothing so anathema against those who presume of the gracious utterances that become good here below as to suffer for Christ to say, "that baptism, even when ad the fathers of the Church. A Bishop

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

LONDON, ONTARIO, SATURDAY, MAY 30, 1896.

Catholic Record.

achievement towards its consummation, of Pope Leo XIII.! Lord Halifax stands where Newman and Manning stood for a while ; where Pusey and Kebel stood till the end. If his hardest trial come, shall he have the grace to forsake his last entrench-ment and go on with the former; or shall he abide where the latter abode? May God give this great soul to the May God give this great soul to the ceremony, having no interior effect on cause which needs such as he !- Bos the soul, that it does not purify from original sin and change the relations ton Pilot.

AS TO BAPTISM.

The New York Christian Advocate, flow from their erroneous belief, they speaking of the baptism of Holmes, can have it by wishing to do what the who was executed last week in Phil | true Church of Christ does, though

who was executed last week in Phil-adelphia, says: "It was another case of that peculiar practice among the Roman Catholics. Holmes, the dispatch says, had been previously immersed by a Protestant. The Roman Catholics admit the valid-ity of any sort of baptism by any one who has himself been baptised, pro-vided it can be proved beyond doubt that it was performed with the scrip-tural formula. When they are not

that it was performed with the scrip complies, and the dying man is valid-tural formula. When they are not sure of that they perform what is called. As to the subject of baptism, it must 'conditional baptism:' 'If thou hast not been baptized, I baptize thee, 'etc.'' If the practice of administering bap-tism conditionally, where there is a recomplex and the dying man is valid-ly baptized. As to the subject of baptism, it must be a human being — a child of Adam ; and, in the case of one having the use of reason, there must be consent. Hence, baptism administered to a per-

reasonable doubt whether a person has son against his consent is invalid. ever received it, be peculiar to Catho As to matter, it is twofold, remote ever received it, be peculiar to catho lics, it is much to be regretted. For the reason of the practice should make it common to all Christians. The rea son rests on two facts: First, that bap tism is necessary for salvation. "Un less a man be born again of water and a baptism by either method—the sion, by pouring or by sprinkling, and the Holy Ghost he cannot enter into conditions being present-is valid. In whatever way the water is ap

fluential in the whole movement for the kingdom of God." (John, iii., 5.) Second, that a sacrament that leaves an indelible mark on the soul should form which gives it its meaning, char-Lord Halifax assumes at the outset that a Church, to deserve the name at not be repeated, such repetition being acter and efficiency. This form in the all, must have valid orders, and, therean abuse of a holy thing, of one of the Roman Catholic Church is : "I baptize fore, potentially at least, all the other an abuse of a holy thing, of one of the Roman Catholic Church is : " I haptize means of salvation instituted by our Lord. Now, suppose a man has a reasonable doubt as to whether he is baptized or not, what is to be done? Greek Church the form is slightly difsacraments essential to the Christian life as Christ meant it to be. Granting that the Church of England had strayed wofully away in practice from He has a right to have that doubt re-ferent, but equally valid. It is, per-moved, a right to be certain that he is haps, well to say that the water should her primitive Catholicity, he holds hard to his conviction that she neverbaptized. To condemn him to live in that doubt is a cruelty great enough to unbalance his mind. How make sure It will be seen that where there is a theless preserved the Apostolic succession, and therefore implicitly, the sac-

It will be seen that where there is a and yet risk no indignity to the holy question of the validity of a baptism in sacrament? Plainly, the way to regiven case, there are many things o be considered, and that "any sort move the doubt and yet risk no indignity to the sacrament is to administer f baptism " will not suffice. To det conditionally by using the form, "If termine the case of Holmes, the priests thou art not baptized, I baptize thee, who dealt with it had to take all these By this means the doubt is rehings into consideration. The fact etc. moved ; if he was formerly baptized the baptism stands, and if he was not that he was immersed is important, and leaves no doubt of validity on that baptized the second administration has point. The fact that he was immersed its full effect. In either case he is sure that he is baptized. If this pracy a Protestant minister is of no consequence in solving the case, for tice be peculiar to Catholics it is a sad the Church looks upon the Procomment on the common sense of those testant minister as a layman-very renon-Catholic Christians to whom it is spectable and learned he may be, but a "The Roman Catholics admit the val-idity of any sort of baptism by any one who has himself been baptized one not common. layman. And she, as we have seen,

"The Roman Catholics admit the val-

and with Christ." How thoroughly he appreciates the place, the character, the desire for Christian unity, and the actual achievement towards its consummation, of Pope Leo XIII.! ministered by heretics, in the name of the Father, and of the Son, and of the low thread of the Son, and of the son are the intention of doing that in his apostolic succession he suc-ceeds to the apostolic contrast. Notice men,' are in reality addressed to a people very wide awake as to what Christianity and patriotism are, and in their hearts ready to respond to a true of the soul to God, do not have from leadership into ever nobler forms of such belief a proper intention. Though the right intention does not these.

A DEPLORABLE NEGLECT.

The saying that there can never be that surged through the body when Wendell Phillips spoke to an audience. an excess of anything good is not a faithful one. A deplorable result is to a attributed to the multiplication of ligious books, most of them excellent greater number highly recomill effect is the neglect of the Holy His thought is deeper, but his power to move the heart is less. Phillips had an extraordinary influence over human The ended, and all well-intentioned. eferred to this evil as one of the hin-

derances to the spread of Catholicity. Dr. Brownson deplored it as a chief ause of the widespread hostility to the Church among sectarians, and of the weak faith and worldly spirit of so many Catholics. If Protestants have abused the bible, making it a sort of fetish, the children of the Church in our day, on the other hand, have been guilty of neglect.

Many of the saints were most zealous co promote the knowledge of the holy scripture; and the masters of the spiritual life exhort their disciples o read the bible in preference to everything else. "It is a great mis take," says Father Lallemant, "te read spiritual books so much and holy scripture so little." All other books, nowever excellent, he tells us, spea o some extent the language of nature the bible speaks ever the language of grace. If the frequent reading of sacred scripture is a means of receiv ing the Holy Spirit and of being guided by His direction, it follows that neglect of the bible lowers the standard of Christian life and aspiration.

A reaction in favor of the popular use of the holy scriptures is a consummation devoutly to be wished. If St Gregory Nazianzen, who is said to be the only one among the Fathers whose works are free from errors which have been condemned by the Church ; and St. Basil, whose doctrine is remarkable for its solidity, read nothing but holy writ for eleven or twelve years, it ought to be preferred even to the Fathers, not to speak of innumerable religious books published in our day, of which the highest praise is that they contain nothing contrary to faith or morals. In many cases imprimatur means : let it be printed ; it may do some good and can not do much harm. But the excellence of the holy scrip-

Yet the Archbishop's voice is stronger and sweeter and wider in its range than Phillips', but he cannot present a subject so attractively to an audience. motion After one has heard Archbishop Ire land, Depew and Phillips, it is easy to assign the prelate of Philadelphia his place in the ranks of the orators. He is purely academic, of the pulpit, not of the platform ; he can demonstrate a truth better than he can plead a case ; he impresses the learned rather than the crowd, and appeals to reason much oftener than to the heart. For these easons his orations have a value much beyond the present. They cover forty years of the history of the Church in America, and naturally touch upon many phases of its career. Collected in convenient form, they would be

valuable to the student of the last half century of our Church history. Strangely enough, the collection has never been made, and the same fate ay overtake the speeches and orations of Archbishop Ryan which befell those of Archbishop Hughes. His were not edited until after his death. Public interest had then died out, and the edition in two large quartos fails to sell. Printed in his lifetime, while he was still a figure upon the stage, a hundred thousand homes and libraries would to day have the book, as they have the portrait of the great Arch

bishop in their parlors.—Rev. John Talbot Smith, in Donahoe's.

Artemus Ward on Natural Philosophy.

Freeman's Journal.

The following lecture on natural philosophy by Artemus Ward takes off inimitably the dogmatism of some of our modern scientists, and such doubtless was the purpose of the great humorist :

"It is susceptible of absolute proof that a ball will run down an inclined plane, and yet how few people there w it! An en bow dropped from the roof of a three story house will, if it strike a stone pavement be shattered into many pieces ! beanpole, legitimately used, is an instrument of good, yet if it be sharpened at one end and run through a man, it will cause the most intense pain and perhaps produce contortions. wick of an unlighted candle may safely be manipulated, but if you light that wick and thrust your hand into the blaze and keep it there half an hour a sensation of excessive and disagreeable warmth will be experienced. A dozen wrought iron nails may be dashed violently from the steeple of a large meeting house to a brick sidewalk and sustain no injury, but the same ex periment with a dozen clay pipes will result differently. "The [effect upon the sidewalk in either case, however, will be the same You may lie down upon the ground and let a kitten walk over you with perfect safety ; but if you put a heavy dray horse in the place of the kitten, you will immediately experience a disagreeable pleasure. Hasty pudding and milk are a harmless diet if eaten moderately, but if you eat it incessantly for six consecutive weeks it will produce instant death. You gaze with indifference upon a ball when he is placidly eating grass in a pasture, but if the animal becomes infuriated and attempts to assist you over a rail fence with those horns, they immediately become objects of a deep-seated dis-On the same principle we can gust. easily hold in our arms an infant, and experience delight in doing so ; but it would be very difficult for us to perform a similar experiment with a corpulent old gentleman who is in state of unconcious inebriety, while the delight afforded by the performance in this instance would hardly be worth mentioning. All these things seem wonderful at first blush, but science makes them clear as clear can be."

discipline, in their most unchanged intend to do what the Catholic Church utterance as shall not make the Church

Tha

Archbishop Ryan as an Orator. His reputation as an orator began

the days when audiences seemed to

think more of diction than they do at present. They were willing to wait ong for a point or a display of strong passion, and in the waiting enjoyed the voice, gestures, diction, argument, and illustration supporting the theme. We have changed all that, whether for the better remains to be seen. The orator of this hour must score his point within five minutes of his appearance on the platform, or lose his hearer in sleep or withdrawal. Dr. Ryan be-longs to the old school. He is really a pulpit orator, who looks for no aplause, and takes his time in making his points. His voice is as rich and as strong as the notes of an organ, flex. ible, sweet, resonant ; his subject was handled with academic precision and thoroughness ; his majestic form and pic-turesque robes filled the eye far more clearly than the Richelieu of Booth ; one listened eagerly to the development of the theme, and admired the imag-ery; but from first to last there was a lack of enthusiasm, and few felt the flesh creep with the delicious thrills

Fire tries iron, and temptation tries a just nan.-The Imitation.

visible unity, and that a Church out of visible ommunion with it was not in a normal condition ; let the Roman theolotural formula. gians in their turn declare that

say that a Church like the Church of England, with its history, position, and and affirms that it formally interdicts, in view of all the circumstances attachin its assemblies or meetings, any dising to its particular case, was cut off cussion of religious or political matters, from sacramental grace, and that the or any controversies on such subjects. sacramental channels were dried up It declares that it is neither a religious by reason of its separation from Rom nor a political institution ; but is a was a proposition which was absolutetemple of justice, humanity, charity, y false, and contrary to all sound Well, I here solemnly affirm that all these Masonic declarations are theology.

This done, Lord Halifax believes absolutely false. The pretended rethat amicable discussion would become ligious liberty in its laws and ritual nore general, and with the usual bene does not exist. It is not only a lie, but a shameless one. This pretended ficent consequences, and that the way would be cleared for reunion without justice, love of humanity, philanthropy, and charity, have no place whatever in the real Masonic temples, the compromise of any essential principles With the question of the validity of

nor in the hearts of the leading Free-Anglican orders now in the hands of a masons : for they, with very rare exspecial commission in Rome, it would be manifestly unfit for any Catholic, however well-founded he believes his ceptions, neither know nor practise any such virtues. Truth does not exist in Freemasonry, or in any of those who fill the highest grades in the order. In the sect itself, lying, deceit, and perfidy are the sovereign rulers ; and those pretended virtues are simply put forward as the mask to blind men of honor and good faith, and to induce them to join a body of persons whose principles they would abhor if they knew what they really are. In ious divisions truth, I hereby declare that Freemas-Who has better summarized the aponry is an institution the scope of palling consequences, moral and matewhich is to undermine and destroy rial, of the divisions of Christendomevery form of religion, especially the including that which was uppermost Catholic faith ; and to try to substitute in every thoughtful mind at the Par-liament of Religions-" the fact that a diabolic worship and to restore after one thousand nine hundred years humanity to primitive paganism.

Nothing helps the money market more than the prompt paying of little bills. It keeps up trade, keeps money moving, helps the banks, and makes everybody feel good. When everyody holds on to all the money he gets because he fears times are going to be worse, he helps to make them so. Ex-

vided it can be proved beyond doubt hat it was performed with the scrip-

" Any sort of baptism " is too vague to convey a definite idea. Catholic theologians do not admit that any sort of baptism will do. There is no science where the use of clearly defined, un that there was a moral union between equivocal terms is more necessary than the act and the declaration ? in theology. No kind or sort of bapt-ism is valid that has not the essential into, and the priests very wisely con-

conditions of a sacrament. These conluded that to permit a man, who left ditions, in case of baptism, are: 1, a it to their judgment, to go into eternity moral agent-that is, one capable of under such a load of doubtful hypothe ses would be an act of injustice to him. forming an intention ; 2, a right intention ; 3, a proper subject ; 4, valid t was too serious a matter to be left to TILESS

matter; 5, proper form. Any attempt to administer baptism without these The doubt in the Catholic mind is five conditions has no effect-that is, not whether Protestants can baptize, no sacrament has been administered. but whether they do baptize-that is,

As to the agent or ministers, it is bring together all the essential condievident that lunatics, persons in the tions. Some are careful in this matter, state of somnambulism or hypnotism such as the Episcopalians; others are cannot baptize, for in that state they criminally careless and assume an lack the necessary freedom of will to awful responsibility before God.-N. form an intention. Nor do actors or Y. Freeman's Journal.

Rebuked in His Own House.

forecast of the outcome of these deliberations to be, to do more than state the those who mimic the ceremony baptize, position of Lord Halifax on this matter. for they have no intention further than to mimic. When the Advocate says For the rest what Catholic can read that only those who are themselves his plea for reunion without coveting baptized can administer valid baptism, him for a brother in the Faith, and feeling his own zeal quickened to do it fails to state correctly Catholic teaching. In the fifteenth century Pope Bishop Coxe, the Episcopal Bishop of his share towards the healing of relig-Eugene IV., in his decree receiving

Buffalo. The allusion, of course, is to Bishop Coxe's foolish "open letters" into the Catholic Church the Armenwhich he fires from time to time at ians who sent ambassadors to solicit Catholic dignitaries, the latest being that favor wrote : "In case of necesaddressed to Cardinal Satolli. sity, not only priests and deacons, but "Lovalty to Episcopacy also laymen and women, and even

pagans and heretics, can baptize, pro- Church's universal and logical form of viding they observe the form of the ministry does not prevent the recogni Church and intend to do what the

He thus premises his appeal to "the Bishops of the Roman Communion" in England, for their best efforts in be-half of unity :-

half of unity :--"You are the heads of a body which may well be proud of its history and traditions. It is a body which exhibits in its doctrines and practice-qualifi-cations and reservations being put for the moment on one side-the faith and but without solemn ceremonies, hold ous. If a Bishop of the Episcopal the third and last place, and in this class are included all, even the laity, may belong. This power extends, in case of necessity, even to Jews, infidels and heretics, provided, however, they inty and self-restrained courtesy of

positive. The gospel is the if he had any definite one, and if he standard of morals and the medicine of believed baptism to be anything more ouls. It reveals God to man and man than a mere external form. Next, did to himself. he believe in the necessity of baptism

We all admire the faith of the Middle to salvation ? If not, he might be Ages. It was strengthened by the very means which it is popularly supcareless in its administration. Next, did he use the proper form? And did posed was most neglected. The fact is he use it when applying the water, so that the bible was read and studied much more before the rise of Protestantism than at present. Ignorance of All these things had to be looked the holy scripture was considered

ignorance of Jesus Christ. Dr. Janssen points out in his "History of the German People" that the bible was multiplied throughout the country be fore Luther was born ; and so highly did the Church favor the knowledge of it that priests who were convicted of neglecting to instruct their flocks in the holy scriptures were threatened

with excommunication. A marvellous thing about the New Testament is its timeliness-its perfect adaptability to present needs. The world is filled with misery because of its forgetfullness of the lessons of the Sermon on the Mount. That is the standard of morals which must ever be upheld, affording a solution of probms which men seek for in vain else The new Episcopal Church monthly, the Church, administers the following dignified but stinging rebuke to The exhortations contained in where. the Epistles of St. Paul are as applicable to the present generation Christians as to the first converts of the The more one reads Gentile world. the holy book the more meaning he derives from it. Although we may have read it through a hundred times, yet if we persevere in the study of it we shall be benefited continually more as the and more. - Ave Maria.

> The best thing to give your enemy s forgiveness ; to an opponent, tolerance; to a friend, your heart; to a father, deference; to your mother, conduct that will make her proud of you ; to yourself, respect ; to all men, harity.

He is truly great who is great in charity.-The Imitation. God speaks many ways to us without re-spect of persons.—The Imitation.

In truth, sublime words make not a man holy and just; but a virtuous life maketh him dear to God.—The Imitation.