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The Catholic Record.

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

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 11, 1897.

mgr. Canon Moyes on the Invocation practice and doctrine. How are we to on the altars invocations to the saints. If I shall see pictures of the saints. If I listen awhite to the services I shall hear the Litany of the Blessed Virgin. But, on the other hand, if I went into Department of the parameter of the architect," where would be the reasoning? And, similar, if I looked upon an exquisite painting or work of art, or read a on the safe side, twenty years ago?-I should find an absolute denial of the doctrine of the invocation of saints, even in the outward building, inas much as in the outward building of a Catholic church. I should see an ab solute testament of the belief in that doctrine. And if I listened to the Proago, because for centuries after the Reformation I would find this denial; but I would not see so much of it now: for, to give one instance, if I go into St. Paul's cathedral I should see there a reredos with a statue of the saints on Still, there can be no doubt that with regard to the doctrine of the Blessed Mother of God and the saints, and the invocation of them, I shall find Catholics will know them well enough. The very rev. lecturer read instead extracts from Shann's translation of the Euchology of the Greek and Russian Church, showing the intense love and devotion that that Church has for the Blessed Virgin. Besides the Greek and the Russian Church, continued Mgr. Moyes, there is another Eastern Church, older than the Reformation, Church about the year 431, and after the separation that body became one of the largest and most influential bodies in the world, so that their mis sions extend not only into India, but even into the remote parts of China-I refer to the Nestorians. Mgr. Moyes then read extracts from Badger's well known work on the Nestorian Liturgy showing how the Nestorians honored Our Lady. The lecturer continued The conclusion that must come to us i that as far as the doctrine is concerned, there is in its favor not only the Catholic Church, but also the Greek, Russian, and the Eastern Churches. which boast a population of more than a hundred million souls, or more than three fourths of the Christian world. To thoughtful minds, this affords ground for serious thought as to whether a doctrine which has been stamped upon the Christian world from the earliest times has not something to

ient clearness between the Catholic Church and other Churches. (Applause.) As far as this doctrine is ient clearness between the Churches. (Ap plause.) As far as this doctrine is concerned I find that the difference lies not merely between the Protestant Church and the Catholic Church, but also between the Former and the Greek, Russian and the Eastern Churches of Christendom. Some time ago an Anglican gentleman came to me and said, "Have you heard that we are all going to join with the Russian Church? One of our Archbishops has gone to Russia to make arrangements for that each." I said, "If ever that does come to pass I shall be pleased; and does it is in society, where all despecially for one reason, and that is encomed to make arrangements for the one another. So that we see that the Russian Church be averaged that the Russian Church be are not come to make arrangements for the one another. So that we see that the Russian Church will teach you how to say your prayers to the Blessed Virgin." I shall not trouble you with any extracts from our Littingy, for one another. So that we see that God did not give His gifts directly to any extracts from our Littingy, for one another. So that we see that God did not give His gifts directly to any extracts from our Littingy, for one in Littingy, for any extracts from our Littingy, for one another. So that we see that God did not give His gifts directly to any extracts from our Littingy, for any extracts from our Littingy for any extracts from separated from the Catholic

creature that which belongs to the Creator. It obscures God, the Mediator

and Redeemer, and it turns the minds and the thoughts of men to those who

London, Eng., Monitor.

On Wednesday evening, at Limehouse Town Hall, the Very Rev. Mgr. Canon Moyes, D. D., delivered to acrowded audience an interesting and exhaustive lecture on the "Invocation of Angels and Saints." He said the course of lectures is not delivered in any aggressive mood. We come not house the may be proposed tous, much may be described by them what Catholics really do beliefs. The subject which they has been assigned to me, viz., that of the "Veneration of Angels and Saints," is one upon which I shall find it very hard to say anything new or original, and negative features which mark of the Catholics, for I sain say anything new or original, and especially to Catholics, for I sain find the seedan say nothing on the subject which they have not learned long since in their you keep within the limits of the reaching. We have not learned long since in their you keep within the limits of the training or the reaching the proposed to the proposed because it forms one of the distinctive features which mark off the Catholic Church from other religious bodies which sprang from the Reformation. If I go into a Catholic church—it may be here, it may be on the other side of the globe, I shall see on the walls and on the altars invocations to the saints, But, on the other hand, if I went into painting or work of art, or read a nation under the sun; but I have never a Protestant church—shall I say, to be marvellous book, should I say: "Do met one who met or heard of anyone matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say: "Do met one who met or neard of the matveilous book, should I say the matveilous book, should I say the matveilous book should be matveilous book should be matveilous book should be matveilous book should b taken away from the artist, sculptor or writer?" And what is true with regard to admiration and praise, is also Catholic Church and saw there the true of love. If I said to a child: "There picture of Christ, and, kneeling down true of love. If I said to a child: "There is a parent to whom you owe all that you have, and all that you are in this world, but do not love him, for by so doing you take away from God's from God and saw there the picture of Christ, and, kneeling down and spreading out his carpet, began to pray—for you must remember that from God's from God and saw there the picture of Christ, and, kneeling down and saw there the picture of Christ, and, kneeling down and spreading out his carpet. shall I praise the God Who made him?' therefore he can not give Divine We can draw one great logical principle from this, a principle which is Catholic" of whom we spoke in Spain exculsive but inclusive." You will then it is not idolatry (applause), and never love God the less by loving your neighbor more, if you love your we would find a Catholic who did be God did not give His gifts directly to been baptised. And this bond is not us, but gave them in such a manner broken when our brother goes to broken when our brother goes to that we might turn to our brother on Heaven. We help those who are in temptation by our prayers, and the earth, and in Heaven we may still Saints, our brothers in Heaven, help us further see the amount of our indebtedby praying for us. And as we can ask And if such is God's plan, written in laws of His own love in the natural order, is it not likely that He will do something of the kind in the spiritual order? Shall we not be dependent upon the prayers and good works of our brother in Heaven, as we are dependent upon our brother on earth? With this analogy before our minds, I ask, "What is the doctrine of the Catholic Church?" Need I say that there is in the Catholic Church the fundamental rule that there is but one God Infinite and Perfect. When He makes us He does not cease His care of us then, but He holds us in the hollow of His Hand; as St. Augustine beautifully expresses it; "God does not create us once, but always." The Catholic Church teaches that no words which are given to men or angels to utter can express the infinite differ ence between God and even the most glorious of His creatures. know any doctrine which the Catholic Church teaches which is more explicit than this, that "Because God is our God, and because He is our Creator, therefore we must give to Him supreme worship and adoration; and give it, too, in such a way that no other crea say for itself. Now, what are the say for itself. Now, what are the principles which guide us in the docture may have a part or share in it.

The Catholic Church teaches that God A sincere, good, and pious Protestant may say, "My objection to this doctrine is that it seems to give to the creature, so that we have duties to God, creature that which belower to the so we have at the same time.

bring ourselves to a true idea of the difference between God and His creatures? The clearest example is the second with him and of which he cannot be robbed. We must honor him because he is God's child. In the sold of my neighbor there is the grace of the Hall selves. It is sometimes said by sincere and earnest men outside the Catholic Church, "Ah! yes, we know that disofficial books and taught officially, but those benighted people in Spain or Mexico go down

on their knees and worship the saints. Now, I have met priests of every Turk or a Mohammedan came into the testant Liturgy, I should listen in vain for the invocation of the saints and angels. I fix the date of my visit to the Protestant church twenty years ago, because for centuries after the Reformation I would find this denial; but do not love him, for by so take away from God, and a good man—and I said from God, and a good man—and I said glory," would not the answer come "How do you know the Turk is not straight from its heart, "My parent has given me all that I have, and I feel that the more I love him, for by so they acknowledge Christ as the prophet from God, and a good man—and I said glory," would not the answer come giving Divine worship to Christ?" them for their own intrinsic worth. The atheist can say that he experience a great pleasure in being truthand for that very reason it is not exculsive but inclusive." You will never love God the less by loving your was God. (Applause.) Now, on the to a fixed standard of morality. The question of the One Mediator. Just as good shall be recompensed, the wicked

> our neighbor, "Pray for me," so we can ask the Saints and the Blessed Vir gin. How can that be derogatory to the Mediator? If to ask my neighbor in Heaven to pray for me is derogation of the Mediator, is it not derogation to ask our neighbor on earth? Some might say, "But why not pray to God direct?" as if we were looking upon Our Lady, the saints, and God as givers. There is only one Giver. But I compare Our Blessed Lady with me in the quality of an asker, and I ask, Who is more likely to obtain favors than the Blessed Virgin, the Spouse of the Holy Ghost, the Mother of Jesus Christ, the Daughter of the Father, or myself, who has offended God so often? And, on the question of the knowledge of the angels and saints of our petitions,

we must remember that God imparts His own knowledge to those in Heaven. If we were to mount up to heaven and see all the glory that has ever been paid to the Blessed Virgin and ask her what it is that she prizes the most, we know that she would reply that what she most prizes is that every perfection, every virtue which she possesses she got from God, for He is the Creator : and for all that she has and is, she

love is the everlasting prize. (Loud and prolonged applause. Many questions were asked, being answered by the clergy on the platform and by Mgr. Moyes himself.

thanks God's almighty love, and that

and the thoughts of men to those who are but creatures like ourselves. It turns into disbellef the fact that there is but one Mediator." Now the objection implies two things: that we give to the creature what belongs to the Creator, and that by asking the prayers of the saints, we acknowledge a mediator other than Christ Himself. The solution of the difficulty lies first in having a true conception of Almighty God and ises here, poor though they may be, of what one day we hope to see hereafter, as being beautiful and rare? Whatever they may be, surely the Blessed Mother of God may claim them as her own. And so it is ; two of them are ascribed to her as her titles in her Litany—the stars above and flowers be-low. She is at once the Rosa Mystica

would first look to the training of the world. You may think it very indiffer-

fess that we are seeing the baneful consequences.

Education without religion banishes God, and a man from whose heart God is driven has no motive to do the right

or shun the wrong.
It is a mistake to imagine that man will always do what is right for no other compensation than the mere pleasure experienced in performing it, or that he will shun what is wrong to avoid the odium of public opinion or the penalties of the law. There must be stronger motives for action. Truth, virtue, honesty, charity, are lovable for their own sakes, and without anything else to recommend them, will be sought after until it is convenient to ful honest and virtuous, till it suits his convenience to be dishonest, untruthful, impious. There must be in the fact that there is One who judges, rewards, punishes, according to a fixed standard of morality. The

question is already being formed. Some of the Protestant churches are beginning to see its necessity. gather until the country shall demand

religious education. To teach religion without dogma is Religion postulates as impossible. fundamentals the existence of God, the restraint of a moral code and the motives of action. Not one of them can as much as be mentioned without proclaiming a dogma. To say: God exists, is to teach the greatest of dogmas : and therefore the effort to divorce dogma from religion is an absurdity.

You may educate but you cannot legislate man to goodness. He will laugh at fines, penalities, prison walls. A correct idea of God's attributes will alone draw or deter him. Education wherein God is excluded leaves out the only force that will mold action accord-

Parents should think of this. They may realize it when it is too late. We are always wiser the day after. Your child is dear to you. For it you are watching and waiting, toiling, fretting and laboring under a burden of alternate hopes and fears. You cannot stand to see its soul wither for want of nutriment, even though its mind be filled with scientific food.

Is there pride in a mother's heart? Its strongest beam rests upon the boy or girl who is kind, loving, dutiful, religious, with the simplicity of childish ways. These are the traits that unite your hearts together. As they grow with the strength of years they become the consolation of a parent's

bank, and to day he be dressed in penitentiary clothes, or if to day he be exalted to high station, and the neigh-bors shun thee because of him; or, what is worse, if he, kneeling by thy

I think the sweetest consolation that falls to the lot of parents is the consciousness that the children lead good, honest, God-fearing lives. But you sow the seeds of sorrow for yourselves
—seeds that will grow to tares and
thistles in your country's harvest field
and Christianity's garden when you refuse to teach the little ones the things of God. You must be forgiven, for you "know not what you do"; you will understand when understanding will not avail. - The New

GOOD CATHOLICS AND BAD CATH- ity .- Catholic Mirror. OLICS.

It is very sad to have to make such a distinction, but, unfortunately, facts compel us. Catholics ought all to be good Catholics. They ought to be ex-emplary in every department and in every relation of life.

Good Catholics are good husbands and how shall Christians answer for the change? We now look after the mind and let the devil take care of itself; seek after the affairs of the world and neglect the affairs of heaven.

Good Catholics are good nussands and professional men. It ought to be so with all Catholics. It should be enough on We have reversed the example of the Son of God. And let us humbly control to say, of course, he is a good, honest, to say, of course, he is a good, honest, reliable man—he is a Catholic.

Indeed, worldings somehow seem to expect it, and when they meet with a nominal Catholic in any department of life who is not up to the mark, who is defective in his moral character, they are disappointed. They may not be able to give an intelligent reason for it, but they have the impression that a member of the Catholic Church ought to be superior to all others. And they are right. The true Christian is the highest style of man, and the true Catholic is the true Christian. The distinguishing characteristic of

the good Catholic is that he is strictly conscientious and always acts from principle. His faith is a living faith, and it pervades all his actions. trols his conduct in every relation of life. He makes no show about it, he is not on exhibition, he is modest and retiring, but in all matters of principle he is as firm as the everlasting hills. You always know where to find him

his word is as good as his bond. He is, of course, faithful in all his Christian duties, and is always ready for every good word and work. He commands, without seeking it, the universal respect of his fellow citizens without regard to faith or profession.

even-conceal his religion when he standard of Anglican doctrine; but, thinks it will interfere with his worldly instead of attempting to lay down some prospects. He does not abandon his religion entirely. He goes to Mass pretty regularly, but is not unwilling with its teaching by narrowing the of all the ologies known to science, but let it all be based on religion.

The world has a strong hold

Church the Bishops are not only weak, but let it all be based on religion. The nucleus of public sentiment on this on his affections. He seems to be they say, "has not been able to pro striving continually to belie the Apostle when he says "you cannot serve God and Mammon." He is not respected by Protestants, and his own brethren pity him for his weak pusillanimous and translitude discontinually described by the continual of truckling disposition.

We hardly need describe the bad Catholic. Everybody knows him, and his brethren are by no means proud of him. He was born of Catholic parents was baptized a Catholic, and he still wears the name of a Catholic, though, unfortunately, it is only in name. He is ready enough to use the name when he can do so to his worldly advantage, especially if he is a politician—he is always glad to have the "Catholic vote." He has made money, perhaps, and be come purse proud. Or he is a professional man and has got up in the world, and is ambitious of social distinction. Catholic societies-even the best-are not good enough for him. As he imagines that his religion is an obstacle to the attainment of his wishes he ignores his religion and sells his birthright for a mess of pottage.

Perhaps he is a poor man, or com-

paratively poor, and as pride is by no means confined to the rich he has "got his back up" about something that he does not like in the Church. He has taken offence at something the priest wish to emphasize "as a fact of revelhas said or done, or he imagines that ation. some of his brethren have insulted him; or they do not appreciate his importance and give him the leading positions to encyclical are quite worthy of each which he is entitled, so he gives the Church a wide berth. He "bites off his which fathered them.—N. Y. Freenose to spite his face." To get even | man's Journal. with his brethren and the priest he con-

tacked with mortal sickness. Let him words penetrated and fascinated their be suddenly overtaken with an accident hearts with a thrill of awe and love -such men are very apt to meet with such as no human voice had ever accidents—then he cries for the priest. He must not die unshriven. True, he in their presence alone an honor to side in days gone by, caught the in-spiration of heavenly wisdom, and whom he has so long despised and other.—Manning.

CATHOLIC EVIDENCE LECTURES. having a true knowledge of the teaching of the Catholic Church upon His ries with him, and of which he cannot be robbed. We must honor him because Another school year is upon us.

THE OPENING OF OUR SCHOOLS Now he be unknown to his God? avoided, nor the blessing of the Church which he has persistently ignored and ened by the thought? priest; he must have all the Last Sacra-ments and blessings of the Church, just as if he had always been a faithful member.

Luckily for him the Church is a tender mother. Luckily for him the priest is the representative of the Divine Passion -the servant of a long suffering and forgiving Saviour. He may not have much evidence of the sincere repentance of the dying man, but he gives him the benefit of the doubt.

'Oh, it is so much better in every way to be a good Catholic-better in life, better in death and better for all etern-

THE ANGLICAN ENCYCLICAL.

The one hundred and ninety four Protestant Episcopal Bishops of the British Empire and the United States have issued a document setting forth the results of their deliberations at Lambeth. It is long enough to fill three closely printed columns in the London Times, and touches upon a great variety of subjects; but it is certainly the vaguest, most irresolute and most inconsequential expression of opinion ever pronounced by a respons-Of the virtues of temperance and

purity the Bishops have little more to say than that they are eminently desirable, with something of the platitu-dinous manner of the old lady who observed that the Bible was a fine book. They describe the vow of marriage as "life-long;" yet they warn people not against the "dissolution of this most solemn bond," but against the "frequency and facility" with which absolute divorce is obtained, and then throw aside this most important of questions with the remark that "the full con-sideration of this matter it has been impassible to undertake on this occa-sion." They touch upon the relations between labor and capital only to mention in a half-hearted way the brotherhood of man, and to declare about the present working of our industrial system "that it is obviously not possible for us to enter upon the consideration of such a question in detail." Even on the subject of religious communities they "do not consider it to be yet possible to give advice which can be treated as final." They own that "there are differences of opinion among them, but further than purpos-The "poor" Catholic is a very different person. He is not much troubled with conscientious scruple. He is a central consultative body for supplying information and advice (information which may be inacfor supplying information and advice (information which may be inaccurate and advice that is to be in no way binding) they "do not think it wise to go." They declare that, next to the Bible itself, the Book of Common Prayer is the authoritative breadth of its comprehension or by disturbing the balance of its doctrine. Surely, a pitably inane bunch of con-

> On the subject of the unity of the And this is how they emphasize it :

"We recognize with warm sympathy the endeavors that are being made to escape from the usurped authority of the See of Rome, as we ourselves regained our freedom three centuries ago. We are well aware three centuries ago. We are well aware that such movements may sometimes end in quitting not merely the Roman obedience, but the Catholic Church itself, and surrendering the doctrine of the Sacrament, or even some of the great vertices of the creeds. But we must not anticipate that men will go wrong until they have begun to do so, and we feel some confidence in expressing our warm desire for friendly relations with the Old-Catholic community in Germany, with the Christian Catholic Church in Switzerland, and with the Old Catholics in Austria; our attitude of hopeful interest in the endeavor to form an autonomous Church in our attitude of hopeful interest in the endeavor to form an autonomous Church in
Mexico and in the work now being done in
Brazil: and our sympathy with the brave
and earnest men (if we may use the words of
the conference of 1888) of France, Italy,
Spain, and Portugal, who have been driven
to free themselves from the burden of unlawful terms of communion imposed by the
Church of Rome."

In other words, they sympathize with each and every attempt made in

On the whole it must be said that the jubilee conference and the jubilee

gray hairs, and faltering step, and wrinkled brow. They smooth the pillow of death.

What would be your thoughts, dear, old, careworn mother, father, if your son was in years past president of a bank, and to day he hadressed in project.

With his orethren and the priest he consents to live in mortal sin and risk the salvation of his soul. Poor, deluded soul! he imagines that he is punishing his enemies, when he is, in fact, his own greatest enemy.

But let the poor craven soul be athank and to day he hadressed in project.