A LIMITED GENERAL COUNCIL.

The Triennial Convention of the Protestant Episcopal Church of the United States is now being held in Boston, the opening ceremonies having being performed on Wednesday, the 5th inst. There are present, Bishops from five continents, representing not only the Church in America, but also to some extent all those Churches which have sprung from the Church of England in all parts of the world; but those whose dioceses are outside American territory will not have any decisive vote in the Acts of the assemblage, as they are present merely to signify their fraternal feelings toward the American Episcopal Church.

For the first time, the Archbishop of Canterbury was present at such a gathering, but he will not, more than any other foreign prelate, have a decisive vote, as the American Church has been for over a century entirely indepen dent of the Church of England. The eighty Bishops present, however, greeted and honored him as their quasihead, because he is the chief prelate of their mother Church, in which light the Church of England is regarded.

There have been more than this number of Anglican Bishops assembled at once at Pan Anglican Councils, but in view of the amount of pressing business which will come before the Council, the present Convention is generally regarded as perhaps the most important which has ever taken place among the Anglican Churches. Questions of moral reform, alterations in ecclesiastical administration, and even the advisability of a change in the name of the Church itself will be under consideration. The present name of the Church is distasteful to a large section among the Bishops and clergy, for it is more and more strongly felt, every year, that the term Protestant, is most undesirable as a distinctive epithet of a Church claiming to be the Church of Christ. Against what does it, or should it protest? It has nothing to protest against, except the Church which Christ established, and which has continued to exist throughout all ages to the present date. The epithet, therefore, has no meaning, except to signify that it is not, and cannot be the Church of Christ.

This question has been debated before in the councils of the American Church, but all action looking toward a change of name has been set aside. It is believed, however, by the advocates for a change that the time has come for such a change to be made, and a determined effort will be made to bring it about, by giving the Church a name which will signify that it teaches something positive, instead of being a mere negation of something which existed before it as the name Protestant implies.

The name " Protestant Episcopal Church" was deliberately adopted by the Church shortly after the declaration of American independence. At that time there was no notion among the members of the Anglican Church that it was a "branch" of the Catholic Church of the world, but it has been discovered during the last half century that the Church of Christ should be more than a mere protesting organization. It should have something more tangible to offer to mankind as a means of salvation, than mere protests or de- Sir John nials, and this is the thought which the underlies the present desire for a change in this respect. It should be remembered, however, that no one by devotion, was the first Liberal Premier merely "taking thought" can "add to his stature one cubit." So no decree of this council can change a negative organization into the positive Church of Christ which has received authority from Christ Himself to preach

the gospel to all nations. It has been announced also by several of the Bishops who will take a prominent part in the proceedings, that an effort will be made to prohibit the clergy of the Church from marrying persons divorced for any cause. This would be an approach to the Catholic Church: but we are very doubtful that any such action as this will be taken. All attempts in this direction have hitherto been unsuccessful, and it is not likely that they will be any more successful at the present movement. It must be borne in mind that the Church of England as originally established was a Church of compromise. The predominant thought with its founders was not, as Christ directed His Apostles, "to teach all natio things whatsoever He comman but to teach such doctrines as populace desired to hear; and to n this purpose, a compromise was made between the Calvinism of the continent, and the Catholicism of the English people, and so a new Church was constructed to please as many as possible of the people. Such is the Church of England and such are the Churches

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which spring from it. All the Bishops of the American Episcopal Church are present at the Council, except seven who are absent from old age and infirmity. Two Canadians are also present, beside the

Archbishop of Canterbury and two other English Bishops, with some others from the Orient, South America and Africa.

We do not think for a moment that the present assemblage will have the temerity either to assume to be the Church of America," or " the American Catholic Church," which are among the titles which ar those who wish fo

HOME RULE ECHOES.

To the Irish race the world over it will be pleasant to note such a strong tide turning in favor of Home Rule for the old land. The coercionists in England are thoroughly frightened, and the exclamation, "What Next?" is on the tip of their tongues everywhere. Their discomfiture at the new departure taken by those who have been known as "Loyalists" and "Unionists" in the north of Ireland is very marked indeed. The men of the north as well as their brothers from the south are every day drawing closer, and a united demand for self-government will shortly be the outcome. Mr. John Dillon, M. P., in addressing a gathering of Nationalists at Sligo on the 4th inst. said:

"Nobody in England thinks home rule is dead. If they did I should advise them to turn their eyes across the Atlantic and watch the triumphant progress of the leader of the Irish rty, courted and welcomed by all the leaders of the great political parties in the United States. When he passed on into loyal Canada, which used always to be quoted by Chamberlain when she sent a contingent to fight the Boers, yet we saw in Montreal last week the Attorney-General of Canada, good Irishman, coming to the meeting and taking his seat on the platform at the side of Mr. Redmond, and telling Mr. Redmond he had been charged by the cabinet of Sir Wilfred Laurier to convey to the Irish party the full symof the Canadian Cabinet in our for Irish liberty (applause) demand that did not look very much like a dying cause."

In this connection we desire also to print the manly utterances of the Premier of Ontario, Hon. George W. Ross, at a reception given Mr. John A. Redmond and his associates whilst in Toronto on the 27th Sept. Mr. Ross said:

" He did not come to make a speech but to hear the message of Mr. Redmond and his colleagues. Ireland had given many orators of gifted utterance to the world, and the speech of the Irish leader showed that the gift of eloquence had not departed from Ireland. orations had been logical, convincing and temperate, and Canadians might emulate both his style and moderation. Canadians should be; no How happy Canadians should be members of Parliament in jail, th there are some we might send to jail, no landlordism, and no land laws to embar-rass our lives. We have freedom in the widest range, rendered enjoyable by the privileges of home rule. We would not widest range, rendered enjoyable by the privileges of home rule. We would not put up with anything else, as was shown in the row of 1837. I have often wondered, continued the Premier, why Great Britain, so generous to Canada, should be so dilatory in extending the same courtesy to Ireland. member of the British House of Commons, though I never hope to be, for have reached the summit of my ambi ion, and it is now my anxiety to keep there (cheers.) I would treat Irish men, as everybody else, with reasonable fairness. Next to Scotchmen they look out for everything, and they ge have had in Canada y distinguished Irishmen. some very

Hagarty was a jurist of t rank; Hon. Edward Blake, now an honored member of the British House of Commons, whose career I have followed with pride and of Ontario. It was a good Government then, and we have never had anything but a good Government since that time. We don't want to do without Irishmen. (Applause.) The wonder is that more from that country, so beset with difficulties, do not come here and enjoy the sweet liberties which our country gives, without distinction of race or color.

I wish England would see the wisdom of placating the Green Isle, which has given so much of its best blood that British government might sway the destinies of the world. I am not afraid of sectarianism in Ireland. England gave home rule to Quebec, where Catholics were in a majority of ten to one, and she gave Home Rule to Ontario, and she gave Home Rule to Ontario, where Protestants are in a majority of seven to one, and there is no com-

Home rule does not mean separation, but such a federation as would allow Great Britain and Ireland to remain one. I wish success to the mission of Mr. Redmond and his colleagues. As Canadian I thank you for your hospitality to those who are working for a united Ireland. Had the union of a united freman. That the mind of 1798 been tested in the courts as in our election courts Lord Castlereagh would have been disqualified and the union dissolved. (Laughter and applause.) ----

s a large part of learning to know where it may be found in its most authentic form.

Some ignorant people imagine that only children and uneducated grown persons use the Rosary. But the truth is, that the Rosary is the beloved companion of all Catholics, from the Pope and the Cardinal to the little child; and thet it is proved to be a special and that it is proved to be a special means to draw the soul into close communion with Jesus Christ.

For so the whole round earth is every way

Bound with gold chains about the feet of God.

TENNYSON,

LEAGUE OF THE SACRED HEART.

General Intention for October

LOVE OF LABOR. Labor, in itself, is not lovable, but it is our lot; we must earn our bread in the sweat of our brow. It is the lot, not only of the fallen man, but even of the unfallen. His labor, if he had ot known sin, would have been, ined without sorrow; but the faculties his soul, and senses and organs of his soul, and reases are the body, were given for use and for up, ving of his needs. "The Lord God ook han, and put him into the garden ook han, and put him into the garden than the neit."

of pleasure, to dress it and keep it:"
(Gen. ii. 15.) A change came with sin: 'Cursed is the earth in thy work with labor and toil shalt thou eat thereof all the days of thy life. thy life. Thorns and thistles shall it bring forth to thee, and thou shalt eat the herbs of the earth. In the swest of thy brow shalt thou eat bread, till thou return to the earth, out of which thou wast taken: for dust thou art, and into dust shall thou return." (Gen. iii. 17.) No false phileturn." (Gen. iii. 17.) No false phil-sophy can change this programme; no political economist, no vain, theorizer, no revolutionist, can abolish pain, or poverty, or sorrow, or labor. These overty, or sorrow, or labor. were looked upon as loss, as unrelieved misfortunes, by and are so regarded by all who have a agan spirit. Our Lord came to inter-ret them; to teach us to accept them pagan spirit. resignation to the Divine Will. Nav. more, He sanctified them because His own Heart accepted them. They are better worth, He said, than ease, and wealth, and worldly gladness. Even these latter of themselves bring no abiding joy; and they who seek to escal of from pain and labor, or whose lives eem to be exempt from these, often sorrow from a deeper fount of tears.'
The Sacred Words are still more

the life of our Divine Lord, not only to

the file of our Divine Lord, not only so teach us to accept labor and sacrifice, but even to rejoice in them. "I super-abound with joy in all my tribulations," said St. Paul. "That which is at present momentary and light of our tribu ation worketh for us above measure an eternal weight of glory." The contrast is most impressive: what is momentary and light works an eternal weight even of heavenly glory; and not only this, but above measure ex-ceedingly." Life's labor, then, is the means and measure of the vision. But it is more. One of the most marvellous lessons of Our Lord's life is that which he taught us at Nazar He came to save the whole world. His new religion, a Divine one, utterly opposed to the passions of mankind, and to the religions which these passions had fashioned or tainted, was to sup plant others, to revolutionize the whole world, to create Christian civilization. Naturally we would expect that Our Divine Lord would devote His whole life to this supreme work; that He would form an innumerable number of apostles, and preach Himself in every country that He could reach. Instead of this, He spent thirty reach. Instead of this, He spent thirty out of His short life of thirty-three years unknown in obscure Nazareth. This, of course, He could not have done were it not the best way to achieve His wondrous word of founding and fostering for all time the Kingdom of God. The merit of His Hidden Life, and its marvelous example were more efficacious for His Divine purposes than would be the formation of disciples, the preaching of the Word, or the performance of the miracles. Preaching and miracles are means but they are for few, and and often inefficacious. The ordinary means by which we promote the Kingdom of God and save souls is the sanctification of our daily lives for this purpose. incredible things said in the Scripture of the intercession of the just, and in fact of the efficacy of the prayers whether of the just or sinful. "The prayer of the just piercest the clouds." Everyone that asketh, receiveth; an he that seeketh, findeth; and to him it shall be opened" that knocketh, Matth. vii. 8.) Even Sodom would have been saved at the prayer of just one man, if the conditions which he himself

had proposed to God had been verified in the sinful city. All this is the great doctrine of the Apostleship of Prayer, and the reason of its existence: to sanctify, namely the labor of each day, and each day's sacrifice and sorrow, in union with the all loving and all zealous Heart of the Redeemer, to save the souls for whom He shed His Blood. The Morning Offering suffices for this, elevating Offering suffices for this, elevating the day's burden to supernatural merit, not only for ourselves, but also for others; transferring the otherwise worthless dross into heavenly gold; giving the true and characteristic spirit to the lives of those who are

not simply in name, but thus in full effect, the children of God.

Such is the practical aspect of the message delivered to us from the H. message delivered to us from the Heart of Our Lord by the gentle Apostle whose feast we celebrate this month. She has taught us to centralize our life's devotedness on the centre and source of Christian life and worship the Heart of Her Beloved Master; and to drive thence the sacred flame to enkindle in human hearts what they ne most, the supreme gift and remedy for mankind, the new life and its means for action—charity unfeigned, which seek-eth not its own, but seeketh ever with unwearied zeal the interests which are Chast's.—Messenger of the Sacred

The Use of the Crucifix. Keep a crucifix and kiss and adore every day the five precious wounds. Let your kisses and your prayers be like pearls and precious stones, which you never tire of setting in each of the five wounds of your Saviour-in the wounds of the feet for having so long and so wearily followed you; in the wound of the left hand for having so often lifted you up and carried you; in the wound of the right hand for having so often blessed and absolved you; in the wound of the Sacred Heart for being a furnace of love, always open to receive you with love and forgive-ness.—The St. John's Quarterly.

THE BLESSED SACRAMENT.

At the Eucharistic Conference cently held in New York Right Rev. Bishop Colton, of Buffalo, one of the most eminent prelates in the United States, delivered the following sermon on the Blessed Eucharist:
"As the hart panteth after the foun

ain of waters, so my soul panteth after ee, O God.'

ere is, dear brethren, a longing in the human heart for the God Who made it. Nothing else will satisfy it; wealth, asures, friends, honor, life itself, are in vain; the soul desires its God and it will not be at rest, as St. Augustin says, until it rests in Him. And the need, too, which we feel for God is what God feels for us-each and every one o for He is essentially a God of love first for Himself and then for us, mad lis image, and so He bids us give Him our heart, give Him our love, and He tells us that He has loved us from eternity and will never forget us,

will love to the end.

a the old law, God communicated

a men, but as it was carried out through a human agent it could not be perfect. It was through Moses He e His commandments, and He Him-guided the Israelites from the skies and He showered down upon them daily manna wherewith they might nourish themselves on the way as they journeyed ward the promised land. but for one people and for one time.

But in the new law God was to hold perfect communion with all peoples, and for all time, who would hold communion with Him; and this communion was to be carried out by God Himself, through His divine Son, Who vested with our nature; and it was to be realized by His teaching and guiding us and by His giving us as the food of our souls His Own Body and Blood.

"MY FLESH IS MEAT." Our Lord reiterated the Command ments given to Moses and promised Heaven and eternal life to all who would keep them, and He gave us a means to sustain us on our way to the romised land by giving us Himself, for He said: "My flesh is meat, indeed, and My blood is drink, indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him.
As the living Father hath sent Me, and I live by the Father, so he that eateth Me, the same also shall live by This is the bread that came do from Heaven. Not as your fathers did eat manna and are dead: he that eateth this bread shall live forever."

Thus we have Holy Communion as known and practiced by the Catholic Church. It was instituted by our Lord Himself at the Last Supper, the night before He was put to death, for, taking bread, He blessed and gave it to His apostles, saying: "Take ye and eat, aposties, saying.

for this is My body," and taking wine,

He blessed it and bade them to drink He blessed it and bade them to drinl saying: "This is My blood, the chalic new and eternal testament which shall be shed for you and many unto the remission of sin." And then He said "Do this in commemoration of Me." And so the apostles and their successor are faithful to the commands of Christ; and our Lord is given to all who prepare themselves to receive Him. Our Lord's love to receive Him. Our Lord's love to receive Him. for us is so great that He cannot do enough to satisfy it; and yet, great and infinite in power as He is, He can-not do more than give us Himself. No one could conceive it and His love to execute it. And now that it is on the word of God, let all men gratefully bow our homage and piously adore God hid-den in the blessed Sacrament. Men den in the blessed Sacrament. Men may question, as men did, and ask how can this Man give us His flesh to eat, but they should remember that that Man is Christ, the Son of God: that He is God, therefore one with the Father and the Holy Ghost, and that the

He can do all things by His holy will.

ADDRATING FREQUENTLY.

The Son of God came on earth to save us and to bring us to His Father in heaven. He offered Himself on Calin heaven. He offered Himself on Car-vary for the sins of the world, and He offers Himself up anew daily, mystic-ally, in every part of the world. And with His sacrifice goes His sacrament, Him, and for the Sacrament wherein and both are brought down to every age and to every soul. And whilst the sacrifice atones, the sacrament saves: and through both are given to each in dividual soul, both priests and people, the means of life—God Himself our Lord and Saviorr, Emmanuel, Who promised to be with us all days even to

the end of the world.:
What is Holy Communion therefore?
It is receiving the Body and Blood,
Soul and Divinity of Our Lord and Saviour Jesus Christ. It is of all unions the most intimate and the most We become bone of His complete. bone and flesh of His flesh. He is not changed, but we are changed in Him.

He becomes the light of our
minds, the life of Jour hearts and
the strength of our wills. All things are made new, and we are continually renewed in Him—He lives in each one that worthly receives Him, and He is offering up a welcome homage to the Father, namely, the acceptable and meritorious life led by Him, as St. Paul said, and by His infinite merits annexed said, and by his manuscribe increases and to our own poor merits. He is making sure and lasting the salvation He purchased for us on the cross. It was a great thing says St Thomas, for Christ to have made Himself our brother, a greater to have become the price of our salvation; but it was the greatest of all to give Himself to us as our food. This is the bread of life, as our Lord calls it-this is the bread that commeth down from heaven, His flesh for the life of the world, He abides in the Tabernacle, but longs to be taken to the tabernacle of our hearts. And so He says, "Come to me, all ye had I labor and are heavy burdened and I will refresh you." He stands ready to will refresh you." He stands ready to cure every ill and to heal every wound: He is ready to banish every suffering and to remove every sorrow; He is there to enlighten the doubting and to recall the erring, to convert the sinner and to advance the saint. In a word, as Our Lord, is God, He is in the Blessed Sacrament, our life, and in everything that we desire. When we take Him to our hearts He come with all the gifts and graces in His power;

His love inflames, purifies us, and fills with the greatest delight. illumines us and gives us the true salvation, and His grace str and enables us to resist and throw of temptation and anything that might separate us from Him: He binds us to Him by the cords of His love, and draw us the more, the more we respond to it. Such is Holy Communion as it is and can be for all who will strive to reach God through Its means, as Our

Lord would reach them. "BE IMITATORS OF ME." But still more wonderful are the effects that follow Holy Communion when received often. We take on more and more the spirit of our Lord. We burn with love for God and are filled with a love for our neighbor. "The with a love for our neighbor. "The charity of Christ urgeth me," said St. Paul, in his thirst for the souls of men, and the same feeling is what we feel or what God makes us feel when we be-come closely united with Hin through frequent Holy Communion. It is the teaching of theologians that the soul of Jesus remains behind, when the body the species, is consumed within us, and His soul acts upon our own and causes s to have more and more of His spirit mind and heart and will. Thus the aints imbued themselves with pirit of Christ and grew more like Him day by day. Thus St. Paul could say to his followers, "Be imitators of me, as I am of Christ." And we read of St. atharine of Sienna, that she at time she was called Catharine of Jesus St. Teresa was so close in her union with our Lord that the Divine will was growth in her heart, as shown after per death. God is great in His saints, exclaims the psalmist, and their perfec-tions, which are the shadow of His own infinite perfection, are the result of the

Frequent Holy Communion so unites souls to God and so keeps them to love and serve Hin that it is the most ef-fective way of fulfilling the purpose for which our Lord came upon this earth, for He came not only to reconcile God to men by dying for their sins, in atomen the cross, but He came als ment upon the cross, but He came also to establish the kingdom of His Father to establish the kingdom of His Father and have His prayer fulfilled. "Our Father, Who art in heaven, hallowed be Thy name; Thy kingdom come, Thy will be done on earth as it is in heaven." In word, that God might vindicate to Himself an acceptable people, a pursue Himself an acceptable people, a pursuer of good works. But to do this God's grace is necessary, and Holy Communion is absolutely necessary, for it is not only grace for us, but God, our Lord, on Whose merits grace is given, and Who tells us, as He told the apostles, without Him we can do nothing.

nighty indwelling He has in their

THE SACRAMENT SAVES. And as Holy Communion is the help we need to resist temptation, even our Lord Himself has said unless we eat of His body and drink His blood we shall ot have life in us, so Holy Church obligatory on the faithful to receive Holy Communion at least onc a year—and exhorts them, knowing its wonderful effects, to receive frequently. Witness her clergy, nourished with the precious Body and Blood of Christ in the daily Mass; witness her religious receiving almost daily, and behold the thousands even in the world who follow the same holy practice; and witness the results-men and women midst all this world's dangers compelled to experience its temptations—the temptations rom satan and the corruption of fallen nature-yet leading holy and spotless lives; for Holy Communion is indeed for them the bread of the strong, the Bread of angels, the Bread of life, and the wine that maketh virgins.

Let us show our appreciation of the favor of God's Presence for us on our altars by coming as often as we can to adore Him, and let us take Him as often as we can to the tabernacle of our hearts in Holy Communion, that we may have thereby His life renewed and received and increased in us unto eternal life. "God thirsts to be thirst-ed for, says St. Gregory Nazianzen—let priests and people-thirst for ns all-He gives us Himself and the waters of eternal life. Let us, in a word, love and honor our Hidden Eucharistic God all the days of our life—after life's course is run He will show us His face forever in the eternal courts of heaven. A blessing I wish you, in the nam the Father, of the Son, and of the Holy Ghost. Amen.

God only gives His spirit to those who ask it of Him with gentleness and humility. Make yourself humble, then, make your your heart meek. Become a good little child, who allows himself to be carried wherever people wish to carry him, and who does not even ask where they are going to take him .-

REASONS AGAINST SOCIALISM.

A Mr. James H Arnold, of Louisville, Ky., who is a Socialist, has used the columns of a Kentucky paper to denounce the Catholic Columbian for

condemning Socialism.

"You are for the capitalists," he sereams illogically, "and against the workers; for the fleecers and against their victims; for the robbers and against the robbed; for the rich and

against the poor."
Mr. Arnold might as well say that we cannot be for the workers in any way other than Socialism; we must be Socialists or we are unfriendly to the poor. And that is nonsense. For there were persons and papers friendly to the laboring classes before Socialism was thought of by Marx and Lasalle. Our Divine Lord, for instance, when He was on earth, never heard of it, yet He had compassion on the multitude

We are for justice to both employers and employes. We insist that neither of them shall wrong the other party. We favor both of them within their

But why do we say that the funda-Socialism cannot mental

be held by a Christian? 1. Because it rejects the divinity of Jesus Christ and the teaching authority of the Church that He established to teach all nations all truth, whatsoever He had commanded.

2. Because it purposes to gain pos-session and control, by unjust means of

what does not belong to it. 3. Because it is an unlawfully revo-lutionary organization that urges its members to disregard the duties they owe to the government under which they live, preparing them to overthrow it by force, if necessary, and training them now to antagonize its proper laws for the due protection of property and

the preservation of civic order.

4. Because instead of resulting in nomic equality and industrial freedom, it would produce labor slavery, oppression of individuals by political rings and cliques, anarchy and wide-

spread misery.

These are a few of our reasons for objecting to the untried, visionary and impracticable dreams of Socialism .-Catholic Columbian.

If we had one foot in Heaven, yet, if we ceased to mortify ourselves before we could draw the other after it, we should be in danger of losing our soul.— St. Vincent de Paul.



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