

"Friend, we saw a picture to-day. It hangs in the old college chapel. It is the picture of a Man extended on the cross. The blood is trickling down a countenance that, despite its wounds, retains a wondrous beauty. The eyes, beautiful and lustrous, are looking with tender and mournful sadness upon His tormentors. The lips are cracked and swollen, and against them, hard pressed, is a dirty sponge, soaked with gall and vinegar. It is the picture of the dying Christ, and when next you take the liquor that robs you of your manhood remember the Jew who tortured Him in His last hour."

This, then, is the motive of myriads of Temperance men: for the sake of Him Who came to regenerate mankind they have promised to abstain from intoxicating liquor, knowing that the promise is a holy one, the safeguard of their manhood and an example and encouragement for those who are in the power of the drink demon. As the crusaders of old placed on their shoulders the cross and marched to rescue the Saviour's sepulchre from the hands of the infidels, so they give earnest and enthusiastic allegiance to Temperance, and march onward to rescue something more infinitely precious than a sepulchre—Catholic young men who are bartering in saloons, their talents, their lives, their faith, for a paltry glass of liquor.

They are indeed exposed to opposition, but it makes them the more fixed in their purpose. They care not for obstacles. Men pass, but principles live.

Much more might we say, but we fear to weary them. That they may be true men enjoying ever the exquisite pleasure that comes from the consciousness of duty well done, is the sincere wish of the CATHOLIC RECORD.

THE TURKISH QUESTION.

The plan of reform which has been proposed by England, France and Russia, for the ending of the difficulties brought up by the atrocities in Armenia, includes the appointment of Christian governors in all the districts of Armenia where Christians predominate, and of Moslem Governors where Mahometans constitute a majority of the population. The sub-Governors in each case are to be of the other creed.

The Sultan at first refused to accept these conditions; but on afterthought agreed to them. Perhaps it would have been better if he had persisted in his refusal, for this course would probably have forced the European Governments to take steps for the repression of Turkish rule over the Christian populations which are governed now only for the purpose of grinding tribute out of them.

The present Sultan is not naturally tyrannical, and there are many of his acts which prove that he has a kind heart, but the system under which he governs is radically evil, and he cannot but be a despot under it; and even when he is personally inclined to deal justly with his Christian subjects, his officials are too much accustomed to brutal methods to carry out his intentions, and they oppress most arbitrarily those whom they are appointed to govern, their only object being to lay up wealth and enjoy pleasure for themselves, the Government being satisfied with them as long as they send in to the higher authorities the tribute they are expected to collect. This is the Turkish idea of government, even in the management of those who are Moslems; but where Christians are concerned there is little to be expected other than cruelty and contempt.

A Christian is regarded as a dog, and is spoken of as such, the only restraint upon the higher authorities being their fear of incurring the displeasure of Western powers by their cruelty toward Christians. But this restraint does not exist in regard to the subordinate Pashas and other officials, who all act toward them as their whims dictate, or avarice suggests, and the same cruelties which caused the crusades to be undertaken from six to eight centuries ago have been practiced down to the present date. The atrocities which have been perpetrated recently in Armenia, and a few years longer ago in Bulgaria, are only part of the normal condition of affairs as they have existed for centuries.

THE "SELF-EVIDENCING AUTHORITY OF THE BIBLE."

Such was the strange expression of a reverend gentleman endeavoring to prove that the Bible gives, by its intrinsic beauty and sublimity, ample proof of its being the word of God. We confess that it is a compendium of all that is wise and holy, but we should never venture to advance this as the proof of its inspiration.

Admitting for argument's sake that its doctrines of faith and morality are unmistakable evidences of their divine origin, how comes it that so many and holy men have doubted whether such and such passages were divinely inspired? Four hundred years elapsed before the question of the canonicity of the Scriptures was decided, and Luther and his brother reformers differed from one another in their acceptance of the Scriptures. Let us take but one example—the Book of Revelations. Nearly all the Protestant divines denied its canonicity. Calvin pronounced it unintelligible, and Dr. South went so far as to say that it either found a man mad or left him so. More might we say to show the utter untenability of such a theory, which at best produces nothing but uncertainty. An authority is needed to declare what is the word of God and what is not, and that authority was established by our Divine Saviour when He said:

"Go teach in my name: as the Father hath sent me, so I send you: whosoever will not hear you, let him be to you as the heathen and publican."

EDITORIAL NOTES.

THE French Bishops are united in their resistance to the tax on religious communities; and it is needless to say that their action has excited the most favorable comments, even from that who are inimical to the Church. The Bishop of Beauvais, however, recommended submission to the Government; but his advice was, fortunately, not followed. M. Poincaré, Minister of Public Worship, has received a severe castigation at the hands of the Archbishop of Cambrai, who is of the opinion that it were unwise and cowardly to tolerate such iniquitous legislation. The Archbishop is right, and every honest individual will support him and his colleagues in the impending conflict.

AT PRESENT Turkish domination is maintained or tolerated over the Christian communities of Europe and Asia, only through the mutual jealousies of Christian powers, which require a buffer State to keep them from encroaching on each other; but it is possible that the atrocities in Armenia may be the occasion for a change in the map of Turkey, as far as regards its Asiatic possessions at least. If the Sultan had not consented to the reforms recently proposed by England, France and Russia, it is probable that these powers would feel themselves constrained to make some arrangement for the deliverance of Christianity; but as the matter now stands, it is difficult to foretell what measures will be adopted for their protection. Surely, now, a short time will tell.

THE Catholic University of Notre Dame, South Bend, Indiana, at the close of its golden jubilee exercises conferred the degree of LL. D. on the Rev. Washington Gladden, the Congregational minister of Columbus, Ohio. It is the first time in the history of that institution when this degree was conferred on a Protestant. Dr. Gladden has done much by his liberal-minded views to break down the narrow prejudices entertained by enemies of the Catholic Church, and he has especially done much good by exposing the meanness of the A. P. A. movement in one of the ablest documents yet published on this subject. He well deserves this recognition from the University of Notre Dame on the important occasion of the fiftieth anniversary of its institution.

MORE atrocities on Christians are reported from Turkish Provinces. The latest report is from Iskanderun, in Northern Syria, where Moslem mountaineers are daily pillaging European colonists and threatening their lives. The colonists have appealed to the powers of Europe to protect them. How long are such outrages to be permitted by Christian nations? Macedonia has taken the initiative in the struggle for freedom from Turkish rule, and some successes are reported for the insurgents in that quarter. If the Christian powers are in earnest for the liberation of the Christian provinces the insurrection there will afford an admirable opportunity for their interference in the settlement of the Turkish problem, the only true solution to which will be the ending of Moslem domination.

CHARLES A. DANA, the able editor of the New York Sun, speaking recently of the Bible, altogether independently of its inspired character, places it in the first rank of books which every one should read on account of its literary utility. He said:

"There is perhaps no book, whose style is more suggestive and more instructive, from which you learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affectation, none which you open with such confidence and lay down with such reverence; there is no book like the Bible. When you get into a controversy and want exactly the right answer, when you are looking for an expression, what is there that closes a dispute like a verse from the Bible? What is it that sets up a right principle for you, which pleads for a policy, for a cause, so much as the right passage of Holy Scripture?"

CATHOLICS who were for one reason and another impressed with the idea that our institutions could not claim equality with those of Protestant denominations, are beginning to recognize the fact that our colleges and convents are not only as good but in most cases superior to any in Canada. They even who differ from us in belief acknowledge it by sending their sons and daughters to Catholic institutions. It has been said that we are not up to the times. We avow, and we are proud to declare, that we are not up to the times in the adoption of every new educational innovation; but in solid instruction, in formation of character, we brook no rivals. This may sound optimistic, but facts prove that we speak truly. There is a certain refinement and modesty in our graduates that prove more convincingly than advertisements the superiority of training received in our institutions.

THE advocates of the Public schools might learn a lesson from their neighbors across the borders. Education without religion has been tried and has proved a disastrous failure. And yet this untrammelled educational system was going to cure the evils of society and usher in an era of prosperity and progress! But it has been the old story, "Men professing to be wise became fools." They pushed Almighty God out of the schools, and the devil took up his abode within their precincts. "It has," says a New York daily, "banished religion from the entire life of the great majority of the American people—there are about three-fourths of the entire population who belong to no Church, profess no religion, are in no way occupied with the destination of the soul, living as if it were certain that man had nothing to expect beyond time, more than the brute. This absence of moral restraint has produced the same effect on morality as the same cause produced eighteen hundred years ago on the decrepit Rome of the Caesars. In the older States of Maine and Massachusetts the number of children is incomparably less than it was: the proportion is so enormous that we dare not publish it."

ARCHBISHOP IRELAND AT NOTRE DAME.

CONTINUED FROM FIRST PAGE.

colleges are to be educated, I tell their works and thy methods. Nobly hast thou done during the half century which has gone by. The Catholic Church of America praises and thanks thee on this day of thy jubilee.

More nobly yet wilt thou do in the half century which is to come. Fifty years hence another jubilee of thine will be celebrated; another speaker will rehearse thy deeds. I do not believe that he who will take my place in thy chapel pulpit will speak of greater virtues than those which I speak of when I recall the lives of thy founder and thy early masters: well will it be for thee if their heroic traits reappear in their successors. But the preacher of thy future jubilee will speak of greater feats and triumphs in the service of Church and country; for greater will be thy opportunities and greater thy power.

The future! The Twentieth Century! America during the Twentieth Century! The Catholic Church in America during the Twentieth Century!

The Twentieth Century! It stands out on history's pages unparalleled for its agitations of mighty religious and social problems. Intellectual life grows more intense; no limitations of knowledge are recognized. The human mind, in the success of its inquiries into the phenomena of nature, becomes maddened into the belief of its absolute self-sufficiency, and bids reckless defiance to all existing intellectual authorities, even to Christ, and to His Church. The defender of Christ is compelled to follow the adversary through all lines of natural knowledge, to show that there is no argument against supernatural truth; to follow him even to the furthest frontiers of nature to prove that there is a beyond, of which revelation brings to us fuller tidings; and then, he must unveil the foundations upon which rests the structure of religion, and prove that they are fixed immovable upon the earth.

Humanity is in throes as never before to give birth to new forms of social and political life. All things must be made new is the universal cry

going up to the heavens. Revolutions are upon us, in which, if wisdom and righteousness do not prevail, chaos and death will hold sovereign sway.

America in the Twentieth Century! Those mighty problems, religious and social, which press upon all the world, will be agitated with special fierceness and will move toward a solution with special rapidity, in our own country. Men in America are more impatient for results than elsewhere, and their liberties provoke more readily discussions and changes.

The Catholic Church in America during the Twentieth Century! O Church of ages and of nations, was there ever opened before thee an opportunity so glorious, so worthy of thy power and majesty?

To thee, to reign Queen of Truth. Wherever seekers after truth journey, be thou their leader, illumining their way with thy lights and crowning their conquests with thy own supernatural revelation!

To thee, to reign queen of humanity! Proclaim in a voice that none can fail to hear the supreme principles of moral virtue, of social order and liberty, of duties and rights of men, which Christ's gospel has taught thee. Proclaim them with the high authority of thy mission and win to them the obedience of men by thy Christ-like zeal and thy Christ-like love. Reign in knowledge and in grace. Reign to the glory of thy Christ; and the Twentieth Century will serve Him with all the intensity of the intellect and all the aspirations of its heart. The greatest of centuries will be the most loyal to Christ; and as never before will He reign in glory over the world—Christ yesterday, to-day and to-morrow.

The glory to be during the Twentieth Century, in America, the soldiers of the Church! Blessed are the men to whom God reserves this glory! Blessed are the homes of learning and of religion whose mission it is to form the soldiers of the new century!

Notre Dame, I hail thee this morning! I hail thy future work and thy future triumphs. Gird thyself well: put forth all thy energies; be the peer of the best. During the coming great century many thousands names will be inscribed on honor's roll as worthiest sons of country and of Church; among them, on the highest lines, be names of pupils of Notre Dame!

COMMENCEMENTS.

Lorette Abbey, Toronto.

While the toilers of the great world are but preparing for the harvest, the student world reverses the order of things, beginning its work in the mellow light of the autumn days and reaping the harvest in the full glow of the summer sunlight, showing what great and useful and noble and intellectual things young minds can achieve and young fingers can accomplish. Among many such harvests, the result of ten months work at Lorette Abbey is most creditable. Every branch of learning suitable to young ladies of the present day has had its share of application, and as actions speak louder than words we but call attention to the works exhibited by the pupils of this flourishing Institute.

At the Art School exhibition recently held in the gallery of the Ontario Society of Artists we admired the magnificent display of China painting, for which the Abbey obtained the Gold Medal. The collection of pictures was also very beautiful, and obtained thirteen certificates for water colors and nine for oil paintings. The drawing examination of the Government Art School, with which the Abbey is affiliated, were also very creditable, this being the second year the Abbey has carried off the bronze medal for the highest number of marks in the primary course. The numerous certificates obtained go to prove the thorough training received in this branch: there were in the advanced course thirty five, in the primary fifty, and one in the mechanical; the marks were also very good in geometry and perspective.

The pupils following the commercial course were likewise very successful, three having obtained diplomas for stenography and type-writing from the British American Business College, where they passed their examinations. Nor was this the limit of the "fruit of their hands." Visitors at the Abbey studio were loud in their applause of the exquisite needlework and the pretty display of fancy work that was exhibited in that department. The linen embroidery was especially beautiful—worthy of fairy fingers.

Perhaps the most brilliant of all the examinations was that of the vocal and instrumental music. Of the splendid achievements in the latter, we had occasion to judge at the recent piano recital given by Miss Gutin, of Owen Sound, when she received her diploma, and exhibited an amount of technical ability and high finish seldom found in young musicians. Mr. Vogt, who presided at the closing examinations, expressed himself highly pleased with the young ladies of the graduating and under-graduate classes, whose exquisite rendering of the works of the grand old masters gives fair hope for successful achievement in the musical world. He especially complimented Miss Ella Butler, of Deseronto, on her brilliant rendering of very choice and difficult selections.

Miss Butler is a charming musician of great promise and fascinating execution, possessing that enviable self-stirring faculty to a wonderful extent. Owing to ill health she was unable to obtain her diploma this term, but lovers of music may look forward to

her recital when school re-opens, and may expect fully as rare a treat as that offered by this year's diplomatist.

The vocal music, under the able direction of Mr. Schuch, has also been cultivated with evident satisfaction. It has been the privilege of many to hear within the Abbey walls not merely the sweet voices of young musicians, but the beautiful, effective, melodious sounds of the embryo prima donna.

The success in the school examinations was most gratifying to the painstaking teachers. The three graduates obtained very high marks, and the undergraduates signalized themselves in a manner that promises distinguished graduates for next year. Those aspiring to university honors and matriculation have yet to win their laurels, but, judging from their serious application and previous achievements, they have grounds for expecting a favorable result. The accomplishment of the pupils in the literary line is well portrayed in their successful strides into journalism. Their *Leaflets* that came into existence but a few short years ago, has grown in a favorable atmosphere, though not exempt from the usual scathing criticism, until it ranks among the first of college journals. Each number contains a collection of very fine essays, and the youthful aspirants to poetic fame contribute really delicious little verses, while a few exhibit no small amount of talent in the creation of narrative and incident.

We regret that the closing exercises were of a private nature, for we judge that the usual recitations and musical selections were of a high order. The Ladies of Lorette are to be congratulated on the splendid success that has crowned this scholastic year of labor and all who are interested in the education of youth must realize what a blessing is such an Institute, where young ladies receive an education that endows them with ability to encounter any emergency in after life. Following the example of their noblest sacrificing teachers, who indeed bear the greater portion of their daily toil, and under their holy influence, the pupils are taught to turn away from all that is not good and to banish the discords of life "amid the music of nobler thought."

So they return to their homes, at least aspirants to that valiant idea of womanhood ever placed before them, and so the world is better for the influence of such noble women.

The following is the list of honors obtained by the most successful pupils:

GRADUATING HONORS.
Graduating medals conferred on Miss Fagan, Miss Collins and Miss J. McDonald. Gold Cross presented by His Grace Archbishop Walsh for Church history, obtained by Miss Rose Murphy.
Silver medal graciously presented by His Excellency the Governor General for English literature, obtained by Miss Fagan.
Gold cross presented by Very Rev. J. J. McCann for Christian Doctrine, obtained by Miss Lottie Lynn.

Medal for Christian Doctrine in second school, obtained by Miss L. Ryan.
Crowned for good conduct in boarding and day schools, Miss Connor and Miss Gormally.
Gold medal for lady-like deportment and general satisfaction, obtained by Miss Butler.

Crowned for amiability by unanimous vote of companions, Miss Suzie Burns.
Crowned for personal neatness, Miss Bissonnette.
Gold medal in matriculating class, presented by a friend, for mathematics, obtained by Miss O'Leary.

Gold medal for Latin in matriculating class presented by Rev. P. Coyle, obtained by Miss Connor.

Essay medal presented by Sir Francis Smith, obtained by Miss Mary Mason.
Gold medal for mathematics presented by Mr. Eugene O'Keefe, obtained by Miss Gertrude Donohue.

Gold medal for proficiency in under-graduate class, obtained by Miss Christine Collins.
Gold medal for elocution, obtained by Miss Irene Matus.

Gold bracelet presented by Mrs. Lascou for silk embroidery, awarded to Miss Keighley.

Gold cross for needlework, obtained by Miss Abbie Seaton.
Silver medal for English composition in prose and verse, awarded to Miss Greatwood.

Crown for ability in day school, Miss Nellie Hughes.

MUSIC DEPARTMENT.
Teacher's Diploma for Instrumental Music obtained by Miss Sackett.

Gold medal for instrumental music presented by Mr. Hugh Ryan, obtained by Miss Helen McMahon.
Silver medals obtained by Miss La Bel and Miss Collins.

Special prize presented by Mrs. Magan awarded to Miss Bissonnette.

Gold medals in St. Cecilia's choir, obtained by Miss La Bel and Miss Chapin.
1st. Prize in singing, awarded to Miss La Bel by Mr. Schuch.

The provincial bronze medal for the highest number of marks in the primary course was awarded to Miss Saida Hawkins.

COMMERCIAL COURSE.
Diplomas for stenography and typewriting were obtained by Miss Connee, Miss Greatwood and Miss Nellie Way.

[Classes will be resumed in the above institution on 1st Sept. next.]

JOINS THE CHURCH.

The Rev. Mr. Ayres Leaves the Episcopal Church to Join the Mother Church.

New Orleans Evening Star.

In a card addressed to the "Episcopalians of Mississippi coast" and published in a morning paper, Mr. Nelson Ayres, heretofore one of the most self-sacrificing of priests attached to the Episcopal diocese that is subject to the rule of Bishop H. Miller Thompson, announces his intention of resigning from the priesthood of the Anglican communion and from all fellowship with that denomination, or, in other words, the gentleman referred to has become or is about to become a member of the Roman Catholic Church.

Mr. Ayres' renunciation of Episcopal connections is announced in a dignified manner and the document throughout is pregnant with regrets over the severance of clerical ties that connected him for many years with the

Episcopalians of the Gulf coast towns, among whom he labored as a missionary, and the letter to Bishop Thompson is no less the utterance of the scholar and gentleman and the religious seeker after that "rest" that drove Newman and Faber and Manning and other leading clerical lights of the great English church establishment to seek that peace "that passeth all understanding," and which they honestly thought could only be found in the arms of the great Roman communion.

With the apparent ritual and paradoxes in doctrinal teaching that now distract the Episcopal Church in this country as well as in England, thousands of thoughtful men, and women, too, are gravely considering their position with regard to their allegiance to the church of their childhood. Thousands of others before Mr. Ayres have verted, as the term is employed, and still the end is not.

There are not many Episcopalians resident in this city, but what there are of them may be accounted as among the most intelligent of our citizenship. Limited as is the clientele, any one can find all the divisions of Anglicanism represented. There is high, low and broad churchmanship to be had for the asking. If one thinks that his faith is made the more profound with the assistance of lighted candles on the altar, why, they are to be had, or if on the other hand, he should prefer candles on the altar, but have theological misgivings as to the lighting of them, why, that condition of worship can be secured, while, should one want to worship in an Anglican church where there are neither lighted nor unlighted tapers, he has no difficulty in getting that mild form of Anglican ritualistic refreshment. Dr. Waters, of St. Paul's, it may be safely asserted, repudiates the doctrines preached down-town by Dr. Hunter, of St. Ann's, and some people say that the brilliant divine that now fills the pulpit of Trinity failed of election at the last convention of the Episcopal Church of this diocese to the Standing Committee or another equally dignified office by reason of his "broad" views openly preached, to the slight wonderment of the old time members of the Episcopal Church in this city.

These it may be presumed, are some of the causes that have led up to the resignation of Mr. Ayres from the Episcopal Church. A good many men are wondering to-day who is right and who is wrong, the high or the low, or the broad section of this venerable church establishment.

Following is the letter or "card" addressed by Mr. Ayres to the Episcopalians of the Mississippi coast:

REV. MR. AYRES' CARD.
"As I was denied the opportunity of speaking to you in person last Sunday, I take the present means of saying to you my farewell as your minister."

"I have to-day addressed to the Bishop of Mississippi the following letter:

"My Dear Bishop—'This is to place in your hands my resignation as missionary on the coast, and with it my resignation of the ministry of the Episcopal Church.'

"It is unnecessary for me to go into my reasons for this step, further than to say that I have at last seen the folly of trying to be a Catholic and a Protestant at the same time."

"For yourself, my dear Bishop, I entertain no feeling but the profoundest respect and affection. I appreciate deeply, and heartily thank you for the consideration and kindness that have marked all your relations to me, relations which I cannot sever without deep pain and regret."

"I beg your forbearance and your prayers, and remain ever,

"Affectionately yours."

"For you, the dear people, among whom I have labored for nearly seven years, and of whom many are my dearest personal friends, I feel that I must express the deep pain I feel at the severance of the relations, which, for me, were so delightful. Nothing could drive me to it but the profoundest sense of duty, duty to you, as well as to my own soul, and I feel that I owe you some brief explanation of my course."

"Educated in a Protestant denomination bitterly prejudiced against everything Catholic, my study of the Scriptures and of history early drove me to the Episcopal Church, under the conviction that she was at least a living branch of that Church of God which He purchased with His own precious blood. I have believed and taught that her ministers were real priests, her sacraments actual channels of divine grace, and her teachings the utterances of the Holy Ghost. For more than twenty-three years I have exercised her ministry in this persuasion, though for the last twenty of them with growing doubts, hard to suppress and distressing to entertain."

"Had I regarded more the actual facts of the world and less the theories of the narrow school in the Church, with which I have been more or less identified, I should not have been so long in doubt, for the Church of God is a 'city set on a hill, that cannot be hid.' It is this Church that teaches God's truth with a voice of certainty and authority; it is this Church that claims for, and has in, its sacraments all that the Lord Jesus promised; it is this Church that makes it her business, as her Lord did, to take away the sins of the world. I dare no longer withhold my obedience from the holy Catholic Church."

"NELSON AYRES.
New Orleans, June 18, 1895."

It is by resisting the passions, and not by serving them, that true peace of heart is to be found.—Imitation of Christ.

Depend not upon thyself but place thy hope in God.—Imitation of Christ.