

East Elgin, Carleton, etc. We have not a... against the principles of... Industry, but we have... their principles are... safe if left to... consideration of Mr... ment, as they would... manipulation of an Inde... The present Govern... interests of the whole... and it is not the time... principles, when in... of another kind... We unhesitatingly re... friends, therefore, to... government's candidates... onsultancies we have... to permit themselves... of the scent of the most... the issues at stake by... erring drawn over the... candidature of a Patron... or an Independent... and private grievances... laid aside on an occasion

Smith, the daughter of John O'Higgins, J. P., Stratford. His early commercial training was received at Hamilton. He went into business as a wholesale grocer at London, 1848, and continued here until 1867. His career since then has been one of unbroken business and social successes. He was shortly after moving to Toronto he became president of the Northern Railway Company, which position he retained until the road became part of the G. T. R. system. He sold his interest in the wholesale business in 1891, having built up the greatest commercial credit known in Canada. He was sworn a member of the Privy Council July 29, 1882, and has since upon several occasions administered the affairs of different departments of the Federal Government. He refused last year to continue in the position of Minister of Public Works, on the ground that it would necessitate his changing his residence from Toronto to Ottawa. He is President of the Home Savings & Loan Company, London & Ontario Investment Company, Vice-President Dominion Bank, director Dominion Telegraph Company, Consumers' Gas Company, Northern & Pacific Junction Railway Co., G. T. R. Company, President of the Niagara Navigation Company, and was President until 1892 of the Toronto Street Railway Company. He was called to the Senate of Canada in 1871. Sir Francis Smith has two sons, Mr. Harvey Smith and Mr. J. Austin Smith, and three daughters, Mrs. John Foy, Mrs. Bruce McDonald and Mrs. Major Harrison.

CHRISTIAN UNITY.

There is a notion abroad of late years concerning the existence of sects or denominations, which, though alien to the constant traditions of Christianity, has met with a good deal of favor, owing to the fact that sects are the spontaneous production of the principles of Protestantism.

It is understood by all logicians that the consequences of a true principle must be also true: and therefore if the first principle on which Protestantism is founded, that of private interpretation, be true, the existence of the sects which result from private interpretation of the Scripture must be part of the plan of the Church instituted on earth by Christ.

Hence it is that from time to time efforts are made to show that it was, from the beginning, Christ's intention that there should be sects.

This view is upheld in an article which appears from the pen of Professor William De Witt in the April number of the Century.

The theory is not altogether a new one, for, as we have already stated, it has been frequently advanced, more or less clearly, by many of those Protestant controversialists who have been conscious of the fact that Protestantism is in itself entirely indefensible unless this be admitted.

It does not require a profound logician to see that if there are not to be sects in Christianity, there must be a supreme authority whose duty it is to condemn those who start new religions or churches, and thus Protestantism itself would stand condemned from its beginning. This is undoubtedly the reason why in religious journals we frequently see articles justifying the existence of sects. Mr. De Witt, however, displays considerable ingenuity in his defence of this theory, which is none the less absurd though it is very plausibly advanced. He says:

"Sects are not the result of either perversity or folly. The fact is, God and His truth are very great; and man and the average mind of man are very small. To grasp the full revelation God has made of Himself in Christ and in His Church is beyond the power of average humanity. The best of us get but partial glimpses of His glory. One sees one aspect of the divine; another, another. Yet amid all the diversity of individual views, there are certain great classes into which the individual differences may be grouped. The grouping together of individuals whose points of view most nearly coincide is the foundation of the sects. And the fact that the sect represents to the individuals who compose it that aspect of the divine truth and love which presents the line of least resistance to the communion of their souls with God is its sufficient justification. The sects are the special organs of the Church has developed for the performance of special functions. To reduce them to uniformity would be seriously to impair the vigor and vitality of the Church as a whole. Not uniformity, not union by ignoring difference, but oneness in the midst of differences—the organic unity of members having features and functions entirely unlike—is the goal of evolution for the Christian Church."

Francis Smith. It is true that the sects see each a different aspect of the divine? Are the fatalism of Calvin and the Presbyterians, and the Antinomianism of the Baptists and the Methodists equally divine Revelations, all being truths which if put together give a perfect conception of God and His attributes? Or are they not rather doctrines contrary to and inconsistent with each other? Can it be imagined that Almighty God has revealed these and other contradictory dogmas concerning Himself?

Christianity is a divine Revelation in which God makes Himself known to mankind, and our Blessed Lord in thus revealing Himself and His Heavenly Father commands His Apostles to teach the truth which He revealed, and not their own fancies; still less are the fancies of each individual to be made part of the Divine Revelation.

Christ's prayer for His disciples was that they should be sanctified in truth: "Thy, (God's), word is truth. And not for them only do I

pray, but for them also who through their word shall believe in Me: that they all may be one, as Thou, Father in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou hast given Me I have given to them: that they may be one as we also are one." (St. John xvii, 17, 22.)

The Scriptural teaching concerning the Church of Christ is that the Church is "the pillar and ground of truth." (1 Tim. iii. 15.) that there is "one Lord, one faith, one baptism;" that "Apostles, prophets, evangelists, pastors" were given by Christ to His Church "for the perfecting of the Saints . . . until we all meet into the unity of faith, and of the knowledge of the Son of God . . . that henceforth we be no more children tossed and wind, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." (Eph. iv. 5, 14.)

It was to enable the Apostles to fulfil this purpose that Christ promised to send them the Spirit of Truth, to "teach them all things," and "to abide with them for ever." It is also utterly inconsistent with this teaching to suppose that God intended that His Church should develop into a motley agglomeration of four or five hundred sects teaching all sorts of contradictory doctrines.

It is clear that this absurd theory of the utility and divinity of a contrary ecclesiastical Government, for Christ built it upon His Apostles, and only to the legitimate successors of the Apostles are these words applicable: "He that heareth you, heareth me, and he that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent me."

It is to be remarked that not all Protestants of the present day are willing to admit Professor De Witt's theory which thus makes it advisable that there should be sects in Christianity. There are many who accept the doctrine of St. Paul, that "sects are the works of the flesh," and that "they who do such things shall not obtain the kingdom of God." According to the same Apostle, faith is "the fruit of the spirit," "in which walk those who . . . live in the spirit."

There has been much talk of late of establishing some sort of Christian unity between some at least of the numerous sects; and though many who thus talk are willing like Professor De Witt, that a kind of Federal union should be established under which every sect would retain its own doctrines and Church government as at present, the idea has not materialized, nor is it likely to become an actuality. Indeed several of the sects seem to have an insuperable objection to a union which would ignore important doctrines which they regard as divinely revealed. They say that no human authority has the right to ignore such revelation; and if the doctrines in question are really revealed, it would be unscriptural and injurious to God to deny that they are right. Thus the Baptists will not admit the lawfulness of any baptism except by immersion; and the Church of England will not admit the validity of orders which have not been obtained through Episcopal imposition of hands, though there are individual Baptists and Anglicans who are willing to place these usages among the things which are non-essential.

To preserve the doctrinal and administrative unity which Christ instituted in His Church a supreme head is necessary, so that the unity essential to the Church is of three fold character, comprising unity of faith and discipline, and submission to the chief and central authority. For this reason, Christ appointed St. Peter as the first head of His Church, to feed His lambs and sheep and to confirm His brethren. It is only in the Catholic Church that this three-fold unity exists, and it is only by entering into it that the Christian unity is to be attained which is so much aspired at at the present day by many well-meaning Protestants.

EDITORIAL NOTES.

At the annual meeting of the Royal Society of Canada, held in Ottawa last week, Dr. MacCabe, Principal of the Ottawa Normal School, was elected a Fellow of the Society.

EMILE ZOLA's new book, "Lourdes," is being published as a serial by the New York Herald. As Zola's sole title to any eminence as a novelist rests upon the shameless indecency of his writings, his new work, which is being so extensively advertised by the Herald, will not be read with any pleasure by those who are fond of pure and classical literature. It is a mistake to suppose that Zola's writings are really popular in France. He was himself foiled in his efforts to become a member of the Academy, having been voted out every time that his name was proposed for membership, and the

most capable critics condemned his successive books as tissues of revolting deeds. It cannot be expected that the writer of such works can appreciate the love of what is pure and holy which animates the pilgrims who have visited Lourdes; and if a well-intentioned public wish to know what Lourdes really is, they will seek for information elsewhere than from Zola's descriptions of the scene of Bernadette's visions.

LORD ROSEBERY'S Government, it is said, has given assurances to the Welsh members of Parliament that the bill for the disestablishment of the Anglican Church in Wales will be carried through the House of Commons this session. This promise makes it certain that the Government will receive a loyal support from the Welsh members during the session. The Parnellite contingent, however, have declared their intention to oppose the Government, and though this will not destroy its majority, it may be the cause of an early defeat of Government measures which will make an appeal to the electorate necessary at an early date. Mr. Justin McCarthy has issued a notice to all the Irish Nationalists to be at their post for the divisions on the budget which will take place during the current week. The Nationalists have complete confidence in the rectitude of Lord Rosebery's intentions in regard to Ireland.

The king of Wirtemberg has announced his decided opposition to the bill which passed the Reichstag repealing the German anti-Jesuit law, and it is believed that the Wirtemberg Government is with the king against the law. It has also been supposed that a decisive majority in the Federal Council will vote against it, but the long delay of the Council in taking action has alarmed very much the anti-Jesuit Protestants lest it will not be rejected at all, and the Council is being plagued with inquiries through the press regarding the reasons for its hesitation in taking action. It is not beyond the possibilities that the Federal Council will, after all, yield to the will of the people as plainly expressed by the vote of the Reichstag.

WE ARE indebted to the London Catholic Universe for its calling attention to the following paragraph from Cardinal Manning's great work, the "Independence of the Holy See." His Eminence's words define briefly but clearly the position taken by the Holy See in regard to the claim of the Pope to temporal independence. The temporal power of the Pope is not necessary to the spiritual power, but to the spiritual power in itself, not to the free, independent, and peaceful exercise of that spiritual power which had been nevertheless fully exercised for many hundred years through persecution and martyrdom, imprisonment and bonds. 3. The authority given which God has given to the Head of His Church is made up of two elements—spiritual and temporal; the first directly given by our Divine Master Himself, the other (temporal) indirectly given by Divine Providence, and has been combined with the spiritual authority for a thousand years. We may affirm, therefore, that both come from the Divine authority—the one directly, the other indirectly.

A Precious Book and Its Story.

There are many beautiful books in the Congressional Library at Washington, but the most exquisite of all is a copy of the Holy Scriptures, the transcribing of which is said to have been the work of a monk in the sixteenth century. No printing-house of to-day, with all the help of modern ingenuity, could turn out such a volume. It has a thousand pages, and is perfectly preserved. There is not a mistake or a blot between the covers. The body of the text, which is in German, is in black ink; but the initial letters are illuminated, the figure of a saint or some religious symbol being interwoven into the bright tints. So perfect is this work that it stands close examination with a magnifying-glass.

There is a pretty story attached to this wonderful achievement. A young monk, so it runs, resolved to make a copy of the Bible as a penance for his sins, which, like those of others who have afterward become holy men, had been many and grievous. Year after year went by and found him with his task incomplete. He was literally separated from the world, knowing no companionship but that of his silent brothers, and the saints which he traced upon the pages before him. When the work was done he had become an old man,

and he kissed the sacred volume and closed it. Soon after that he died.

Experts say that this specimen of illumination is as fine as any in existence. Perhaps some of our young people may see this precious volume if they visit the Capital.—Francesca, in Ave Maria.

ARCHDIOCESE OF KINGSTON.

Last Sunday, the Sunday within the octave of Corpus Christi, St. Mary's Cathedral, Kingston, was the scene of a joyous festivity. It was the First Communion Day of the children, a day of spiritual gladness, and the families, parents and children were equally enthusiastic. The good little ones had passed successfully their examinations. They had prepared themselves, with much anxiety of their young hearts, by a good confession and a three days' Retreat for the great event of Our Divine Lord's first visit to them in His own proper Person, in the reality and substance of His Godhead and His Humanity, to give them, not merely the gifts of grace He sends down from heaven upon holy souls, but the pleasure of eating in His own very self, His flesh to eat and His Blood to drink, that He may rest His head upon their innocent hearts and bind His life into their lives forever. He that eateth My flesh and drinketh My blood abideth in Me, and I in him, and I will raise him up on the last day (John 6 ch.). It was a vision of beauty, the nice, chaste, elegant appearance of the girls, attired all in white from head to foot, and the boys in their ornate First Communion costumes. The great cathedral was filled in all its parts with watchful parents and friends of the children. The choir had been reinforced by the voluntary services of the select performers of the military band and other skilled musicians of the city, who took especial pleasure in adding sweetest music to the charms of the First Communion day. At the conclusion of High Mass, His Grace, the Archbishop, preceded by three hundred girls and boys and the surpliced choir of the Sanctuary, carried Our Lord's Body in solemn procession around the church, the immense crowd of worshippers bowing down, in body and spirit, for adoration of the King of kings and Lord of lords, as He was borne along through the majestic aisles.

Archdeacon Kelly ascended the pulpit after the Communion, and, having made the announcements, as usual, of the church services for the following week, asked the congregation to pray with him for the repose of the soul of his sister, who died the previous day in Ireland. It was a painful moment. The good Archdeacon's voice faltered while he pronounced the invitation to pray for his sister's soul, and every one in the vast congregation felt sympathy for him, because he is a universal favorite, most justly esteemed and loved by the people of Kingston. The Archbishop, who was seated on his throne, was noticed turning to the priest at his side and asking questions. The fact was that the Archbishop had not heard of the death of the Archdeacon's sister, and was greatly affected, the good young lady having been familiarly known to him for many years and having passed a couple of weeks with him, in company with her father, in the Archiepiscopal palace three or four years ago. It appears that it was only after High Mass had begun the cablegram was delivered to Archdeacon Kelly announcing his sister's death.

The Archbishop of Kingston's Manifesto.

The Archbishop requests the congregation to unite with him in praying to God, that our dear children, who have been fed to-day, for the first time, with the Body and Blood of our Lord, may forever abide in Jesus and Jesus in them; that the nourishment of this heavenly manna may strengthen them in spiritual life, and make them "grow in wisdom and age and grace with God and with men," as did the Child Jesus of Nazareth under the sweet care of Mary and Joseph, and that the parents of this parish and diocese may fulfill their whole duty towards their offspring, co-operating earnestly and assiduously with the clergy and school teachers in their daily labors for the Christian rearing of the children of redemption. This primary parental obligation is all the more imperative because the atmosphere of this Province is poisoned just now by the anti-Christian doctrines of a host of impious journals and the lying speeches of no Popery politicians and out of it, who are striving to attain to power and the handling of the public purse by proclaiming a mean and dishonourable warfare against the Catholic minority, Her Majesty's most loyal and law-abiding subjects. It is mean enough to make war upon a minority; but it is an un-speakable outrage upon civilization to concentrate the combined forces of attack upon our innocent children, whom they are trying to deprive of their most sacred rights, in which their welfare for all time and eternity is inseparably bound up. The only begotten Son of God, in His coming to this earth for the regeneration of fallen man, did not choose to present Himself to us in the fulness and beauty of mature manhood, as our first parent Adam appeared in the very moment of his creation. The Incarnate Son of God came to us in the form of a babe, and was pleased to follow the common law of human life, passing through the successive stages of infancy, childhood, boyhood, adolescence and manhood, as all others do, and, under the care of

His Virgin Mother, and the virgin Joseph. He grew in wisdom and age and grace both with God and with men." Why was this? It was to give to the Christian people of all ages a perfect model of Christian rearing of youth, which could not be effectively prescribed by mere abstract rules or written lessons. This perfect model is set before the eyes of all parents and all children. The imitation of Christ, growing in wisdom and grace, as He grew in age, is the everlasting standard of education for the children of God. Hear how St. Paul proclaims it to the nations: "Whom God foreknew, He also predestined to be made conformable to the image of His Son, that He might be the first-born among many brethren" (Rom. 8 ch.). If we are to be counted among the predestined of God the Father, that is, if we are to be heirs of His glory in heaven, we must be brothers of Jesus Christ, the eldest Son, "the first-born," of the family of God, and must exhibit the family likeness, the image of the first born in our whole character. How is this likeness of Jesus Christ to be produced in us—in our intellects, in our wills, in our imagination and memory, our standards of right and true and good and honorable and our dispositions and tastes and the formation of our whole character and conduct and manners before God and man? It cannot be effected otherwise than by the gradual and slow process of Christian education on the model of the boy Jesus of Nazareth, growing in wisdom and age and grace under the tutelage of Mary and Joseph. It is a long and laborious process, this work of growth in true "wisdom," comprising the knowledge of what is useful for the life that is and the life that is to come. Oh! how much of earnest, untiring effort does it not demand of parents and priests and school-teachers! Still more laborious is the process by which the child is made to grow in "grace," that is, in all the virtues that go to make the Christian character which are the fruit of grace and the means of its daily augmentation in our souls. Corrupt nature in the child of Adam is ever warring against the spirit of grace. Growth in grace and virtue necessarily implies the subjugation of evil propensities inherent in us from our first birth in the likeness of sinful Adam. The child has need of careful training for this warfare, of much instruction, much exhortation, frequent correction in season and out of season. The youthful mind must have set before it for its daily food of thought not mere printed rules of conduct, but more especially high types of virtue, living examples and historical portraits of the likeness of Christ as shown in the saintly character and heroic deeds of the greatest and best men that have adorned the Church and edited mankind and advanced Christian civilization in every age of her existence. By such means the child is gradually formed in the likeness of Christ whilst the likeness of sinful Adam is more and more fully effaced from its soul and mind and heart. This has to be done, if, as St. Paul declares, the child is to become the brother of Christ and the heir of the Father's glory. The Apostle repeats the same divine truth addressing the faithful of Corinth in this other form: "The first man was of the earth, earthly; the second man from heaven, heavenly. As we have borne the image of the earthly let us bear also the image of the heavenly," (Cor. 15 ch.) that is, of Jesus Christ. The same he also inculcates repeatedly in his epistles to the Ephesians and Colossians and others, bidding them "to put off the old man, who is corrupted, and put on the new man, who is according to God." It is the first duty of every parent to do this for his child by means of thorough Christian education. It is the duty of the priests to see that no Christian parent neglects this most essential of all parental obligations. It is my duty, as chief pastor of this diocese, to require both parents and priests to fulfill every command of God that lies upon them, and, first of all, and beyond all, this command to rear the children for God in the likeness of the boy Jesus of Nazareth. It is the duty of every Christian man, be he parent or not, to uphold and defend in every legitimate way this inalienable right of Catholic citizens, that no combination of secret societies hostile to the Christian religion formed against the Christian education of youth shall be successfully executed against their religious and civil liberties in this Province. We are loyal to our queen and the constitution. We are peace-loving citizens; we desire to live in peace and harmony with our fellow-men. It is a shame to Ontario, a shame to civilization, that a motley crowd of secret society men should form a conspiracy against the Catholic minority every fourth year, and just now should import from the adjoining republic an infamous, anti-Christian and anti-social organization to combine with them in aggression upon our dearest religious rights and our peace as citizens. This is subversive of good order and good will among the citizens of Ontario. This new combination aims at turning our fair Province into a pandemonium. We are fully confident the Protestant majority will show no favor to this warfare against society. We believe that the respectable Conservatives will now, as four years ago, frown down upon the effort to disgrace conservatism in the eyes of all men by the dragging of the Conservative flag through the mire of anti-Christian bigotry and intolerance. These successive quadriennial conspiracies against the Christian

rights and duties of the Catholic minority in Ontario have effectually disorganized and demoralized the Conservative party here. Every true Conservative knows it and deprecates it. Why not stamp out this villainy, straightway, now and forever? The Conservatives ought to be friendly with us, and the respectable section of the party are, and have often proved themselves to be, well-disposed towards the Catholic minority. It is time they should assert themselves, and make it impossible for any hungry adventurer to impose himself upon the public as a representative of their principles or their party whilst he shamefully caricatures honest Conservatism and brings its name into contempt before all mankind.

JAMES VINCENT CLEARY, Archbishop of Kingston

"SLIPPING OFF."

Nowhere is more tender solicitude to be found for the welfare of the Roman Catholics of Ontario than in the columns of the Mail. Our contemporary is specially troubled about the way in which the Mowat Ministry has oppressed the religious minority, and if Roman Catholics do not look to the Mail with gratitude it shows they are lacking in appreciation of the peculiar care which that newspaper bestows on their welfare. An article in the Brantford Expositor has indeed the Mail to repeat its complaint about the "fundamental change" in the Separate school law, and its attendant oppression of our Roman Catholic fellow citizens. Says the Mail: "A very peculiar feature of the (present) law is that which requires the assessors to rank Roman Catholics as Separate school supporters without the asking. The fundamental principle of the law has been changed. Formerly a citizen became a Separate school supporter after giving notification of his desire in that regard; now he is, if a Roman Catholic, ipso facto a Separate school supporter, and he must give a notification if he wishes to withdraw from the Separate school category. We all know, of course, what the object of this change was. It was to prevent Roman Catholics who felt that their children were not being well enough educated at the Church schools from slipping off to the Public schools, where a better education could be secured.

It seems there can be no "slipping off" under the new law. The old law required notice to be given of a common intention in the matter of choice. In a Separate school district 99 out of every 100 Roman Catholics were required to give notice of their intention in the matter of school support. The new law, which has been a source of pain to the Mail on account of its alleged interference with the "slipping off" process, only requires notice of an uncommon intention—of the wish of a Roman Catholic to support the Public schools. Under the new law only 1 out of 100, instead of 99 out of 100, is put to the trouble of giving notice. Yet the Mail can see no object in the change, except to spread ashes in the way of the "slipping off" operation. Truly this "slipping off" must be a remarkable feat.

Formerly the Mail thought the change was effected to assist the Roman Catholic clergy to coerce the laity into attending Separate schools. It was, doubtless, thought that the clergy would refuse to receive the official notice when given by a layman desiring to support a Public school. But as the notice is given not to the clergy but to the municipal official another explanation was necessary. In order to prove Sir Oliver an accessory in the imagined coercion the Mail adopted the theory that while the clergy could not coerce the laity into giving notices they could coerce them into retaining from such a proceeding. According to this theory, under the old system when many notices were necessary coercion was impossible, while under the new system with very few notices it was comparatively an easy matter. But the theory never did sit well, and soon got baggy at the knees. People willing to believe almost anything in that line would not take it in. They knew that it would be as easy to coerce a man into notifying a City Clerk as into not doing so, and the matter died after a few convulsive gasps. Now the charge is revived, and it is claimed that if Sir Oliver did not help in coercion he helped the clergy to stop the "slipping off" tendencies.

But let us see how far the charge has interfered with those addicted to "slipping off." Under the old law, as the Mail points out, "the notice once given shall exempt the Separate school supporter from Public school rates for the then current year and every subsequent year, unless he or she continues a supporter of a Separate school, and such notice shall not be required to be renewed annually." If a Separate school supporter, under that law, wanted to slip off, how does the Mail imagine he would proceed in the matter? It would be necessary for him to give precisely the same notice that is required of a slipper-off to-day. So, as far as the operation of "slipping off" is concerned, the Act of 1863 afforded no more facilities than the present law. And Sir Oliver has helped no foreign king, potentate nor ecclesiastical power to prevent the people of this British Province from "slipping off." The Mail seems to have been "slipping off" ever since it accused Sir Oliver of seeking the votes of the Roman Catholic laity by assisting the clergy to coerce them.