

sin? Our omniscient friend very truly remarks that there is but one unforgivable sin, that against the Holy Ghost, but we doubt if he really understands what this sin against the Holy Ghost is. We had an idea that it was final impenitence, or an utter refusal to correspond with the grace of God. And we are old-fashioned enough to be of opinion that a person who meets instant death whilst under the influence of drink is not in the very best possible state to elicit an act of repentance for his sin. "Let us hope," concludes this amateur theologian, "that the heads of the Church to which this unfortunate belongs may see with clearer vision ere long, and that this curse may be removed." May we not also express the hope that our editorial advisers may see fit to take a course of instruction in some junior Catholic Sunday school before again presuming to lecture us on our wrongdoing? COLUMBA.

NOTES AND COMMENTS

IN ADDRESSING the students of St. Joseph's College, Toronto, on the occasion of his first official visit to that institution, Archbishop McNeil appealed to them to undertake the partial support of a Mission School recently established for the Japanese of Vancouver. This was making a practical application of his own call to the Catholics of Ontario to enlarge their vision and their sympathies. It was also voicing the inherent missionary spirit of the Church, and may be taken to mark the re-dawning of that same spirit as regards foreign peoples amongst the English-speaking Catholics of Canada.

"YOU WERE ambitious of public honor and position in the service of the public. All this is now a thing of the past; you must hereafter hang your head in shame instead of looking to your fellows in the face with pride." "The fact that you held the position of Chairman of the Board of Education has told against you, and I am not sure that I am not too lenient. That you, whose duty it was to care for the youth of our land, should be a party to the circulation of these debauching books, is unpardonable. There is no doubt that the book circulated was filthy and obscene, and calculated to do much harm to those open to its influence."

THIS is part of the judgment delivered by Mr. Justice Middleton at the Criminal Assizes in Toronto, in passing sentence for the offence indicated. We should be sorry to appear to gloat over the downfall or humiliation of any man, however vicious or depraved. But we cannot forego the reflection that the judge's words contain small comfort for those members of the Board of Education who, under the leadership of their chairman, organized themselves into a "Protestant State" for the purpose of waging war upon all Catholic teachers in public schools, and of raising the Twelfth of July to the dignity of a school holiday. Such a spirit, as we have always contended, is not fostered in reputable circles, and does no honor to those who espouse it.

THE MORAL conditions in many cities of Canada unveiled by an alderman of Calgary, and given publicity in the daily press of the country, are, if even only partly true, humiliating to our national pride, and shocking to a degree. The conditions referred to by Alderman Frost as existing in Calgary—the running wild of young girls on the streets after nightfall, and the systematic processes for their ruin carried on by depraved and designing men—is an evil calling for prompt and effectual suppression. Of what avail is it to combat the White Slave Traffic from abroad, when the thing is being prosecuted vigorously and shamelessly under the very eyes of the police in almost every city of considerable size in Canada? That Calgary does not stand alone in this respect must be apparent to everyone whose avocation takes him through the Dominion and who has eyes to see. It is a monstrous thing, and no Canadian imbued with zeal for the honour of his country and the sanctity of its firesides can view it with indifference or apathy.

A WRITER in Munsey's Magazine who had been on a tour of inspection through Indiana tells how he found in three of its counties one hundred and fifteen Protestant ministers who were receiving but \$50 a month, the wage, he says, of an unskilled laborer. "In point of fact," he remarks,

"that is all they are, in many cases. Of the ministers laboring in these three counties, 72 per cent. do not possess a college and seminary education; 57 per cent. do not have college training of any kind; and 37 per cent. never went beyond the common school." It is perhaps fortunate that this did not emanate from a Catholic source, in which case it would have been put down to narrowness and a desire to score a point at the expense of truth. But as the writer's, (Mr. Joseph H. Odell) Protestantism seems unexceptionable, that plea cannot be called into requisition. Lacking refutation, therefore, it must stand as a frank admission that all the culture and scholarship of the religious world is not confined to the ministerial ranks of Protestantism. In view of the repeated assurances we receive from such quarters that clerical ignorance and illiteracy is a purely Roman quality, this admission is not without instruction.

COMMENTING upon Mr. Odell's revelations our New York contemporary, America, remarks: "Hundreds of Catholic priests in this country live, as is well known, on less than \$50 a month, but they are not 'unskilled laborers' by any means. For the Church does not ordain her clergy till they have completed at least two years' college work and followed successfully in the seminary a five years' course of philosophy, theology and asceticism." And this is true not of the United States, Canada and Great Britain only, but of the whole Catholic world. The difference is this, that in the Catholic Church something more than mere scholarship is required in candidates for the priesthood, while, if we may judge from sectarian press and pulpit utterances, this constitutes the principal, often the only requisite for the Protestant ministry. Again, it is not the Church's practice to shout the scholastic attainments of her clergy any more than their works of charity from the house-tops, while of all outside the Catholic Church publicity is the very essence of being. And the parallel, or the contrast holds good all through. Genuine worth in learning as in virtue is not mere froth on the surface. Still waters run deep. The Indiana revelations, therefore, might be utilized to advantage by those concerned if made to apply upon their current notions of modesty and humility.

WE HAVE had occasion more than once to remark upon the pre-eminence of the Roman Pontiffs as friends and protectors of the Jews during the more trying periods of the Middle Ages. St. Gregory I., Alexander II., Calixtus II., Alexander III., Innocent II., Gregory IX., and Gregory X. were all cited as defenders of the ancient people against the insolence of truculent nobles, and the misguided passions of the multitude in times of war, pestilence or social upheaval. And these are but a few of the long line of the occupants of Peter's chair who stood between the wandering Israelite and those who, mistakenly or not, were in periods of abnormal excitement prone to impute to him some connection with these and other visitations which from time to time came upon them. We say mistakenly or not, not as condoning a delusion, but as a reminder that the Jew, by his hereditary predilection for unpopular trades, and identification always with usury and oppression, was himself largely responsible for the evils that befell him. But that, notwithstanding the Popes, in keeping with their office as universal pastors, held over them their protecting arms, is an outstanding fact in the history of modern civilization.

IT is not necessary to go over the story again, but the publication by an English exchange of some incidents in the life of Clement VI., one of the exiles of Avignon, recalls the part that pontiff played in the amelioration of the condition of the Jews. In the midst of the political contentions arising out of the Avignon captivity (for as such the residence of the Popes in the French city has ever been regarded by ecclesiastical historians) the Great Pestilence, coming from the East, spread over Italy, France, Germany and England. It is estimated that nearly two-thirds of the population were swept away. And to their everlasting honor be it remembered, that the clergy were well-nigh decimated.

AS IF to add to the horrors of the plague a wild rumor, that the Jews had been the cause of the corruption, found widespread credence. A gen-

eral slaughter of the unfortunate race then began in Switzerland, Alsatia and in all the Rhine Provinces. Clement VI. was too enlightened a Pontiff to credit such charges, and his fatherly heart was too deeply wounded by the persecutions they had already suffered, from popular credulity, to look on in silence. He accordingly threw over them the mantle of his Pontifical authority, and by a Bull of the 4th July, 1348, decreed that the Jews should not be made victims of groundless charges, that they should not be molested in their persons or property without the sentence of a lawful judge. During the entire period of the epidemic, Clement displayed all the zeal and charity which became his office. And severe as was the plague at Avignon, the Pope remained at his post through it all.

LIKE a good shepherd, says our contemporary, Pope Clement continued to go in and out among his stricken flock. He paid physicians to minister to the poor, supplied out of the Pontifical purse the funds for a regular association to remove and bury the dead, and exerted the most vigilant care to check the progress of the contagion. The plague lasted for two years, and during that entire period the Pope ceased not to minister to his own people, and to the equally stricken Jews. This fact has been acknowledged by their own historians, and what the Holy See did in Clement's day it has ever done through the whole course of European history.

THE LATE BISHOP McDONALD

SERMON FOR THE MONTH'S MIND SERVICE, BY REV. JOHN F. JOHNSTON, CHARLOTTETOWN, P. E. I.

"A Bishop must be without crime, as the steward of God, not proud, not subject to anger, not given to wine, not greedy of filthy lucre," but given to hospitality, gentle, sober, just, continent; embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to convince the gainsayers." (Titus I. 7-9)

WE have come together here, my dear friends, to celebrate a month's mind service for our good bishop. We are assembled in this sacred edifice to pray for a father whose prayers so often ascended to the throne of God for us; and we have drawn around this altar to offer sacrifice for the repose of the soul of him whose pure hands were wont to raise aloft the Victim of Calvary in propitiation of our sins. When we consider his long and laborious life; when we remember the many virtues which adorned him and rendered him a burning and a shining light in the house of God; when we call to mind that stainless purity of life which might defy the world's censure; when we think of the humble, confiding faith with which he clung until death to his Saviour's cross and of the many deeds of Christian charity which that faith urged him to perform, we feel the impulse of hope carrying our minds beyond the region of the suffering that cleanses, to contemplate the joy which is prepared for the good and faithful servant. But yet, my dear friends, the burden of the priesthood is the burden of a heavier still is the burden of the episcopacy and severe is the judgment of those who judge the world. We must remember our own frowardness which may have forced his heart into too much forbearance with our faults. We may fear that he suffers now because his over-gentleness and too considerate love would spare us suffering now chastise us as we deserved. We must remember also the humility which, in life and death, would ask the prayers of even the least of his children and then from hearts grateful as they are sorrowing will go forth a prayer for his eternal repose—a prayer that his brow, on which the shadow of death has rested, may be brightened by the everlasting light of God's kingdom. "Requiem aeternam dona ei, Domine, et lux perpetua luceat ei."

Our lamented Bishop, my dear friends, was born in June, 1840, in the parish of St. Andrew's—that parish which has given so many holy priests to this part of God's vineyard. Of his youth and early education, little need be said, for there, as ever, all that was most precious in his life and holiest in his virtues, was hidden with Christ in God. Suffice it for us to know that that youth was passed in innocence which turned his heart in early years towards God's holy sanctuary. In 1866 he entered St. Dunstan's College to prepare for the vocation to which God called him. Here his calm, clear, comprehensive judgment was soon recognized and developed. Evidently he fed on the solid food of Christian knowledge and in his mind he stored up great and wondrous treasures. Whether or not he possessed the learning of the world few could tell, for he was altogether the man of God and, like the Apostle, he seemed, or rather wished to seem, as knowing nothing but Jesus Christ and Him Crucified. This was the knowledge which filled the whole capacity of his soul, and made him ever a model of humility, of piety, and of Christian charity. In 1870, he entered the Grand Seminary at Montreal, that celebrated house—the headquarters

of the great order of St. Sulpice, in this country, which has done so much for the instruction of American Catholicity. There he studied the faith which Divine Providence had destined him one day to teach others, and he came back to labor among us here, to win souls to Christ, to instruct us by his word and by his example, to teach us how to live and how to die. In the month of July, 1872, he received the sacred order of priesthood. His first appointment by his Bishop—the late Bishop McIntyre—was to a professorship in St. Dunstan's College, where he remained for two years, and in 1875, Father Charles, as he was then called, was given charge of the missions of Georgetown and Cardigan Bridge. We know, my dear friends, with what faith and zeal he always discharged the laborious duties which made up the sum of a Catholic priest's ministry. He was always ready to receive the penitent sinner in the holy tribunal of Penance, to counsel those who came to seek counsel, to encourage those who required to be reminded that, however great the guilt and ingratitude of man, the mercy of God is as infinite as His Infinite Being and can never be restricted by human infirmities. We know how assiduous he was in teaching his people those sacred truths which behooved them to know and those sacred duties which they were bound to practice. This good pastor was not content in calling sinners to repentance. His arms were extended to receive them. Warmly he welcomed them.

If we speak in spirit from long habit of sin, this good physician anxiously watched over them, regulating their lives, prescribing the needful remedies, until the life and strength of grace returned and then his joy was to lead Christ's loved ones in the path of perfection. Ah! yes, we have many things to praise in our dead departed, for, faithful he was in the house of God. O! were I to ask the dear residents of Georgetown and Cardigan Bridge to tell me their recollections of the holy priest who watched over their childhood, many a grateful voice would be raised to speak his praises.

The venerable prelate who then governed this diocese was heart and soul in the work of education. He wished to do something for the young men of the diocese—something of lasting benefit. He knew well that if he worked upon marble it would perish, if he worked upon brass time itself would efface it, if he built temples they would crumble into dust, but if he worked upon the immortal mind, if he imbued it with principles, with the just fear of God and love of fellow-man, he engraved upon that tablet something which would brighten to all eternity. In this work he wished to see his college foremost among all the colleges of Canada. He fixed upon Father Charles as the one best fitted for this great work and appointed him rector in 1884. For the duties of this new position he was eminently qualified and discharged them with singular advantage to the institution and to the diocese. He had formed in himself the model of a Christian priest and it was now his business to form it in others, to train up young men for every walk in life, but especially for the Seminary, to teach what he had learned to faithful men who might be fit to teach others also.

But now the venerable Bishop McIntyre, on whom the infirmities of age were pressing sorely, obtained from the Holy See the privilege of a coadjutor. He turned his eyes to the Rector of St. Dunstan's College as the man whom God would choose for this high office. Father Charles was accordingly recommended to the authorities at Rome who were pleased to place upon his brow the mitre of a Pontiff and on August 28, 1890, he was consecrated Titular Bishop of Iria. On that day the late Archbishop O'Brien, together with his suffragans, assembled in the old Charlottetown cathedral to lay their consecrated hands and pour the sacredunction on the head of one of the holiest and humblest of God's ministers. In the following May, on the death of Bishop McIntyre, he became Bishop of Charlottetown. How did he bear himself in his new office? With modesty as sensitive as ever adorned a Christian, he shrank from ostentation and display. Even the pomp and majesty with which religion invests his sacred office, he would fain lay aside and work like an ordinary laborer in the vineyard of the Lord. Many a time have I seen him, during the seven years I was with him at the palace, hurrying to the church to take his place in the confessional, or, with a sick-call satchel, slung over his shoulders, hastening to bring the consolations of religion to some poor dying soul. If there was one suffering he could not bear—one trial to which his patience could not submit—it was to be an object of attraction or attention, to be gazed at or talked of by his fellow men. Hence, the fittest panegyric I could speak over him would be a simple recital of the words of St. Paul which I have quoted for my text, wherein he traces for his disciple, Titus, the portrait of a Christian Bishop, for, he was blameless as the steward of God, and he was not proud, nor overbearing, nor given to self-indulgence, nor greedy of filthy lucre, but he was hospitable and gentle, sober, just, holy, continent, embracing the faithful word which is according to doctrine, that in sound doctrine he might exhort and convince the gainsayers. Thus did he pass the many days which God gave him in an even, steady, unchanging discharge of the duties of his

state. The story of one of these days is the story of them all.

I cannot close, my dear friends, without referring, very briefly, indeed, to the great work of his episcopate. Look around you and admire this magnificent cathedral, and tell me if it is not a fitting monument to his piety and zeal. Yes, it is sufficient in itself to cause all those who good Bishop McDonald and pray that God may give a dwelling in heaven to him who provided for them the dwelling of God in this world.

Though he has left us, my dear friends, we are not to forget him. We believe that no matter how well a man may be prepared to die, there may yet remain some little stains upon his soul that would prevent him immediately entering into the enjoyment which God has prepared for those who love and serve Him. It is for this reason that Mass is offered up to-day in this church for the repose of his soul, and it is for this reason also that I now call upon you, my dear friends, to offer up—not only to-day but as long as you live and come into this magnificent temple—your prayers for the repose of the soul of him who spent himself in rearing this noble edifice to the glory and the worship of the living God. Should you ask me now, where is the reward of all his labors? Where is the recompense of his humility? Where now the wisdom of that choice which led him to prefer what this world despises to what it prizes and esteems? I could answer, do forth into his sepulchre and think of Him Who is life eternal and the resurrection; go look into his grave and see how much is there of Divine Providence and Christian hope and weep not, you who were his friends, for he is not dead but sleepeth. He waits but the hour when all who are in the grave shall hear the voice of the Son of God and shall come forth, they that have done good things, to the resurrection of life. He knew well living that his Redeemer liveth and he trusted in His Word. All honor, then, to the gentle memory and God's own peace to the saintly soul of Bishop McDonald.

THERE IS NO REASON FOR MISAPPREHENSION

Under the heading: "School Trustees not sure of exact wishes of Catholic citizens," the Free Press printed a report of a discussion by members of the Winnipeg School Board at its last meeting. And according to the Free Press one trustee asked the question: "If we take the schools over and conduct them as we do out other schools, which seems to be what our petitioners request, where will they be improved?"

"They don't ask for their schools to be taken over and run as Separate schools." The trustee to whom the Free Press report referred, must not have read the petition presented by the Catholic laymen to the school board. This petition is couched in language unmistakable for its clearness and we cannot conceive of any trustee not being able to comprehend its full meaning. The petition contains the following in part: "Your petitioners are informed that in the province of Nova Scotia and New Brunswick their co-religionists for a time labored under similar disabilities to those which exist in Winnipeg, but some years ago the Public School boards in those provinces did what your petitioners propose to you here and since then, for fully twenty years past, the arrangement has worked satisfactorily to both parties." And again: "We are advised that no legal difficulty exists under the Public Schools Act which would prevent your board from complying with our request."

It is quite clear that the Catholics of Winnipeg ask for an arrangement similar to that given the Catholics of Halifax by the Halifax School Board. In Halifax the Public School Board lease the Catholic schools and pay Catholic teachers to teach Catholic children in these schools. The teachers employed are Catholics holding a certificate from the Department of Education. The Public School curriculum for the province is followed and the schools are inspected by Public School inspectors appointed by the Provincial Government. The arrangement entered into by the Public School Board in Nova Scotia on the one hand and the Catholics on the other is giving satisfaction. Here is what a leading Nova Scotian has said on this point. Addressing the House of Commons, of Canada, during the debate on the Alberta and Saskatchewan Autonomy Bills in March, 1905, Mr. Fielding, a staunch Protestant, who was for many years Premier of Nova Scotia, and later Finance Minister of Canada from June, 1896, to September, 1911, said: "We have no Separate schools by law in Nova Scotia, but I say that we could not have brought about that happy condition if we had not been disposed to meet our Catholic brethren in a generous spirit, with due regard to their religious convictions. There is no Separate school system by law in the Province of Nova Scotia, but I tell the House to-night that the principle of Separate schools is more emphatically recognized in the Province of Nova Scotia than it is to-day in the Northwest territories." "Come with me down to the fair city of Halifax and what will you find? The Roman Catholic Arch-

bishop builds the school and leases it to the school trustees. What would they say to that in the Northwest? The Roman Catholic authorities receive consideration, and this is one of the means whereby we bring about that happy condition which obtains down there. The Sister of Charity teaches in our schools wearing the garb of her order, and many of the Sisters are among the best teachers in our province. There are schools in the city of Halifax which will be pointed out to you as Roman Catholic schools and so they are. The Prime Minister once when in Halifax visited one of these schools and he alluded to it as a Separate school and one of the Sisters interrupted him and said, 'No, sir, it is a Public school of the Province of Nova Scotia. And so it was, but it was a school which was recognized as a Roman Catholic school, and it was attended only by Roman Catholic pupils, and it was taught by the Roman Catholic Sisters of Charity, wearing the garb of her order and the cross upon her breast. We have made concession to our Roman Catholic brethren in the Province of Nova Scotia. Why, if a vacancy occurs in the teaching staff of one of the Catholic schools of Halifax, the Protestant commissioners have no vote in the selection of a successor. The Catholic commissioners only have the right to vote. Such is the system in Halifax and substantially the same system exists in many of the larger communities in the province, because it is only in a large community that this condition can be brought about.' (See Hansard for Mr. Fielding's speech.)

This is what is known as the Halifax arrangement. The Catholic petitioners, in addressing the Winnipeg School Board, made use of the following language: "Some years ago the Public school board in those Provinces (Nova Scotia and New Brunswick) did what your petitioners propose to you here." The language used by the Catholics is clear beyond question and the Winnipeg School Trustee who expressed himself as not being sure of the exact wishes of Catholic citizens of Winnipeg must not have read the petition.—North-west Review.

BISHOP BUSCH DEFENDS THE CHURCH

PROTESTS AGAINST THE USE OF DISTINCTIVELY CATHOLIC TERMS IN CONNECTION WITH THE EPISCOPAL CHURCH

Some time ago an announcement was made in the public press that the Rev. William Hicks, pastor of All Saints' Catholic Church, a fashionable place of worship in Spokane, had stopped his parishioners who were dancing some of the new-fangled dances at a Church fair. The impression was conveyed that Rev. William Hicks was a Catholic clergyman whereas, in reality, he is Dean of All Saints' Episcopal Church.

The report from Spokane was called to the attention of the Right Reverend Bishop Busch, of Lead, who wrote a letter to the Lead Daily Call in which he objected to "the promiscuous way in which the words Father, Catholic, Priest and Mass are being used in connection with people for whose sentiments and actions we do not care to be held responsible."

The letter called forth a reply from the Rev. David C. Beatty, Rector of Christ's Church, Lead, who maintained that the words in question are as applicable to the Episcopal Church, its ministers and services as they are to the Catholic Church.

THE ANGLICAN POSITION

According to him, "The Anglican Church (of which the Episcopal Church in the United States is the successor) has an ancient and pure lineage in orders and jurisdiction. The Roman Church and the Episcopal Church derive their orders by direct succession from the apostles, without which 'orders' in true Apostolic succession, there is no 'Church.' The Church of England was in existence long before the Magna Charta, A. D. 1215, the opening words of which are: 'The Church of England shall be free and have her whole rights and liberties inviolable.'"

"The Church of England and the Church of Rome, equally independent were once in more or less harmony, mutually recognizing each other and exchanging ecclesiastical courtesies. 'There are these great Catholic Churches; the English Church, the American Church (commonly called the 'Episcopal Church') the Roman and the Greek Churches. There are some smaller independent churches which are equally 'Catholic' in so far as they have the 'Apostolic Succession.' There are also a number of 'Catholics' in Europe who are known as 'Old Catholics' who maintain their own succession through their own Bishops."

"The American Church, commonly called 'The Protestant Episcopal Church in the United States of America' has a true priesthood traceable with absolute certainty back to the Apostles by lines of succession both independent of and intertwined with the Bishops of both the Roman and Greek Churches. Its priests has equal power to 'declare and pronounce to his people, being penitent, the absolution and remission of their sins.' It has not only the two sacraments ordained by Christ, 'as generally necessary to salvation,' but also the other five rites commonly called sacraments, confirmation, penance, orders, matrimony and extreme unction. It has the beautiful ritual of a National Catholic Church which

may be used in the simplest service or in the extreme ornateness as may be the more beneficial to the temper and needs of the people—for the Church was made for man and not man for the Church. As the people of Lead are ready for it, when it becomes helpful to make better Christians and as the means to do so are forthcoming, the Rector of Christ Church stands ready to give them all the help he can by still more beautiful appointments in equipment and ritual. He will always stand ready to serve them as a priest of the 'Catholic Church, according to the use of the 'Protestant Episcopal Church' careless whether they call him 'Father' or not."

THE CATHOLIC POSITION STATED
To this Bishop Busch made the following reply:

To the Editor of the Call:
May I be permitted a word in reply to the remarks, called forth by my objection to the "promiscuous use of the terms: Catholic, Father, Priest and Mass" as being misleading. Evidently the Rev. Mr. Beatty, for whom I have the highest and sincerest respect, does not consider the matter "too trivial to deserve serious notice."

I am sincerely sorry if my objection gave pain to any one, but with St. Peter I must say: "We cannot but speak the things that we have seen and heard." For the fact remains, as Rev. Mr. Beatty says, that the church which he calls "the American Catholic" is "commonly called the Protestant Episcopal Church in the United States of America." Indeed, this is its official title and therefore such terms as are commonly used by the Catholic Church, will be commonly understood as referring to this church, and if used in connection with any other, justice to the public requires that some qualifying term be added to avoid mistakes. Were a stranger to enquire simply for the Catholic Church in Lead, I venture to say that nine times out of ten he would be directed to Seiver Street, rather than to Main Street (at least for the present). It is for this reason that I objected repeatedly to this "promiscuous" use of these terms in the newspapers and now object again to the unqualified use of these terms in connection with any other church than my own. It has happened here, that members of my church have accepted the ministrations of Christ's Church, possibly in good faith, though we consider these ministrations invalid, and it has happened that the members of the Protestant Episcopal Church have approached Holy Communion in a Catholic church, a thing we consider sacrilegious.

I do not question Rev. Mr. Beatty's good faith in the matter, but I must be true to my responsibilities and protect the members of my church and the Sacraments of my Church, or I would be a traitor to my own convictions.

I sincerely wish that I might share Rev. Mr. Beatty's convictions as to the validity of Anglican Orders, without which validity there can be no "Church," as he says correctly, but the highest tribunal, the Holy Synod in the negative, after a most painstaking investigation, a fact that has caused a very great number of the Anglican clergy to abandon that communion and be re-ordained, or rather validly ordained, in the Catholic Church. This controversy between the churches cannot be adequately discussed in a newspaper article and for a full statement of the Catholic position I would refer to the Catholic Encyclopedia, which should be in our Public Library. With my Church I hold that the Church of England in 1215 was entirely subject to the Pope of Rome for how else could Langdon of Magna Charta fame have been a Cardinal? With my Church I hold that the orders of the Anglican church were conferred from 1552-1662 according to the Edwardine Ordinal, which was insufficient, and understood and administered in an anti-Catholic spirit and therefore they were invalid. This Ordinal used for one hundred and ten years caused a break in the Apostolic succession too great to be bridged over by any Bishop validly ordained before 1552 who could have used the corrected Ordinal in 1662. Since therefore Pope Leo XIII. has declared the Anglican Orders absolutely null and void, I must in obedience to my office insist that the primitive church be not confounded through ambiguous language with any that may dispute her claims. But if the term Catholic is used with such modifications, as American (though this is a contradiction in itself), or Old Catholic or any other distinguished term, I willingly withdraw my objection as long as my Church is left intact.

JOSEPH F. BUSCH,
Bishop of Lead.

Our whole life should be nothing else but a Lent to prepare ourselves against the Sabbath of our death and the Easter of our resurrection.

If people are to live simply and to work unselfishly for the good of others, it must be for a better reason than that this is the wisest and noblest thing for the life that now is. That thought may help, but it will not inspire. The supreme and moving force can be found only in the life that is to come. To make life here a better and happier thing becomes a noble aim, inspiring to high service only when the conviction is firm that life here is an entrance into life hereafter.—Rev. Charles Fiske.