

heard and it hath not entered into the mind of man to conceive here below. The last shall be first, says Our Lord; this little one, the latest comer, has been the first to reach the goal: the child you were to assist by counsel and example, has of a sudden become your own support and protector in the ever laborious work of your salvation. As I have many times told you, you must bear in mind that you are, before all things, a Christian, that you are God's, and that His love must go before every other love. In this way all things wear a new face in the trials of life, and the most legitimate grief is transformed into that peace of God of which St. Paul speaks, which surpasseth all understanding and which keeps our hearts and our thoughts in Our Lord Jesus Christ. How delighted I should be to spend in your midst, in the serenity of recollection and of that holy sorrow with which Christians alone are familiar, all these anniversary days! May this little letter, a testimony of my deep sympathy and remembrance, make amends for what I am unable to accomplish, and may your little one in heaven look upon me as one of his dear ones, and pray for me when he is praying for you. May he return to me eternally the momentary blessing I gave him at the time of his entrance into life. I embrace your other sons tenderly; let them be careful to preserve intact the treasure of their innocence. They are both worse off in that they may lose the one thing necessary, which little X—— has secured for ever; and better off in as much as life is the greatest of God's gifts, and because by availing themselves of that gift they can labour every moment for the glory of Our Lord, grow in holiness, accumulate an ever increasing store of good works, and thus prepare for themselves a more magnificent eternity still. May God bless you all and console you by His holy love. My affectionate and fraternal greeting to your pious and excellent husband.

IV.

I send these few words as a proof of the deep affection which binds me to you all, and of my faithful remembrance. Though absent bodily, I shall, to-morrow morning, be present in your midst, finding in Him whom we all possess within us the centre of our indissoluble union. In that Divine centre earth and heaven unite, and we enter into close communion with the blessed ones who have preceded us in life. Live truly in Jesus Christ, live in advance and entirely, if possible, in that dear Lord and Saviour, who is our life in this world as in eternity. Your little X—— knows it well, now that he sees face to face what we here below believe. Beseech him to keep you, to keep us all in Jesus Christ, in peace, in goodness and in truth. I bless my dear children and beseech them to practice humility, meekness, innocence, prayer and energy.

V.

ON THE DEATH OF HER SISTER.

The sad news reached me only yesterday, and I was then about to write. Your good letter shows me how much your grief is tempered by Christian hope and peace. Your sister went forth to continue her thanksgiving in the bosom of our good God, and there she remains in the Heart of Jesus Christ, wrapped in the flames of His love. Hers was a beautiful and happy death, and it is a blessed thing, indeed, that you should have so excellent a model in your family. Heaven is the great, perpetual communion, for which there is no better preparation than the transient, but frequent communion of this life. Let us live truly in our Lord, we who are still wayfarers; we shall live eternally by that which is our life on earth,—Jesus Christ and His holy love.

Gaston de Segur was (*Catholic World*, March, 1883,) the son of that Madame de Segur after whom little girls name their dolls as a tribute of gratitude for her beautiful children's stories. He was a priest, a Roman prelate, and a canon-bishop of the Chapter of St. Denys, though he never received episcopal consecration. He was ordained priest in 1847 and died in 1881. In 1854 he became totally blind, yet continued for the twenty-seven years of his life a career of laborious and truly apostolic activity in good

works at Paris. His name is illustrious in the annals of the Church of France, and his character most admirable and lovely.
F. B. H.

THE CLAIMS OF ANGLICANISM.

THE SIXTH ANGLICAN ARTICLE.

THE second proposition of this 6th article is,—“In the name of the Holy Scriptures we do understand those Canonical Books of the Old and New Testament, of whose authority was never any doubt in the Church.” It then goes on to enumerate the Books to be considered as Scripture, or, in other words, to declare the Anglican Canon. As was seen already, Christ's Church was prior to Holy Scripture, and was commissioned by Him to be the sole medium whereby men should learn His revelation. Wherefore, from the very nature of the case, she must be the depository and custodian of all Scripture, and it pertains to her alone to define the meaning thereof. Hence, it is plain that so far as concerns the Holy Scripture, it, in itself, is simply a faithful record of the events it contains. No record can authenticate itself. For this there is required some extrinsic witness, or voucher, and every record can possess only the self-same authority as does its voucher. In other words, the authority of the voucher for any record, and the authority of the record vouched for, must necessarily be equal. The Anglican Church does to-day and always has repudiated the very idea of her own infallibility. Wherefore, when in this Article she vouches for the Books of Scripture comprised in her canon, she does so simply as a fallible human institution. These Books can have none but fallible authority, and on their contents Anglicans can build none but fallible or human faith, which is essentially repugnant to that Divine *infallible* faith in Christ's revelation, required of every man under pain of eternal damnation. (Mark 16: 16.)

By the principles laid down by the Church of England in this article, Anglicans can have at most only mere opinion for the truths of revelation; but the faith required of Christians, by its very nature, excludes *opinion*, and must be based on absolute *certainty* itself. Wherefore, without an infallible witness, or voucher, all belief in the truths of Christianity becomes the jest and the sport of the scoffer and the infidel. What I here say must be evident to every man who knows the essential requisites of Divine Faith. It is true that the Anglican Church, in her 20th article, says:—“The Church hath power to decree rites, and ceremonies, and authority in controversies of faith; and yet, it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another.” The question must here arise,—who is the judge of the church in thus acting, and who is to decide whether her actions are conformable to Holy Scripture, or not? The answer to this question is, and must be, that it is the individual who is the judge, both of the action of the church and of the teaching of Scripture. Wherefore, the Anglican Church, on her own principles, reduced to their ultimate analysis, rests on the very same basis as do all the heretical sects of the day—namely, on the private judgment of the individual. It is said,—“that those books are canonical of which there never was any doubt.” In the early ages of the church, very many doubted the canonical authority of the Book of Esther; yet, it is accepted as canonical by the Church of England. Among the learned men who so doubted were St. Athanasius, A.D. 320, St. Gregory, Nanzianzen, A.D. 376, and before them, Mileto, Bishop of Sardis, as we read in the Ecclesiastical History of Eusebius, A.D. 350. The same St. Gregory, Nanzianzen, and the Fathers of the Council of Laodicea, A.D. 350, doubted the canonical authority of the Book of Revelations, and yet it also is accepted as canonical. How this glaring contradiction between the words of this article, and the acceptance of these Books can be reconciled I leave to others to decide. In framing her canon