

Gleanings And Notes.

(By An Occasional Contributor.)

The Methodist Episcopal Church of New England seems to be bent upon some kind of reformation. The various elements in the Church do not seem to know exactly where the improvements are to be made, but they do agree that there is something out of gear and a remedy must be found.

The "Post," in some religious notes, says:—

"Roman Catholic prelates in America look for a tremendous influx of members of the French orders now being compelled by the Government of France to quit that country. This influx will, they think, not reach its maximum for a year at least, since there remain many financial matters to be adjusted abroad.

There is no doubt that France will lose much in money and America gain much in the same direction, by the passage of the religious orders from the former to the latter. But there is a still more weighty loss that France will sustain, and a still more important gain for America—it is citizenship, in good influences, in educational facilities, in moral strength and in all that goes to make a country great or prosperous.

A New York daily says:—

"The cornerstone of a John Loughlin memorial parish house will be laid shortly by the Rev. E. J. McGolrick of St. Cecilia's Roman Catholic Church, Brooklyn. The Rt. Rev. John Loughlin was the first Bishop of Brooklyn. The new building will be 50x160 feet, and cost \$60,000."

Another example of the practical progress of Catholicity in and about the great commercial metropolis of the United States. And another striking illustration is the following:

"Five months ago Roman Catholics started a new parish in Van Nest, for the benefit of a growing population on Morris Park Avenue, not far from the race track of that name. So marked has been the progress that five lots have now been secured on Columbus Avenue at Washington street, Van Nest, and a

church and parsonage will be built this summer."

Here we have the perfecting of old parishes, the reclaiming of new districts, the spreading, ever extending movement of Catholicity in the very heart of most modern infidelity, indifference, and even corruption. The work goes on bravely and the Hand of God is visible at the helm of Peter's bark. It can ride securely over the deluge of antagonism that has swept over and engulfed half of the world, and when that deluge shall have subsided the ark of the Faith will rest securely on the topmost summit of humanity—even as did the ark rest on the Armenian mountain, when the rainbow of promise hung over it.

The Sword and Civilization.

At Hamilton, last week a grand banquet was given by the St. George's Benevolent Society of that city, at which one of the principle speakers was Lord Dundonald, commander of the Canadian militia. The General was followed by the Canadian Postmaster-General, Sir William Mulock, who responded to the toast of "Canada and the Empire."

"In laying the foundation of Canada's future, it might be the part of wisdom for us to seek to avoid at least one of the great errors that have marked the history of older countries. I refer to the fatal mistake of militarism. The arbitrament of the sword is incident to a low state of civilization, and has survived its time. Shall we, a young nation, standing on the vantage ground of higher civilization and wider experience, commit in this age the fatal error of incorporating militarism with our efforts towards national development."

"Nations come and nations go, but the nation that of all nations has enjoyed the longest period of continuous progress, power and influence is that to which we belong."

"Of our own free will we are citizens of no mean empire. We Canadians are not all of the same racial origin, neither do we all speak the same tongue, nor rejoice in the same glorious past; but there is one sentiment common to all Canadians—love of liberty—and this sentiment not only makes of us one united Canadian people, but finding as it does a response in the hearts of our fellow-citizens of the mother land, gives to the imperial tie a splendid silken thread with the strength of a hempen cable."

"Militarism is the enemy of true liberty, and its adoption in Canada would go to weaken, if not to destroy, the bond of union now so firmly and happily uniting us with the great mother of nations."

"Ever guided by the torch of liberty, instead of destroying with the sword, let her aim to acquire the industrial dominion over her fertile lands, her productive waters, her mines, her forests; to drive away the solitude of her vast uncultivated areas with the cheerful music of human voices and the hum of productive machinery; to awaken her dormant wealth, lying everywhere easily within man's grasp; to extend her commerce to the uttermost corners of the earth, and to make the name of Canada everywhere stand for freedom and for progress."

A Silver Jubilee.

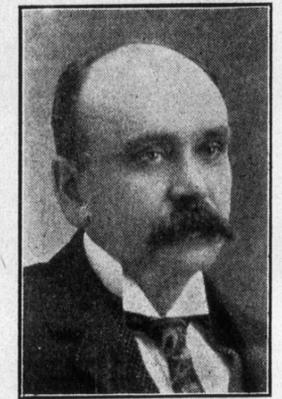
Mr. and Mrs. James Murphy celebrated the silver jubilee of their marriage on Wednesday last. Mass was said by Rev. M. Callaghan, P. P., at 8 o'clock in St. Patrick's, at which Mr. and Mrs. Murphy and their daughters, Gertrude and Kathleen assisted. The jubilarians were married in St. Patrick's, by the late lamented Father Dowd on April 29, 1878.

A TELLING LESSON.

St. Aloysius' Church, Covington, Ky., will have the cross on its lofty spire illuminated with electric lights. The contract has also just been let for a new heating apparatus to cost \$18,000.

First Concert of Sailors' Club.

On Wednesday evening the season of the Catholic Sailors' Club was ushered in under the most promising circumstances. The public hall and reading rooms of the Club have been tinted and painted during the past month, and present a most inviting appearance. The attendance was a large one. Mr. Bernard McNally, treasurer of the Club, presided, and in his opening remarks, outlined the aims and objects of the organization. In tendering a welcome to the seamen present, he said that the Club would do everything in its power for their comfort. In concluding he expressed the most sanguine expectations as to the success of the season now opened. He then introduced, each in turn, the following ladies and gentlemen, who took part in the programme of the evening:—Miss Bertha Colletet, Madam Dur-



MR. BERNARD McNALLY.

and, Miss Tootsie Durand, Miss Bertha Ferguson, Miss Mildred Myers, Mr. Jos. Donnelly. Seamen: R. Phillips, S.S. Fremont; Cas. Kelly and Wm. Williams, S.S. Monterey; Arthur Watts, S.S. Monarch; Miss Orton was accompanist.

At the close of the concert, the Chaplain of the Club, Rev. Father Gagnier, S.J., was called upon by the chairman, and delivered a brief address, which aroused the greatest enthusiasm amongst all present. The keynote of his remarks was an appeal to the people to assist the Club in their endeavors to look after the welfare of the visiting seamen.

The concert next Wednesday will be under the auspices of the Knights of Columbus, Canada Council.

Sad Results of Rock Slides.

An appalling disaster occurred at Frank, N. W. T., on Wednesday afternoon, by which it is said nearly 75 human lives are lost. The editor of the "Frank Sentinel," who was present during the disaster which overwhelmed the town of Frank, and who was an eye-witness of the awful catastrophe, says that on Wednesday morning at about 4.30 o'clock, a rock explosion occurred near the top of Turtle Mountain, which overlooks Frank, and almost instantly the valley below the town and part of the town was buried hundreds of feet deep under great masses of limestone rock. All of the cottages on Alberta avenue, the large company's stables, several families living in the outskirts of the town, the engine house, tippie, coke ovens, weigh house and mine approaches were swept out of existence. Two ranches were covered up, and the surface of the valley for over a mile wide, and two miles long, changed in a moment. All the men engaged at the outside work around the mines were buried up, with no possible chance of escape from death. Of the families buried, with the exception of six, three of whom are infants, there were no escapes, and forty lives, mostly women and children, were blotted out. The town was at once a scene of wild excitement, women and children fleeing up the railroad, and men running wildly about seeking to do what could be done towards rescue work, while the mountain still appeared to belch forth huge masses of rock, whose crashing and rattling could be heard for miles.

The top of the mountain was enveloped in clouds of lime dust, which many mistook for smoke or steam.

All trace of the location of the mine was lost in a mass of rock, and the chances of rescue for the imprisoned miners seemed so slight that those who attempted it did so in a half-hearted manner. Masses of rock have choked up the valley, and blocked up the river, thus menacing the town.

Seventeen of the 19 miners imprisoned who dug their way out of day-light, report the mine in not such bad condition as supposed, and that the other two men were both under the rock piled near the mouth of the mine entrance. The mountain is still sloughing off great masses of rock and the women and children of Frank are at present mostly staying for safety in Blairmore. For the present there is no actual suffering.

Later developments leave no room for doubt as to the character of the force which caused the terrible disaster here. Geologist Wm. Pearce, who reached here by special train to represent the Dominion Government after examination pronounced it a mountain slide and ridiculed the idea of a volcano or other kind of an eruption. Mr. Pearce conferred with local citizens committee, and will undertake on the part of the Government to clear the river bed of obstruction to prevent flood and save further destruction of life and property.

Chief Engineer McHenry, of the C. P.R., is here to direct survey of new line and the work of re-building is expected to start soon. Telegraphic communication to the east, which was interrupted, was restored.

Bishops and Land Bill.

At a meeting of the Bishops of the province of Connaught, held at Tuam, the following resolution regarding the Irish Land Bill was unanimously adopted:—

"Resolved that, whilst recognizing the immense value of the Land Bill now before Parliament, and earnestly hoping that in an amended form it will become law, we desire to record our conviction that the proposals outlined in the Bill for dealing with the great question of congestion and the cultivation of the vast tracts of prairie land in the west of Ireland are quite inadequate.

"Larger and more extensive powers should be conferred on the Congested Districts Board throughout the entire province, similar to the powers granted to the Crofters' Commission for Scotland, and, above all, no landlord should be enabled with the public money practically to purchase for himself any land outside his residential demesne, nor should any persons be allowed to purchase non-residential holdings, except on condition of making them residential, and the money granted for this purpose should not in any case exceed £1,000.

"We feel it our duty to declare that if the Government will not take these or similar measures to deal with this great question in a thoroughgoing way, the land question will not be settled in the west nor the tide of emigration checked, nor can peace and contentment be restored until the grazing lands taken from the people in the past be given back to the men who are hale and willing to work them for the maintenance of themselves and their families."

(Signed)

John Healy, Archbishop of Tuam (in chair.)

Francis Jos. MacCormack, Bishop of Galway.

John Lyster, Bishop of Achroiny.

John Conny, Bishop of Kilalla.

John Clancy, Bishop of Elphin.

Copies of the resolution have been sent to the Chief Secretary, to the Under-Secretary, and Mr. John Redmond.

The poet's mind is tinged with a little of all the thoughts, beliefs and experiences of other minds; his intellect—a very chameleon—momentarily takes on the color and semblance of whatever it chances to behold.

Some certain prejudice, or spice of petty bigotry, often blemishes an otherwise noble character, much as a gnarl deforms the finest grained wood. And, consciously or unconsciously, this infirmity advertizes itself in, every tone and gesture of its possessor.

Orthodoxy And Heresy.

(By a Regular Contributor.)

Almost every week we are treated to an account of some clergyman of a Protestant Church who is being tried, by his superiors, for the crime or sin, of heresy. It was only the other day that a so-called monk of the Episcopal Church was accused of entertaining and preaching heretical doctrines. We find Methodists, Baptists, Presbyterians, Anglicans, and men of all denominations, accused, from time to time, of heresy. It is certainly a terrible accusation; and the manner in which it is resented by the churches, only goes to show that there is a deep foundation for the Protestant's dislike to being called a heretic.

It is our intention to lay down a proposition, in this connection, that may appear startling; but, as we never advance that which we cannot substantiate, we have no fear of a successful contradiction. We say: "There can be no real heresy as between the various denominations, nor can there be any Schism."

Heresy and Schism, that is to say, the false liberty of opinion in matters of religious belief, and wilful liberty of separation from the public worship and sacraments, that is, from the unity of the Church, are impossible between the different sects and can only exist in so far as the difference of belief or separation takes place with regard to the Catholic Church.

These offences are punished with excommunication, or cutting off from the Catholic unity. Why are these deadly sins? No dissent from human teachers can be deadly; no separation from a human organization can be worthy of anathema. The reason why Heresy and Schism are capital sins is because the Teacher dissented from His Divine, and the unity broken by Schism is Divine. "Heresy resists the Divine witness of the Holy Ghost, the Spirit of Truth; and Schism resists the Holy Ghost, the Charity of God incorporated in the body of Christ; and the Author of unity. The Advent of the Son redeemed the world; the Advent of the Holy Ghost has revealed and interpreted the Divine actions and passions accomplished by the Advent of the Son. The Son completed His work and ascended to heaven. The Holy Ghost came to abide for ever and to carry on the work of Redemption as the Illuminator and Sanctifier of men. While the Son taught in Jerusalem, there was a Divine Teacher visible in the midst of His disciples, when the Holy Ghost came, according to prophecy and to promise, it was expressly declared that there should be for ever a Divine Teacher in the world." — St. John xiv., 16, 17, 26.

Listen to Cardinal Manning's reasoning: "Either there is or there is not a Divine Teacher in the world. There is no via media. The choice is inevitable. The necessity to choose is peremptory. The Divine certainty of faith depends upon the presence of a Divine Teacher. The salvation of man depends on Divine Faith. Deny the presence of a Divine Teacher, and show me the Divine certainty of faith? Confess the presence of a Divine Teacher and two conclusions follow: First, that Heresy is a sin against the Holy Ghost. Secondly, that no sufficient cause can ever be found for breaking the unity of charity which rests upon the unity of truth; for the Divine Teacher can never fail, and the truth that He teaches can likewise never fail." Heresy is, then, a mortal sin, because it is a sin against the Holy Ghost. There is no sin in contradicting a human teacher. It may be rash, foolish or presumptuous, but it cannot be Heresy, because the human teacher may err and the very one who condemns may be himself in fault.

On this point follow now the further words of England's great dead cardinal: "Any system or communion, or self-called Church which disclaims infallibility, forfeits thereby its authority over the conscience of its people. They may err in contradicting their human or fallible teacher, but heretics they cannot be. The Catholic and Roman Church has from the beginning believed and taught that by Divine assistance, it never has erred, and never can err, in witnessing, guarding and teaching the whole revelation of God as given to the Apostles."

If a Church or sect lays no claim to infallibility how can it be heretical to hold opinions different from its teachers on matters of faith? If

the sect be not infallible, it cannot be taught and inspired by the Holy Ghost for its Teacher, there can be no sin against the Holy Ghost in separating from it—therefore, there can be no Heresy. The one great Heresy took place when the first sect cut itself off from the Church of the Holy Ghost, and all the thousand sub-sects of that Schism are only heretical as regards the one Infallible Church, but not as regards their equally heretical neighbors. And here, it may be remarked, that as far as orthodoxy and Heresy are concerned, every denomination outside the Church is equally heretical, crude creed or form of religion, better than the last invented and most crude creed or form of religion, because even the Anglican High Ritualistic Church does not claim an Infallible Head, therefore it cannot have the Infallible Spirit as its Teacher; it is consequently human, liable to err, and as far from the Truth as any other denomination.

"If the so-called Reformers had truly believed in the perpetual assistance of the Holy Ghost in the Church, how could they have denied its infallibility? Easy to answer; they were under the influence, destructive not constructive, of pride, envy, and restraint of divine law, and were blinded. In a word the Heresy of Reform leads back to Judaism; instead of an advancing it is a retrogression. The Jews relied upon the Prophets and look forward to a day of Redemption, they only knew God as the Creator and giver of light and life; they believed in His universal presence, and in His working by grace in every several soul. But they did not believe in His Advent, presence and office in the mystical body did not yet exist. It could not exist before its Head was incarnate, nor did it exist until its Head was glorified. The Jews, therefore, only knew the Spirit of God in His universal office, in individuals one by one. They did not know Him in His revealed personality nor in His perpetual presence in the Body of Christ. Now this is what the so-called Reformers either did not know, or else, knowing, they rejected. They simply Judaized, went back from Christianity to the old pre-Christian faith. They believe fully in the Spirit as the Illuminator and Sanctifier of individuals—that is, of the members of Christ one by one; but of the Pentecostal coming, presence, and office in and through the Body of Christ, they seem to have either no knowledge of, or to have rejected it entirely. In rejecting the infallibility of the Church, they, in fact, rejected the Pentecostal mission and Evangelical office of the Holy Ghost, and it is that which specially distinguishes the faith of the Catholics from the faith of Judaism.

Consequently it is a mere algebraical calculation that if that which distinguishes Catholic from Judaic faith is exactly that which distinguishes Catholic from Protestant faith, the principles of the Judaic and Protestant faiths must be identical. So the Heresy and Schism of Protestantism is a return to the twilight faith of pre-Christian ages, instead of being, as pretended, an advance into the regions of greater light and religious freedom.

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SUPERIOR COURT.

PROVINCE OF QUEBEC, District of Montreal, No. 1193.

Dame Leontine Turgeon, of the City and District of Montreal, wife common as to property of Louis Blanchet, formerly merchant tailor of the said City of Montreal and now of places unknown, Plaintiff,

vs. The said Louis Blanchet, Defendant.

An action in separation as to property has been instituted this day against the Defendant.

Montreal, April 24th, 1908. BEAUDIN, CARDINAL, LORANGER & ST. GERMAIN, Attorneys for Plaintiff.

The Path Of Ju

(From Catholic Times)

The Government, fresh victory in the late Education has undertaken a further fairness in giving an Education to London. That Bill particulars, seems likely all but the irrevocable School Board is abolished it is merged into the Local Council, which henceforth the educational authority metropolis. The County lone will levy rates and plies, and will generally all matters of education through a statutory That committee is to be follows: Thirty-six members drawn from the County whom will be added this representatives of the metropolis, and twenty-five of the County Council. The arrangement accepted by the Department. For five supernumerary members from the departing School will have representation in committee to which is entrusted a huge task of managing educational interests of the twenty-five members, for the pointment an arrangement entered into between Council and the Education ment, will be representative schools. There, therefore, has taken care schools should not be gotten on the administration and although the number representatives is not large, little over a quarter of committee, it is satisfied that the Voluntary schools be without protectors. Council will have an oversight the Borough Schools the Borough Councils managers of all public schools provided by the tion authority within the Voluntary schools. The Voluntary schools aging Board of four peed by the trustees, and other persons, one appointed County Council, and one principal Borough, will outside managers. This is supreme in matters of may be trusted, we be the balance even should arise that would tend the position and progress schools attached to the noninational bodies. The whole, the Bill seems measure of justice, and to reduce the present of national education. into force on the last 1904, and will prove ment to the Government work for the large.