

work hard, day by day in the midst of demoralizing influences brought forth the silent admiration of a fellow-worker, led to his conversion, his wife's conversion, and the baptism and restoration to the Catholic Church of their six children. How little did that "scandalous" man with her wretched falsehoods, dream that a poor Irishman in the mill would tear down, without a word being uttered by him, not only her shabby fabric of lies, but all the logic of the "elders of the church," and win to the sweet yoke of Christ eight precious souls, who were by his humble example to taste eternal salvation.

How many there are who could draw souls to the light as he did! How many, as he did, could exert silently yet surely, the tremendous influence of good example!

KINGSLEY'S "WATER BABIES"

To the Editor of The Halifax Herald: Sir.—That a mistake has been made in the selection of an edition of one of the books prescribed for home reading for the pupils of grade X, as was announced in your editorial of yesterday, is a matter which calls for prompt acknowledgement and some words of explanation, in order that those who are interested in the matter may be better able to judge what measure of blame should be meted out and who is entitled to receive the largest share of it.

First, as to how the particular piece of literature in question came to be selected. Quite a number of different books were proposed and discussed before this one was decided upon. The book which I proposed was Stevenson's "Treasure Island," a very excellent edition of which is amply annotated, well printed on good paper, and nicely and substantially bound in cloth, can be procured in "Longman's English Classics" series for the surprisingly small sum of 25 cents.

Some of the board, however, thought that some people might raise objections to this work, because of the amount of fighting contained in it, because a bottle of rum is found in it several times, appearing as the refrain of a song which one of the characters was fond of shouting, and because of one or two free and easy expressions of the author in a letter to a close friend, which letter is quoted in the introduction to the story.

Finally one of the board suggested Kingsley's "Water Babies," and the suggestion went through. I am inclined to think there were some other members of the board who were like myself—not very intimately acquainted with the contents of the book, and I should not be greatly surprised to learn that those who had made acquaintance with it had done so through the medium of some edition which had been specially prepared for school use of which special preparation they were not aware.

As I have said, my own acquaintance with the contents of the book did not go very far. Once while in the home of a friend I had picked up a copy of it and had read through the first fifty or sixty pages. I had strong reasons, however, for believing that the book had been found interesting by a very large number of young people. In the part of it which I had read I had not observed anything which could reasonably be regarded as offensive by any person or class of persons, while the idea that such a thing could be found in later parts of the book was absolutely precluded from entering my mind, by the knowledge that the book was prescribed for class reading in the courses of very many schools, I have just picked up the booklets containing the courses of study prescribed for the Public Schools of Chicago, of Los Angeles, and of San Francisco, and of one of the best of the private schools of the country, the Horace Mann school of New York. I took these because they were the first that came to my hand. In every one of them I find the "Water Babies" among the books prescribed for reading.

The Horace Mann school has prescribed it for class reading in Grade IV, while the cities I have mentioned have prescribed it for home reading in various grades. I find, moreover, that its use as a school reader has been endorsed by no less important a body than the National Educational Association of the United States. The book is also widely used as a reader in the schools of Great Britain. I think I have now shown that the board can furnish some grounds for its belief that in choosing this particular piece of literature, it was choosing a book that would be found suitable for use in our schools.

The second point which calls for a word of explanation is how the particular edition recommended came to be selected. This part of the business my colleagues, knowing that I had at home a considerable number of publisher's catalogues, left to me to look into and report upon. In looking over these catalogues I found, in addition to many other editions intended for ordinary use or for purposes of presentation, no less than ten different editions brought out by nine different publishers for use as readers in schools. Three of these publishers were in America and six in England and Scotland, and the prices ranged from 35 cents to 60 cents and from six pence to two shillings and six

pence. From other volumes which I had seen in the sixpence edition I concluded that this edition must contain only a small fraction of the complete work, and on the whole I came to the conclusion that the Ward, Lock edition at ninepence net (since altered to one shilling) would give us the best value for the cost.

That was how that particular edition came to be adopted. I knew that the Ward, Lock and Company's books were, as a rule, well gotten up and good value for their price. Their printed description of the get-up of these "continuous readers" read well, and their further statement that they were specially "issued for school reading" would have removed from my mind any doubt of the complete suitability of the books for general use in schools, if any such doubt had ever occurred. Such doubt, however, for the reasons mentioned above, never did occur to me, and it was not until a few hours ago that I learned that the edition which we had recommended contained some expressions which, to say the least, certainly ought not to appear in a school book. I greatly regret that I have thus unwittingly hurt the feelings of some. I would see in this case that, by the iron of fate, in my anxiety to secure that which was best, I have succeeded in selecting the only edition among all the ten which could cause trouble, for I now feel sure that all the other nine editions must have been abridged and purged of all their objectionable expressions.

I think it is only fair to my colleagues on the advisory board that I should make the above explanation of how this regrettable mistake was made. The matter will be taken up of course, be rectified so far as possible.

HOWARD MURRAY, Member of the Advisory Board July 11th, 1918.

THE CHURCH

(Sermon delivered in the Church of Santa Maria del Popolo, Rome, on the Second Sunday of Advent 1865, by the Rev. J. N. Buse, O. P. Text—The Epistle of the day, Romans xv. 4-13)

Faith, as we have seen, is an absolute, firm, immutable belief in all that God has revealed, of which the sole motive is the truthfulness of God. Being such, it must, of necessity, as we have seen, be simple, firm, universal, and courageous; and in this day's sermon I engaged to prove that the Holy Roman Catholic Church was the only true messenger of God, in that in only do we find these four essential qualities of true faith.

But it may be asked, Where is the necessity of a Church at all? Have we not the Scriptures in which God has given us all that he has revealed? What do you mean by a Church? What are the duties and functions of a Church? What grounds have you for calling on us to admit the existence and authority of such an institution? All these questions must be answered before you say a single word on the peculiar claims or arguments of the Catholic Church.

First. What is the definition of a Church? A Church is a living body or congregation, united together by a common belief in the same doctrines, by having the same rites and usages, and by admitting the same government and authority. These three are necessary in the very idea of a Church. A common belief, else there can be no real and interior union. The same rites and usages, else there can be no exterior union; and one government and authority, without which no society, human or divine, can possibly exist. The definition of the Catholic Church is, "The congregation of all the faithful—believing the same truths—having the same sacraments and sacrifices, and under one and the same visible head."

Second. What are the duties and functions of a Church? They are, my brethren, principally to preserve unity of doctrine, that all "be of one mind"; holiness and purity of doctrine, "that with one mind and one mouth all may glorify God"; Catholicity of doctrine, which means universality—by teaching "all truth, and to all peoples, to Jew and Gentile, in every clime, from the rising of the sun unto the going down thereof, making known the name of Jesus Christ, and apostolicity of doctrine, i. e., doctrine handed down from the apostles in an unbroken chain, and guaranteed by their power and jurisdiction, equally and connectedly transmitted to their successors. The duties and functions of a Christian Church, if there be such an institution, are naturally and necessarily to teach men what to believe and what to do; what to practise and what to avoid; to prepare them for heaven and for God; to make them in mind and in action, Christians—friends of God, and worthy to be admitted into His Kingdom.

Third. But it may be said Where is the necessity of this Church, or living teaching authority, as you call it? Have we not the written law and word of God, preserving His revealed word, and pointing out the path of holiness and salvation; in a word, doing the very things that you say fall within the duties and functions of the Church? To this I answer. True, we have the written word of God. But no society is or ever has been founded on a written code, without a living authoritative voice to explain and enforce it. The written word does not explain itself. If left to itself, it is interpreted according to the different judgments, whims, caprices of its readers, and being thus varied and

changed, it practically ceases to be the voice of God, which is unchangeable—the way of salvation, which is one and not many—the rule of faith, which must be firm and authoritative. God has, therefore, placed this written revealed word in the hands of the Church, lest "the unlearned and unstable wrest it to their own destruction." Again, although all that is in the Scriptures is revealed truth, still it is not the whole truth. It pleased Almighty God to reveal many truths to the Church, which are not found expressly stated in the Scriptures. Hence, although the written word is the principal portion of the Christian's rule. The true and entire rule of faith, is the word of God revealed—written and unwritten; for we are told by the Apostle (2 Thess. ii. 14) that "we must stand fast, and hold the traditions which we have learned, whether by word or by epistle," i. e., writing. All that is written in Scripture is good and true, "profitable to teach, to reprove, to correct, to instruct in justice," (1 Tim. iii. 16) and to justify us in asserting that word to be the rule of faith. The existence of the Christian Church, therefore, is a necessity. First, to preserve and interpret the written word, to teach men its true meaning, which is one, holy, unchangeable, and the mind of God, which it expresses. Second, the Church is a necessity, to preserve and teach us the revelation which we have received, not by writing, but by word; to guard in all their purity, those sacred traditions and truths which she received from her Lord and His Apostles, "which, if they were written, every one (says St. John), the world, itself, I think, would not be able to contain the books that should be written." For, as we are told in the Acts of the Apostles, our Lord continued "for forty days appearing to them and speaking of the Kingdom of God," whereby is meant the Holy Church.

But if we had no other proof of the necessity of an authoritative voice to explain the sacred word, how is this necessary? Behold the numberless opinions, and religious sects, and absurd systems of belief and practice which have sprung up wherever the voice of the Church is not heard and received. So great is their number, so bitter their mutual hatred, so absurd their pretensions and practices, so miserably vain and narrow-minded their spirit, that they would bring Christianity into contempt, if they were not confronted by the true Church, the only Catholic mother of the faithful, who upholds the divine word in all its unchanging majesty of truth, and in all its beauty of holiness.

Having thus seen what a Church means, what are its duties and functions, and what its necessity, we come to the grand question, Is the existence of such a Church—One—Holy—Catholic—Apostolic—contemplated in Scripture, and where is she to be found? The answer, that such a Church is clearly recognized in Scripture, and that she is to be found only in that congregation which has never changed her faith nor failed in doctrine; which teaches all righteousness, to the exclusion of the least sin which is to be found everywhere, and which can trace her power and jurisdiction to the Apostles; that is, the Holy Roman Catholic Church.

The unity of the Church is recognized in Scripture, for, says the Apostle, we have "one Lord, one faith, one baptism, one God and one Father of all"; whereas he commands them to preserve the unity of the spirit in the bond of peace. Here, St. Paul compares the oneness of faith to that of God, and as God is necessarily and essentially one, so faith is also one. And in the wonderfully beautiful and touching prayer of Jesus Christ for His Church, the first grace He asked of His Father was this unity. "These things Jesus spoke, and lifting up His eyes to heaven He said, . . . Holy Father, keep them in My name whom Thou hast given Me, that they may be one, as we also are. . . . I have given them Thy word. . . . I have manifested Thy name to the men whom Thou hast given Me. . . . and they have kept Thy word. . . . Sanctify them in truth. Thy word is truth. As Thou hast sent Me into the world, I also send them into the world. And for them do I sanctify Myself, that they also may be sanctified in 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." (John xvii.) Now, it cannot be argued that Christ here prayed only for the union of charity amongst all who profess Christianity, for He speaks of being one in truth—i. e., in faith. Here, the Apostle speaks of those who profess Christianity, and yet are to be shunned. "Now, I beseech you, brethren, to mark those who make dissensions and offences, contrary to the doctrines which you have learnt, and to avoid them," "for your obedience is published in every place. I rejoice, therefore, in you." Now, if we are told to avoid a man, how can we be said to be one with him? Nay, more, the Apostle, in the same place, calls those heretics who, "by pleasing speeches and good words, seduce the hearts of the innocent" from the one doctrine, Satan, for he says, "May the God of Peace crush Satan under your feet

speedily." But are we to be one with Satan? Certainly not. Therefore, I conclude that, although we are to hate no one—nay, we are bound to love all men as our neighbor, even though they differ from us in faith—still, the unity which God must be one with them in God must be founded in the truth—i. e., in the unity of the one true faith. Thus do we clearly see that the Church recognized in Scripture has the mark of unity set upon her, whereby men may know that she is from God.

The next great feature of the Christian Church, recognized in Scripture, is holiness. Holiness is twofold—holiness of doctrine, and holiness of life and practice. Both belong to the Church or Her teaching must be holy. Now, holiness of doctrine means, first, the exclusion of all that is sinful, even in the least degree; second, the inculcation and enforcing of all that is most perfect in holiness. The Church cannot tolerate, much less teach, the least thing that is sinful, for Christ, says the Apostle to the Ephesians, "loved the Church and delivered Himself up for it, that He might present it to Himself a glorious Church, not having a spot, or anything of the kind, without blemish; as was intended of this spouse of God, "Thou art all fair, oh, my beloved, and there is no stain in thee." The Church must not only be free from the least sinfulness in her doctrine, but she must also teach and inculcate all that is most perfect in holiness. "Be ye perfect, even as your Father in heaven is perfect," for, says the Apostle, "We preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." (Col. i.) No feature, therefore, of holiness, can be neglected or put aside in the teaching of God's Church. But that which she teaches she must also exhibit in her life, for Christ our Lord describes her to us as the "salt of the earth and the light of the world"; and He continued: "A city seated on a mountain cannot be hid, neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." (Matt. v.) The mark of holiness must therefore be found, not only in the teaching of Christ's Church but must also be found embodied in her life, cherished in her, and made a part of her visible self. She must be not only the preacher of sanctity, but the mother of saints. All that is high and heroic and most perfect must be found only in her teaching, but must be born in her life and form her spirit. She must "minister in her faith, virtue, knowledge, and in knowledge, abstinence, and in abstinence, patience, and in patience, godliness, and in godliness, love of brotherhood, and in love of brotherhood, charity"—"in all manner of conversation holy, because it is written, you shall be holy, for I am holy." (Peter, i. 16.) Thus do we behold how the Church of Christ is to be holy in faith and in morals.

The Church contemplated in Scripture must, moreover, be universal. The Jewish Church was founded for a particular people; it might be called a national Church—the Church of Israel. It, moreover, was not destined to last forever, but only for a time. The Church described by our Lord in the new law was a contrast to the Jewish Church in both these respects. It was to be universal as to place and perpetual as to time. Its doctrines were for all mankind. "And this Gospel of the kingdom shall be preached in the whole world, for a testimony to all nations." (Matt. xxiv, 14.) "And He said to them, Go ye into the whole world, and preach the Gospel to every creature." (Mark xvi.) Behold, again, from St. Matthew, the Church's Catholicity—i. e., universality of doctrine: "And Jesus spoke to them, saying, All power is given to Me in heaven and in earth. Going, therefore, teach ye all nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all days, even to the consummation of the world." In these words of Jesus Christ the Church is described as universal in place, in doctrine, and in time.

Finally, the Church of Christ is described to us in Scripture as having power and jurisdiction. As the Father sent Me, so I send you," says Jesus Christ; but the Father sent Him with power: "the people were in admiration at His doctrine, for He was teaching them as one having power, and not as their Scribes and Pharisees;" therefore He also sent His apostles with power: "and having called His twelve disciples together, He gave them power;" and St. Luke: "then calling together the twelve apostles, He gave them power and authority." And what power did He give them? Even His own power. My brethren, "the Son of Man hath power to forgive sin," and to them He said, "Whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained." But, my brethren, power and authority are commissions from God. They must, therefore, be transmitted by the act of those who have received them from God. There must, therefore, be in the Christian Church an actual, clear, living connection with the apostles. The power which the Son of God received from the Father,

He gave to these apostles for the salvation of men. It did not expire with their apostles (else the work of salvation would have been interrupted and destroyed), but was handed down by them to their successors in the ministry, as we gather from many parts of the Scripture (notably from St. Paul's first epistle to Timothy, chapters iii, and iv.) It is, therefore, absolutely necessary that the men who exercise that power and jurisdiction to-day, be able to prove to us that they are the legitimate descendants of the apostles; that they come down from them in unbroken line, of succession uninterrupted, of doctrine unchanged, of power always exercised, and jurisdiction always claimed. If the line be broken, even in one single point, the high priest spirit, the sacramental power, is gone, even as the electric flash dies, and is lost forever, when in one smallest point; if one link in the chain of apostolical succession be wanting, heaven and earth are separate once more; the man who teaches and guides is only a vain pretender; he who says that he can forgive sin is a blasphemer; "the silver cord is broken, and the golden fillet shrinks back. . . . the dust shall be blown into its earth whence it was," "powerless for sealing and divine power;" "and the spirit," "once so fully and freely poured out," "returns to the God Who gave it."

We thus clearly see that a Church, one, holy, Catholic, and apostolic, is contemplated, recognized, and described to us in the Scriptures.

CATHOLIC DUKES AND "A PROTESTANT MOVEMENT"

"A great impending disaster"—that is what Sir Edward Carson called Home Rule in one of his speeches during his recent "civil war" campaign in Ulster. He denounced Home Rule as a "disaster," but he did not say in what way it would be so. What disaster could it be? Home Rule bring upon Ireland or any part of Ireland? What injury, what evil, what wrong, what injustice, could or would be inflicted on any class or creed, on any man, woman or child in Ireland through Home Rule?

These questions stand as pertinent and proper, but they are not answered by the people who talk about Home Rule as a "disaster." Nothing in regard to this is heard from the Orange Tory Party, except reiteration of the phrase "civil and religious liberty"—the religion meant being, of course, the Protestant religion, as Sir Edward Carson gave assurance of in the speech referred to. "Never," said he, "was there a moment in Ulster in which men of all classes and all grades and all denominations of the Protestant religion were absolute hand to hand, shoulder to shoulder, and heart to heart in their determination to defeat the Home Rule Bill."

The movement is, therefore, a Protestant movement, which by the way ought to be interesting information for the Duke of Norfolk and his fellow-English Catholics who are such staunch supporters of the Carson Party. The Carson movement is Protestant, and by the cry of "Civil and religious liberty" its leaders mean that they fear danger to their religion under Home Rule.

But the Home Rule Bill contains special provision against any such danger. It provides that "the Irish Parliament shall not make a law directly or indirectly to establish or endow any religion, or prohibit the free exercise thereof, or give a preference, privilege or advantage on account of religious belief or religious or ecclesiastical status."

This bars the Irish Parliament from interfering with anybody's religion, though they should be so disposed, which, needless to say, is far from being in the least likely. Even Sir Edward Carson has admitted that he has no fear of "religious persecution" from an Irish legislature. He does not fear that an Irish Parliament would make any laws against any one's religion or religious rights.

What, then, is Sir Edward Carson afraid of? The administration of the law by Irish Nationalists. That an Irish National Executive Government, in which there would be Protestants as well as Catholics, would so administer the law as to be a "disaster" to Protestants. Such is what Sir Edward Carson would have people believe is the fear of himself and his party in regard to Home Rule.

But, of course, nobody believes anything of the kind. On the contrary, everybody knows and believes that the real fear of those people is quite the opposite—not that Protestants will suffer any wrong under Home Rule, but that under Home Rule there will no longer be such a system in Ireland as Protestant Ascendancy. That is what Sir Edward Carson really fears, and he indicated as much in explaining what he and his friends are "out for" in their anti-Home Rule campaign. "After all we are not out for conquest. We are not out for ascendancy, but we are out to maintain what we have got and we are going to maintain it."

There it is. They are going to maintain what they have got. And what is that? Ascendancy. But they "are not out for Ascendancy." Of course, not. They don't need to be, since they have got it already, and they are "out to maintain what they have got."

Very plain and candid talk. The opposition to Home Rule for Ireland, demanded by four-fifths of the Irish people, sanctioned and supported by the democracy of Great Britain, and approved by all the self-governing communities in the civilized world—the opposition to this Irish National claim, so supported—is Protestant Ascendancy, and to maintain it Sir Edward Carson and his friends "are out."

WHAT THEY HAVE GOT And Protestant Ascendancy in Ireland, what is it in fact? The thing is known to all. In a recent speech Mr. Thomas W. Russell, M. P., a Protestant and a Scotchman, described it briefly. He said:

"They (Protestant Ascendancy Party) have had a long run of good luck. They have had the command of everything in the country. The judges have been of their faith and since the Union, the entire Government in the Castle, no matter what party has been in power, has been of their kind (Protestant Ascendancy.) They have had everything practically at their command."

And Mr. Russell further remarks as to the Ascendancy party that they are "people who having been beaten all along the line in argument, take refuge in the assertion that the Irish Government of the future would not play fair with the minority, which means that they would not give them (the minority) all the jobs—because that is what it really means."

It really means that; it means "what they have got," which, as above quoted, Sir Edward Carson and his campaigners are "out to maintain."

Even the weakest mind can be dissatisfied but not everyone can be contented and happy under all circumstances. It requires the eyes of wisdom and bravery to see the radiance of a dark day, and impart its brightness to the world.

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