The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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Intercession.

(WRITTEN FOR THE REGISTER)

A practical consequence of the Communion of Saints is that every member of it owes a duty to all the rest. When we say the Our Father and be prayers from the Author of this divine prayer, we do not pray ourselves only—for we include only My Father—but also for all who are united with us in the bonds of the same life.

Who then, are they for whom we thus pray? What is the meaning of the term Saints in the formula of the doctrine?

Not the happy ones who have already reached heaven, for they do not need our prayers. They are in the plenitude of bliss, living upon and in the love of God. They have entered upon the joy of their Lord, and are in eternal peace. The beatific vision—that is, the seeing of God, as He is, face to face for ever, and that is beatitude, which may vary in accident, but must be substantially always the same.

It is not for these, then, that we pray. By the Communion of Saints we can only unite with them in their praise of God, and ask and receive the benefit of their intercession. But there are two other divisions of the great family of Christ: the souls in Purgatory—of whom on another occasion—and our fellow Christians on earth. These latter, in the sense of the Apostles and in the epistles, are called saints, not as if they had already attained to the fullness of sanctity, but because by baptism they have the habit of faith, hope and charity, are new-born, regenerated into the supernatural life, and if they make a right use of their gifts are sure to reach, in due time, the holiness which sees God. But because they are still in the land of exile they are still in the land of hope, redeemed indeed, but needing "to work out their salvation in fear and trembling" (Philippians 2: 13); therefore they need and can be benefited by the prayers and good works of all who belong to the true church. These are those whom we associate with ourselves when, in the Lord's prayer, we say "Our Father," etc. This does not mean that we should not be mindful of the whole human race, but only that the baptized alone have that stronger claim upon us which springs from their being members of the same body. That is the distinction St. Paul had in mind when he wrote to the Galatians (6: 10). Therefore whilst we should do all we work good to all men, especially to those who are of the household of the faith; as who should say, you are related in nature to the world, but by grace to the members of the Church." Here is a thought which it is feared is too often lost sight of, and the November devotion will prove useful if they bring it more prominently before us. We are apt enough interested in what makes a noise or show; we give time and attention and money to projects of education or politics, or even war. How little about the far more important and spiritual help to our fellow Christians? If it was reported that a poor man had died of hunger whilst there was abundance near but nobody knew or cared, we fancy public sentiment in the locality would be greatly shocked; and then if the unfortunate turned out to be a relative of many in the neighborhood, who knew he was in distress, but were too selfish or careless to give it, a still deeper condemnation would be aroused, and a fierce scorn directed against such heartlessness.

We are well; but are there not always many in danger of death, not of the body but of the soul, for want of the assistance which we can easily render? And they are our brethren, joined to us by the Communion of Saints more sacred than flesh and blood. What they need is not gold. What money can purchase, but spiritual alms of prayer and sacrifice. To relieve bodily needs we give time and means, perhaps to go much out of our way, and run risks of contagion; but this, and more, we would gladly do rather than have the blood of the poor imputed to us. Why not prompt and earnest in offering spiritual succour which costs no money, or mortification, or any bodily work, and by which we may save souls more effectually than all our efforts can relieve natural misery, and Our Father devoutly said to confer benefit our neighbor more than all generous alms. The law of action is very different in the two cases. Medicine are but instruments; spiritual aid is the imparting of strength to one who needs it, as vigorous men some of their blood to save life is a noble sacrifice, and impotent as it was on Calvary; "I and some of the men of blood but not of power."

Pope and English Protestants.

[illegible] has granted audiences to a number of English Protestant. [illegible] ready to put himself out with English people: then English [illegible] the peoples of Italy, Spain, The other day Lady [illegible] the daughter of the [illegible] Melborne, had a [illegible] in which she told [illegible] her, William [illegible] joined the Ca[illegible] never [illegible] as a branch [illegible]

[illegible] to him if to [illegible] their representative [illegible] they would have received it, like too many others, they had been unconscious of the invitations and that one to another through the Communion of Saints. But to they did not receive them, because [illegible] the spirit of life in the Church of Incredulity fell [illegible] upon them, as if smitten in their own persons, and [illegible] in the natural body when one part is wounded all the others not only sympathize, but rise at their own business to heal the hurt, so these good Christians joined by a divine prompting, around their suffering brother and sustained and strengthened him by their prayers, nor needed the angel of God, descending from heaven, bore his letters and restored him to their friendship and his own works.

They understood aright the value and obligation of intercession. May we not hope the November devotions, concerned so directly with the Communion of Saints, may quicken that ancient spirit in every member of the Church, and fill the world with prayer one for another, making us, like our spiritual ancestors of one heart and soul in Christ, as already we are in one mind by the same faith.

Yukon and Transvaal.

Prof. Goldwin Smith interprets Mr. Chamberlain's war policy. Writing in The Weekly Sun he says: "Mr. Chamberlain's last despatch, written in the name of his royal mistress, indirectly discloses the real nature of his demand. It was that the British domiciled in the Transvaal should receive the franchise of that State, yet retain their character as British subjects, and their paramount allegiance to the British Crown, it being pretty well understood for what purpose that franchise would be used. A parallel case would be a demand of the Canadian franchise for the American miners in the Yukon without a renunciation on their part of allegiance to the United States. When such a demand was made and enforced by the massing of troops on the Transvaal frontier, a state of war might almost be said to exist, though Kruger managed by his stupid and boorish manifesto to draw the blame of the initiative on himself. It must be borne in mind, too, that suspicions, natural, if exaggerated, were excited in his breast by the unofficial utterances of Chamberlain, and the language, which was sure to be conveyed to him, of the British jingo press. The object of the war, now distinctly avowed, is the ascendancy of the British over the Dutch in South Africa. Let this be ever so desirable, resistance on the part of the Dutch can hardly be regarded as a crime."

Generous Endowment of Technical Education.

Montreal, Nov. 1.—Sir W. C. McDonald has made another princely gift to the cause of education in Canada.

This time it is in the shape of an arrangement to bear the cost for three years of an effort to establish manual training classes in one centre in each of the eight provinces of the Dominion.

The nature of the plan is to take one city or town in each province in which to establish regular classes in some of the ordinary schools on one or two days a week, in which scholars between nine and thirteen years of age shall spend a portion of the day in actual work with tools. This will be supplemented whenever desired by more advanced and special evening classes in manual training and technical instruction.

The headquarters of the experiment will be in Ottawa. The Ontario centre will be Brockville. The other provincial centres will be Montreal, Fredericton, N.B., Truro, N.S., Charlottetown, P.E.I., Winnipeg, or Brandon, Calgary and Victoria or Vancouver.

Prof. Robertson, says an Ottawa despatch, hopes that the success of the object lessons to be given by the manual training classes in those places will be such that before the three years are expired, the system will be adopted by the majority of the school boards of Canada, and become a regular part of each school curriculum maintained out of the regular rates. This, he argues, will infallibly lead to advanced special technical schools in all the leading centres of population.

Church of England Impossible Without Royal Supremacy.

The November number of the North American Review contains two articles upon the conflict which for some time has caused bitter dissension and division in the Church of England. The Earl of Portsmouth gives a most interesting account of the origin of the Royal Supremacy and of the purposes which it is intended to serve. The earl lays stress upon the influence of the Royal Supremacy:

"It is impossible that any established Church—least of all the English Church—can exist without the moderating influence of the Royal Supremacy. In the coronation oath, the Sovereign promises to maintain the laws of God, the true profession of the Gospel, and the Protestant Reformed Religion established by the law. The jurisdiction of the Privy Council has been nothing more or less than the interpretation, by the highest legal tribunal, from time to time, of whether certain practices are, or are not, in accordance with the Protestant Reformed Religion established by law. The maintenance of the coronation oath is the duty of the Privy Council."

FATHER FALLON IN PERTH.

Eloquent Sermon on the Position of the Catholic Church.

On Sunday morning the Catholics of the Lady of St. John The Baptist, Perth, had an exceedingly thrilling treat in the delivery of their devoted pastor, Father Davis, to supply spiritual food to the souls of his parishioners, in attendance on an opportunity of hearing Father Fallon, O.M.I., of the Parish St. Joseph, Ottawa.

The announcement of his coming had been made in due course, and on Sunday, when Monday evening, the date fixed, came, the sacred edifice was crowded to the doors by an anxious and expectant congregation, all eager to hear the utterance of one whose fame as a pulpit orator had preceded him. Musical vespers was sung previous to the discourse. Rev. Father Kelly, of Smith's Falls, being the celebrant. On the altar were Rev. Fathers Carson of Merrickville; O'Connor, of Kemptville; O'Brien, of Stanleyville; and the resident pastor, Rev. Father Davis. The singing was in itself a treat, and the choir easily carried out its reputation as a first-class musical organization. It was well deserved. Rev. Father O'Connor assisted them on this occasion, and his rendering of "The Magnificat" and "Jerusalem" showed a grandly cultivated voice and one which ranks him as one of the foremost singers in the Diocese of Kingston.

REV. FATHER FALLON'S SERMON.

Vespers being ended, Rev. Father Fallon ascended the pulpit and preached an eloquent and powerful sermon. He began by telling his hearers that, being a priest, he was not a lecturer, but that his calling in life made him a preacher, and as such he had come to speak to them to-night. After this explanation the learned Father commenced his discourse, taking for his text the words from the Creed, "I believe in the Holy Ghost, the Holy Catholic Church." He said it was no accident that these two articles of faith were placed side by side in the Creed, because they were placed there by God, and God never did anything by accident. Kings, Principalities and Powers, yea, even mighty Empires, have flourished for a time and gone. Why? Because they were creations of worldly things, mere accidents, if you will—creations which came into being by wordly force force of circumstances, and as such without the imprint of Divine origin; but there stands out in bold relief a Power, a vast Empire, which has seen the rise and fall of every worldly principality, an Empire which came into being, has existed and flourished without ever a force except that which lay within herself; an Empire that, notwithstanding all the forces, all the calumnies that has ever been hurled against her, has flourished, and is to-day as young, vigorous and flourishing as she was ere a hand had been raised against her. That Empire was the Holy Catholic Church, the Church of God. What a blessing to be numbered amongst her children. Empires are a human creation, but the Empire of the Catholic Church is an agency far deeper and nobler than anything human. Three persons, as even the meanest Catholic child knew, existed in God, namely, The Father, the Son, and the Holy Ghost. And what gifts were imparted by the Holy Ghost to the Church of God. Among others were its indistructibility, its immutability, its infallibility and its perpetuity. The learned Father then proceeded to trace the history of the Church from its establishment and to show its divine origin and to prove its infallibility. Point after point he put forth to mould the links of the unbreakable chain of evidence, which he used to prove that the Catholic Church was the only true Church, and the Church which Jesus Christ established upon earth. In no other institution could such a tracing be found, or a tracing which would lead to such a glorious and Divine origin. Its teachings were the same to-day as they were nineteen hundred years ago, and if they were not and if it could not trace its origin from the present Pontiff to St. Peter, the learned Father remarked, "I would leave the Church to-morrow." By the sin of our first parents in the Garden of Eden, man's creation was marred, but by the Redemption our Lord gave us another manifestation of His love by raising him again to a supernatural position.

He went on to say that the existence of the Church was a Divine existence, and he illustrated this point by showing how human institutions flourish for a time and then decay because they depended too much upon the things of this world, and hence their fall through human frailty. True, Christmas, Good Friday, Easter Sunday, the Ascension were all in honor and for the memory of Christ, but it would not be wrong to say that without they had attached to them something supernatural they would soon be forgotten, as even the great men, the great nations of old had been forgotten. This being due to human frailty, but the Catholic Church, whose existence did not depend upon anything human or worldly, would still live and flourish and everything in connection therewith would flourish and be perpetuated. He next spoke of the forces which had been exerted in order to subvert the teachings of the Catholic Church—forces from without and forces from within. The former were never to be dreaded, but the latter, although not to be dreaded, were hardest to overcome. As examples of the forces from without, he instanced Nestorious, Aerius and others of old, but coming down to our own time we have many. Politicians, renowned statesmen, have tried and are trying to overthrow the Church. Cavour of Italy, that scapegoat nation of the world to-day; Gambetta of France and Italy; Napoleon III., whose army was scattered, his power shattered and himself forced to die in ignomy and disgrace; Bismarck, the poor old man who was ostracised and deserted by his most intimate friends and forced to retire to Canossa, where he was even glad to be allowed to die a natural death. As examples of forces from within, he cited Henry VIII., Martin Luther, Calvin and others, but all was in vain—the Catholic Church lived through it all, and to-day is more flourishing, more vigorous and more youthful than she ever was before.

The next point touched upon was the accusation by those outside the Church that Catholics, by being such, forfeited their liberty. "O, Liberty, what crimes are committed in thy name!" cried the learned preacher, and then proceeded to show that Catholics were the most liberal people on the face of the earth. Liberty was the watchword of the Church. Was it not the Church that gave to the world the Magna Charta, which was the foundation of all the liberties we now enjoy? Was it not the Church that gave to the world the Jury System? Was it not the Church that gave to the world the Parliamentary System? Was it not the Church that gave to the world the Public School System? Was it not the Church that gave to the world the Hospital System? Was it not the Church that gave to the world the Asylum System? Was it not the Church that gave to the world the Poor House System? Was it not the Church that gave to the world the Free Press? Was it not the Church that gave to the world the Free Pulpit? Was it not the Church that gave to the world the Free Schools? Was it not the Church that gave to the world the Free Universities? Was it not the Church that gave to the world the Free Science? Was it not the Church that gave to the world the Free Art? Was it not the Church that gave to the world the Free Literature? Was it not the Church that gave to the world the Free Thought? Was it not the Church that gave to the world the Free Man? Was it not the Church that gave to the world the Free Woman? Was it not the Church that gave to the world the Free Child? Was it not the Church that gave to the world the Free Home? Was it not the Church that gave to the world the Free Church? Was it not the Church that gave to the world the Free Christ? Was it not the Church that gave to the world the Free God? Was it not the Church that gave to the world the Free Heaven? Was it not the Church that gave to the world the Free Hell? Was it not the Church that gave to the world the Free Eternity? Was it not the Church that gave to the world the Free Infinity? Was it not the Church that gave to the world the Free Nothing? Was it not the Church that gave to the world the Free Something? Was it not the Church that gave to the world the Free Anything? Was it not the Church that gave to the world the Free Everything