THE PROVINCIAL COUNCIL OF TORONTO

SERMON by the BISHOP of HAMILTON

THE SANCTITY OF THE CHURCH."

On Tuesday evening, September 28th, the Right Rev. Dr. Crimon, Bishop of Hamilton, preached in St. Michael's Cathedral, on The Sanctity of the Church His Lordship took for his text "Be re perfect as your heavenly Eather is perfect."

God is all holy and perfect His perfections are uncreated and without limit or measure. He is the spring and source of all grace or perfection in any creature. All things coming from the hands of God are perfect according to their kind. The sanctity of the blessed in heaven is created and limited, but constant and unchangeable, for they behold the face of God. The nearer the planets approach the sun, the more light and heat they receive; so in like manner, the higher and nearer any creature approaches God, the more he abounds in sanctity. God commands all to be perfect, for they are created to His image and likeness, and destined to enjoy Him forever in heaven, into which "nothing defiled can enter." But man, by himself, is totally unable to acquire grace or retain it. Fallen humanity is lions are washed from the leprosy of sin and clothed beir to all the miseries incurred by the disobedience with sanctifying grace. Yes, generation after genot our first parents; so man of himself cannot acquire perfection, for grace and sanctity belong to the supernatural order, and therefore are beyond the reach of man.

But God, who desires the end, abundantly supplies the means to attain it. He desires the salvation and sanctification of all men, and therefore supplies the means whereby all can acquire grace and perfection To the Church which He established He bequeathed the merits of His Passion and His Death. That Church was to represent Him in the world, and dispense to men the gifts of God; and the Church, being His representative, should be holy and possess the means of sanctifying the souls of her children. This Church, beloved brethren, is not a mere aggregation of individuals united for religious purposes. No; it is a special creation of God; it is His kingdom in this world, His own for every state; Matrimony is raised to the dignity Mystical Body. We are the members, and God, the Holy Ghost, is the soul of that Body, placed there by the express will of God to sanctify and preserve it till the end of time.-As the soul in our body is placed there by God's will, and will leave this prison of clay when He demands independently of us, so the Holy Ghost dwells in the Church, independently of its members, and will continue so to the end of time. The Church is an organic body, living its own divine life and fulfilling the end for which it was estab-

This Church is holy; holy in her founder, Jesus Christ; holy in her sacraments; holy in her doctrines, and holy also in the lives of thousands and tens of thousands of her children in every age of existence. We claim not individual sanctity for all the members of the Church, for our Lord tells us the tares will grow with the wheat until the harvest day; and then the Angels of God will separate "the good from the bad, the just from the unjust;" and amongst those who are waiting for the bridegroom will be found foolish virgins as well as wise; but the former shall be excluded the marriage feast, in which they can have no part. Even among the Apostles there were found a Judas to betray and a Simon to deny. Wonder not then, beloved brethren, if you discover among the scat tered millions of Catholics some who are a dishonor to their name and a scandal to the faithful.

The great mission entrusted by God to His Church was to sanctify the souls of men, and for this end He bequeathed the merits of His Passion and Death. He instituted the Sacraments, through which His graces flow to the souls of men, purifying them from every stain of sin, and uniting them to Himself, the source of their happiness and glory .-Let us, then, enter the Church in spirit, and see there the ministry she exercises in our regard. Behold all these generations of men entering the world, following each other like waves on the sea, all coming in sin, for they come from a source that has been poisoned by the sin of our first parents. Since that sad day all come soiled with the trail of the serpent; "they are children of wrath," St. Paul and heaven is closed against them;" and of them our Blessed Lord says: "Amen, amen, I say to you; unless a man be born again of water and the Holy Ghost, he cannot enter the Kagdom of God." Behold these guilty millions coming daily to that inexhaustible fountain established in His Church, through whose purifying waters the merits | solicitude. Disease and poverty may drive many of the Redeemer's life are conveyed! Here is a child in sin, an outcast from heaven and God; he is placed under those cleansing waters and immediately he is born anew; every stain of sin is removed; sanctifying grace clothes his soul; he is now beautiful before God and His Angels, and from being a child of wrath, he becomes a child of God, an heir to heaven and a brother of Jesus Christ .-Behold then the finish of the first office which the Church exercises in our behalf, for she is the mother from whom we received this spiritual birth, this new generation!

This child, although cleansed from original sin, is still heir to all the miseries incurred by the fall. As he grows up in years a crowd of rebellious thoughts agitate his young heart; there is a struggle going on between good and evil; this battle, says the Apostle, is not only with flesh and blood, but with powers and principalities in high places, The Church, his ever faithful mother, comes to his protection, and placing her consecrated hands on his head, she calls on the spirit of God to enter the soul of her child with His sevenfold gifts to enable him to fight the battle of the Lord, and to be victorious in that warfare which will end only with his life. This youth goes forth, strengthened by the Holy Ghost, no longer a child but a soldier of Christ, to brave every danger for his Heavenly master and lay down his life, if needs be, for his faith. Such birth and death and resurrection and ascension, all are the graces which come to us through these

sacraments. But perhaps this youthful soldier may feel fatigued in serving the Lord; his vivi.limagination more pleasure and glory. The world invites him with its many allurements; he sees thousands following its miscalled pleasures; his fallen nature, ever prone to evil, carries on war against the spirit. and Satan, the restless enemy of mankind, leaves nothing untried to deceive him. This thoughtless youth strays away from his Father's home; he unters the danger and falls where thousands had fallen before (for divine truth tells that he who loves the danger shall perish therein). Mortal sin is committed. Behold the change! how sad i—that quired while in grace are lost, and that soul in which dwelt the Holy Chost is now the receptacle of un-

xremorse gnawing his soul! Is there no hope for this fallen, ungrateful one? Can he hope for another Baptism to restore him to his lost inheritance? No, that favor can never again be conferred. Behold here again, beloved brethern, the infinite mercy of God which was atronger, than death brethern, the infinite mercy of God in procuring a second Baptism as efficacious as the first; for by means; of the Sacrament, of Penance sanctifying the heavydew, and with St. Paul they could proceed hand in hand with a great or of Baptism. These are the only two

steraments, which impart spiritual life to the soul noil, and possesses the invasional spiritual life to the soul noil, and possesses the invasional spiritual life to the soul noil, and the product of the control of thers house, to acknowledge before heaven and living Father sent me, so I send you; holy in her earth his sin and misery, and seek reconciliation with his Maker. As he enters the Church of God, he shows himself to the priest; he recounts to him all the evils committed; he exposes with sorrow the wounds that sin had inflicted; tells his hate of misery; and the Priest, by the authority of God, ab-solves him from his sins and restores him to the friendship and love of God And here is his warrant for so doing, signed by the finger of God Himself ... Whose sins you shall forgive, they are forgiven them." How happy and consoling the change effected! Sanctifying grace clothes anew that soul, peace and-joy return again; and the angels before God in heaven rejoice that a soul is saved.

How great, beloved brethren, is God's mercy in thus supplying an efficacious remedy for the guilty millions who daily offend Him by transgressing His law! In the Old Law a free pardon was proclaimed every fiftieth year, and all recovered their lost in-heritance; but in the Church of God, through the infinite merits of Christ, a free pardon is proclaimed every day, aye! every hour of the day. In Jerusalem there was the Pool of Bethsaids, and the first one that entered after the waters were moved by the Angel, was healed; but in the Catholic Church, Christ has caused a spring to flow, in which milwith sanctifying grace. Yes, generation after generation of guilty men are closed from their spiritual defilement and made healthy and strong in the Lord. And yet that saving fountain remains as pure and as full as when it first came from the open wounds of our Crucified Redeemer. But this is not all; this penitent is now restored to spiritual life, having washed his robes in the blood of the Lamb; the Church brings him by the hand to her altar and feeds him with the food of Angels. Here is the bread that perisheth not, and he who eats thereof shall never die, for our Lord declares: " Who eats my flesh and drinks my blood abides in Me and I in him, and I will raise him up on the last day."-These are the means of sanctifying the soul of men left in the Church by her Divine Founder, that none should perish, but all be saved.

of a Sagrament, by which the young couple receive the graces necessary for their state. As they kneel before the altar, the Church holds up before them as a model the love that exists between Christ and herself, and thus elevates their hearts to what is pure and holy. And see again the tender solicitude which she exercises over her young men whom she prepares to minister at her altars. She cares them from their tender youth and brings them apart from the world into her seminaries, and while there acquiring the knowledge necessary for their state earnesily impresses on their minds the necessity of their own sanctification, and that their duty will be not only to teach by word but also by example that they must be models of humility, purity, and self-denial. In a word they must be worthy priests of Him who said, "Be ye perfect, as your Heavenly Father is perfect." And now, having finished their course, they are resolved to rule the Priesthood of Christ and devote themselves forever to the services of their Lord and Master: and while prostrate at the foot of the altar, the Church, with hands raised to heaven, calls upon God to bless, to sanctify, and to consecrate these her devoted Levites. She sends them forth on their exalted mission as "ministers of Christ and dispensers of the mysteries of God; she reminds them that they are priests forever that their office is God-like, representing Christ; and if faithful, great will be their reward; but if unfaithful, dreadful will be their punishment.

Thus, beloved brethren, we find the Church richly endowed by her Heavenly Founder to meet all the wants of man. But it is at the hour of death that she exercises her greatest solicitude. At the Baptismal font she received the child and through life she followed him ministering to all spiritual wants and withdrawing him from sin and attaching him to God. But now that life is coming to a close Satan, knowing that he has but a short time, prepares to attack him with all his forces. On whom will this poor man lean in this hour of need? The years of the past, by the spell of memory, become present and he sees many grave transgressions by which he offended God and forfeited heaven. But now the judge is at hand and the sentence he knows not; he feels the cold grasp of death, and in this struggle every fibre of his heart is giving way. Oh, beloved brethren, if ever there was a moment in which this helpless man needed a true friend more than at another, surely it is now. And this is the hour the Church steps in with more than her usual from the bed of sickness, but they cannot remove the Church. She is there; kneels by the bedside, gives the last absolution, administers the Holy Viaticum. Then with sanctifying oil and the "prayer of faith" Extreme Unction is given, according to the advice of the Apostle who says: "Is any one sick among ye? let him call in the priest, and he will pray over him, ancinting with oil in the name of the Lord, and if the cick man be in sins they will be forgiven him."

And now having supplied all these salutary helps to her dying child she gives him hope in the infinite mercy of God, quoting the language of the Holy Ghost that he who confides in the Lord shall never be confounded, and "sooner shall the heavens and the earth be destroyed than man should perish who has confidence in me;" and imparting the last blessing she bids the departing soul go forth in the name of the Heavenly Father who created her, through the merits of Jesus Christ who redeemed her, and clothed with the grace of the Holy Ghost who sanctified her. And if we pass from the Sacraments of the Church to her doctrines, her sanctity is not less striking. The dogmas of faith which she proposes to our belief, tend to clevate our minds to heavenly things. A self-existing God, a Trinity of Persons, and Unity of the Deity, the Incarnation of the Second Person of the Adorable Trinity, His produce a salutary influence on man, and point out the great end of the creation, the enormity of sin and how punished by God. From the Gospels she teaches the great lesson of self-denial, mortificamay picture other services in which he might find tion and the returning good for evil; and from the effect of her doctrines thousands and tens of thousands of her children have forsaken all things for Christ's sake. "He who leaves father or mother."

But there is one doctrine which above all others clothes the Church with sanctity; it is the real presence of Christ in the Adorable Sacrament of the Aluar. All the other Sacraments confer grace but this Sacrament confers the Author of grace. Temple of Jerusalem was holy, for it contained the Ark of the Covenant and a portion of the Manna by which the Israelites were fed in the desert; but soul, before he sinned, was clothed with sanctifying these had no intrinsic value; they were but types grace; beautiful before God and His Angels; but or figures of the great treasures which were to be sanctifying grace is removed-all the merits ac- the Ark, but we have the Lord of the Ark and the giver of the law; we have not Manna; that perishes; but the true Bread that came down from clean spirits. Behold that wreck of virtue, as he heaven; and he who eats thereof shall live forever. lies by the wayside fatally wounded, deep and bitter, It is upon the altar of God; before the Tabernacle of His mercy and love; the saints learned the one Is there no hope for this fallen, ungrateful one? thing necessary; that they acquired that courage to

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sucraments; which impart spiritual life to the soul holy and possesses the means of sanctifying the and the good of the people But, alas, antagonisms the enemies of God, for she is here to curb their li centious power, and to say "this far thou shalt go and no further." And men blinded by passion and intoxicated by power can suffer no restraint, and hence make war against her, resolved to destroy what God has established. This has been her history for 1800 years. "Great and mighty kings and emperors made war against her; but they have passed away and she remains, for He who made the heavens and the earth has declared that no power raised against her shall prosper. "Fear not, for behold I am with you all days even to the end."

Thus, beloved brethren, the Church continues her mission of charity, bringing the glad tidings of salvation to the nations afar. Those who hear her voice and obey her laws are saved, for now as in days gone by God adds to the Church "daily such as should be saved." Thus the bark of Peter safely rides over the troubled waters, upheld by the arm of God, and, like Noah's ark in days of old, carries the faithful of God to the harbor, to the Land of Pro-

CATHOLIC PROVINCIAL SYNOD OF TORONTO.

CLOSING SESSION OF THE COUNCIL.

Sermon by His Grace the Archbishop.

On Sunday morning the 3rd inst., the closing ession of the Council of the Catholic Province of Toronto was held at St. Michael's Metropolitan Cathedral. At half-past nine o'clock Poutifical High Mass was celebrated in the presence of His Grace the Lord Archbishop of Toronto, and their Lordships the Bishops of London, Hamilton and Kingston by Monseigneur Jamot, Bishop of Sarepta in partibus. The Very Rev. Vicar General Rooney was assistant priest to the Archbishop, with the Very Rev. Vicar-General Heenan, of Hamilton, and the Very Rev. Dean Laurent, of Amherstburgh, as deacons of honor. The Very Rev. Father Vincent, Superior of St. Michael's College, was assistant priest to the Bishop Celebrant, Very Rev. Vicar-General Farrelly, of Kingston, being deacon, and Rev. Father Murray sub-deacon. The Revs. Father Mc-Estee and Father McWilliam, of Kingston, were masters of ceremonies.

Rev. Father Laurent, of St. Patrick's, directed the choir, and the Rev. Father Robleder assisted at the organ. After mass, His Grace the Archbishop ascended the pulpit and preached the following elo-

quent sermon, a report of which we copy from the Toronto Globe. His Grace spoke as follows:-The Fathers of the First Council of Toronto wish to address you through me and to lay before you some views, some exhortations, by which you may perform your duties with greater fervour and zeal for your own souls' sake and for that of your children. During the last few days that we were assembled in the Holy Ghost, directed by His Divine Spirit, we offered many fervent prayers to God, especially during the holy sacrifice of the Mass that he would fill us with His divine spirit more and more in order that we might fulfill our sacred duties towards the flock confided to our care. In the first place we wish to define who we are and what we represent. We represent the Holy Catholic Church in this Province, and we are the Bishops the wars of the middle ages? Who makes the divinely apt and through the head of the Church, our holy father the Pope, to labour in this portion of the vineyard of our Lord. This Church of God is the Kingdom of Christ on earth. "Behold I am with you all days to the consumation of the world," Jesus Christ is, then, the Head of the Church, invisible, and sitting upon the right hand of His Eternal Father, but yet the High Priest always interceding for us and operating in us by His divine graces upon the world. He is the vine, we are the branches. It is He that gives life and grace through the Sacrament to His Church. St. Augustine well has said, "When Paul baptizes, Christ baptizes; when Peter baptizes, Christ baptizes; when Judas baptizes, Christ baptizes." It is Christ that operates, and from His divine heart come all the graces. But he must have a visible ministry on earth, and this ministry He did not confer upon angels, but upon weak men. As Jesus became man to have a practical knowledge of our infirmities and our weakness, so He has confided the care of His Church to men also conversant with the infirmities of men, that they might know how to have compassion and mercy. It was to a man He said, "Thou art the rock, and upon this rock I will build my Church." It was to a man He said, "I shall give to thee the keys of the Kingdom of Henven; whatsoever thou shalt bind on carth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be also loosed in heaven,' To men, also, He said, "Go, teach all nations; I will send the Paraclete, who will teach you all truth;" and St. Paul does not hesitate to say, "We are God's coadjutors, we are God's ministers," and to the and by the successors of the apostles, and when his disciple he says "O, man of God." It is therefore no presumption on our part to call ourselves the ministers of God, and for the faithful to call us fathers, because St. Paul says, "We are fathers because we have begotten you spiritually in Jesus Christ;" and, therefore with this authority of Jesus Christ guiding and speaking in us, do we address you to day. This Holy Church of God, instituted by Jesus Christ, its Head, and governed by His and with a certain generosity of soul, which will Divine Spirit, is assailed on all sides. The world always hated the Church because they hated its the things of heaven, willing to devote them-Founder. The Church of God is His kingdom, and selves and their energies for nothing but the clothes that kingdom must have its officers, its laws, and they wear and the things they ent, as St. Paul says its doctrines—its officers, the apostles with Peter at they are to give themselves to labour to teach the their head and their successors, and the 72 disciples; its laws and doctrines, promulgated by Jesus Christ and his apostles, and continued to be preached to the end of time. It is therefore an independent of a true vocation—a grand generosity of soul—a society distinct from the kingdom of this earth. It is a spiritual kingdom as Jesus Christ said, "My Kingdom is not of this world," Its powers, then, " My come from God and it is instituted for the good of the people, to bring them through the desert of this now its beauty is gone-its leveliness is faded, found in the Christian Church. Here we have no t world to the Kingdom of God. It has, strictly speaking, nothing to do with the affairs of this world, only inasmuch as they touch the eternal sal-wart you to encourage your children who vation of your souls, and this Kingdom of God, being from God, is not antagonistic to the kingdoms of this world, properly and legally constituted. Wick-ed men have arisen, and still exist, that wish to put enemities between the Church of God, the king-put enemities between the Church of God, the king-

proclaim the kingdom of Christ on eath. It was the same with the Jews We will have no king but Cresar." They did not want the king Jesus, because He was crucified, but they wanted Cæsar who sat on his throne with his royal diadem. They wanted not the kingdom of Christ, of humility and patience, and suffering, and fasting, and praying. They wanted the license by which they might indulge their passions. This war continued and will continue, and even in the civilized portions of Europe at the present time we find this war continuing, but in this war who will triumph in the end? world will triumph for a while, the Church of God will last for ever. Who will suffer the most? The children of God and of His Church: They will be persecuted, their churches may be taken from them, laws against justice, and not properly laws, but enactments, will make them suffer, their religious may be driven off, convents and monasteries with their lands may be confiscated by the State, because the State has its arms and its soldiers, and the religion of Jesus Christ has its martyrs. It can suffer for Jesus Christ and its way to heaven is made shorter by these persecutions; but if we look at the history of the world, what do we find in the end The triumph of Jesus Christ and His Church. We then call upon our Catholics not to be fainthearted. We say to them, in the language of Jesus Christ to His Apostles, "Little flock, little children, fear not, for your Father has prepared for you a kingdom," a kingdom of God that is to last for ever, the reward of your patience and your trials. We say also to the Governments of this world, "Fear not from us we will not plan to upset your kingdom or to dis turb your power; keep within your faculties and you will have no trouble. If you step beyond your power, we can suffer, we can die, and go to heaven but yet it will be by injustice and by the taking from us that liberty which has been guaranteed to us by the laws of humanity and of the realm." say to Governments, " We do not interfere with you in your administration, in appointing your ambassadors and your judges, in making war and peace, in extending your boundaries, or in anything within your faculties for the preservation of the peace, and for the good of your people; but you are not to invade the domain of conscience, you must not tell a man 'You must not worship God in this way,' or the ministers of religion that they must give sacred rites, to this, that, or the other man. You are not judges in those cases." We wish to address a word to parents. Our first care is that of children. "Train up a child in the way he should go, and when he grows old he will not depart from it." Hence, the Church of God follows that advice of the Holy Spirit to train the youth in the ways of vistue and in the science of the world. The Church is by no means opposed to progress or to science and learning. Witness her institutions, her universities, her schools, her religious orders banded together as companies with vows of poverty, chastity and obedience, in order that they might have the more opportunity to combat ignorance and to teach the youth. It is a culumny, often repeated indeed but vet not tired of men otherwise really learned, that the Church is opposed to education. What was the world without the Church? Who kept education slive but the Church, amidst the barbarism and the Catholic Church? And who pay more heavily for education than Catholics? In the United States they have to pay for the education of their Protestant neighbours as well as for the education of their own children, and we in Canada are taxed for education in the High Schools to which the children of well-to-do parents go and are educated, and yet even the poorest Catholics have to pray for this. Still we complain, but we do not resist. We wish the Catholics to send their children to Catholic schools, where the young minds will be imbued from their youth. Train up a child from his youth when the soft and tender mind will be imbued with the doctrines of Jesus Christ pure and unadulterated and his morals kept from the contagion of the world; and we want Catholics to continue making efforts in this direction to elevate more and more the standard of the schools in the higher education of the teachers and the more commodious adaptation of the schools. We were occupied also in the spread of temperance, beseeching the parish priests in every district to have their temperance societies, and by all means to encourage the youth, and young men especially, to join these associations, that they may always have a reason for refueing temptation, The greatest curse the world his seen is the curse of intemperance. It has killed more than the sword We have been occupied also in defining certain duties and obligations of the archbishop, the priests and those having care of souls, and engaged in the education of priests. It is the holy will of God that the world should first be evangelised by aposnew countries are found out the successors of the apostles and the disciples will go from the older countries to evangelise the new, and then when these new countries become peopled, and the inhabitants sufficiently educated, it is in the holy providence of God to give to the children of these new countries a divine power and a vocation for the priesthood, to endow them with talent, with piety make them seek not the things of this earth, but Gospel of Christ to the people, and to administer to them the sacraments and offer for them the holy sacrifice of the Mass. This is one of the first signs great charity and magnanimity, and great courage to say, "Behold I have left all things to follow You," as Jesus Christ said; but Jesus is not outdone in generosity. He promises that they shall "Sit with Him on thrones, to judge the twelve tribes of Israel." Their reward in this world, however, is persecution and calumnies very often. We want you to encourage your children who

Ithe qualities; he cannot create them, or give talent and wirtue where they do not exist, but parents can do a great deal with their children to prepare them. Christ, whom she represents in this world, "as the living Father sent me, so I send you," holy in her secraments, through which the meritared Christ are secretared to the way of Christ are secretared to the way of Christ are secretared through the secretarily in the secr ed in the most Blessed Sacrament for the adoration not want the name of Jesus or the liberty of the ed in the most please parameter for adoration children of God or of His Church to take possession of the people on a pulpit where He preaches best of their land, and hence the severest laws, and himself. When I shall be exalted from the earth, the neonle to drive away those who he says, "I shall draw all men after me," and it is so with our Lord Jesus Christ in the Most Blessed Sacrament. We have promulgated also anew and again the apostolic constitutions, and the decrees of general councils, and of particular councils of this Province fermerly belonging to Quebec, that this ecclesiastical Province of Toronto may be ecclesiastically and properly constituted, so that there may be no longer any disputes whether a law was promulgated in this country or not. We must provide, unfortunately, for successors of Judas, men who will betray their trust and honour, and break the vows of ordination. None, then, can appeal and say that the laws of the Church are not applicable to this Province. Also, to avoid any confusion or conflict with the civil authorities, we have reiterated again that persons can be excommunicated and cut off from the Church singly, and also that societies may come under the same sword of the Church. That is to say, individuals may be told, "On account of your sine and crimes you no longer belong to the Church," and also secret societies - societies bound by oaths of secresy—and societies against the peace of the country, or against the rights of the Church, may be put under the ban of excommunication, and our people may be told that any one who will join such a society is no longer a member of the Church. There is always a door of repentance at the last moment, and we have the consolation of receiving at the last moments those who have been excommunicated, with somow on their part, and joy on ours at absolving them and bringing those who were reputed out of the Church into it at the last moment through the mercy of God. These, of course, we will allow to have Christian burial and other honours granted after death, but to those who die excommunicated, either by name or because they belonged to a society, or be cause they die as open and scandalous sinners when drunk, or in grievous sin after being more than a year from their religious duties, we have a perfect right to say "You did not belong to the Church of God during life, and your bones or ashes cannot be gathered together amongst those of the true Catholics, which we look upon as waiting in peace for the general resurrection." And in our deeds granting portions of land in our consecrated cemeteries there will be always the promise that these deeds hold good only for Catholics who die in peace with God and the Church of God, and others cannot avail themselves of the privileges of this land. With these few advices we shall conclude. We wish all, and especially the children of the Uhurch of God, every blessing and grace to lead holy and pure and sanctified lives in this world, in order that they may attain eternal joy. We wish our separated brethren, those who do not actually belong to the Church, grace, mercy, and salvation from God. "Other sheep I have that are not of this fold; them I will bring, that they may be one fold and one Shepherd." What Jesus said in his time is applicable at the present time. Other sheep Jesus has scattered in the world undervarious religious denominations. They are good-hearted, they are anxious to know the fruth, and if they did know it actually and really they would quit the denominations which they are in and come into the fold of Jesus Christ. Our Lord is continually going round from fold to fold, outside his own and bringing these into the Holy Catholic Church, You

that He has already called in England, Scotland Iteland, and the United States, and also through the mercy of God in this country. It has been slower, however, here than elsewhere, because, I presume, the moment of God has not come. Those whom He has not gathered into his fold have not the sacraments and the true body of our Lord and Saviour Jesus Christ. They are not true branches of the vine Jesus Christ, and do not receive the sap from Him, and while He has brought many into the Church, several have remained out ide, from worldly motives-from fear of the loss of friends, or custom, or property-and are still wavering between God and the world. Still we have hope that these will pray and aspire, but especially pray. "Ask and you shall receive, knock and it shall be opened unto you." We look upon thousands and thousands of our separated brethren as belonging to the true Church of Jesus Christ. They are not Protestants. We claim all children. No child can be a Protestant. No child protests against the doctrines of our Lord and Saviour Jesus Christ, and to be a Protestant one must know that he is protesting against doctrines which he knows to be the doctrines of our Lord Jesus Christ. His Grace then stated that the decrees of the Council would be presently promulgated, but that before they were published they would be sent to Rome for revision, though they did not require the sanction of the Pope before they became law. He concluded by urging his hearers to live up to their high vocation as members of the Catholic Church. The last public session of the Council then took place. After several prayers and the singing of the Veni Creator, the decrees of the Council were for mally promulgated, each bishop pronouncing the

Council was closed. THE O'CONNELL CENTENARY AND

"Placet." The Te Deum was then sung, and the

THE HOME RULERS. Great commotion has been caused in the Irish political world, primarily by the circular of the Lord Mayor of Dublin proposing the formation of National O'Connell Committee whose motto should be "Faith and Fatherland," and secondly, by a article in the Freeman's Journal, attacking the Lord Mayor for having issued the circular, and for the course he pursued during the recent O'Connell celebration. The circular of the Lord Mayor, should be premised, was dated the 8th of August the day after the close of the Centenary fetes, but is did not see the light, so far as the general publicate concerned until it was published in the Dang Express of the 15th of September. The Freeman begins by describing the circular as "one of the most remarkable documents ever contributed to the tangled web of Itish politics near the Freeman continues:

There never was a man' in this country to when the people have been so long tolerant as they have Deen to the Lord Mayor. For ourselves, we con less that we have stined as popular lournalists in