

we all agree that invincible ignorance is a cause of excuse in the eyes of God. The Almighty will never send the demented or the absolutely ignorant to hell; He will judge them according to their lights.

There are thousands of our non-Catholic friends who are honestly under the impression that our Church teaches the doctrine that—without exception—every person outside the pale of Rome is to be damned. We may plainly state that the Church holds and teaches no such doctrine; it is the outcome of prejudice combined with a lack of knowledge concerning the principles of Catholicity. We would be very sorry to think—and far more so to believe—that the vast majority of our Protestant fellow-citizens were irreparably lost for all eternity. It would be un-Christian, unjust, and false to think so. The one who is considered as "out of the Church" is the person who has had full and ample opportunity of knowing the truth, who has received the graces and the means necessary for that purpose, and who wilfully and determinedly remains obstinate. As well expect that a king would grant the highest favors to the man who had torn up and ridiculed his letter of invitation, as to suppose that Christ would open the gates of heaven to the one who spurned His offers and treated with contempt His favors.

But we are told that every Protestant in the world is in that position; each of them is in daily contact with Catholics and has every possible opportunity of learning the truth; and yet they all reject it and refuse to heed the invitation of the Church. Not at all. We must take into consideration the circumstances of each case. Suppose a Protestant who has been born of thoroughly Protestant parents, who from his mother's knee never heard of Rome save as the mistress of error, who was educated in a purely Protestant atmosphere, who during all his course of studies never read any serious Catholic works, who never entertained a doubt as to the truth of the religion he was taught to profess, who passed through a Protestant university, and who became a student of Protestant philosophy and theology; finally, who took orders and became a preacher of the Gospel according to the Protestant tenets. Not once in all his career did it ever flash upon him that he was in error. He lived according to the commandments of God and the moral teaching of Christianity. He believed the Church of Rome (whose doctrines he never studied in the real sense of the term) to be mistaken. No sane person will pretend that because such a man was not a member of the body of the Catholic Church he should be considered as destined to eternal damnation. That man, without knowing it, was a Catholic according to the spirit of the Church, and his honesty of faith coupled with his Christian life and good works must be his passport to the Kingdom of Christ.

We take here an extreme case; that of a learned and educated man. It is more so true of one who has not had the same advantages. A person who has been nurtured from childhood amongst prejudices and ignorance, and who has never received that enlightenment necessary to enable him to study, weigh and measure the momentous questions of religion, cannot be considered guilty of heresy, nor can we honestly believe that his lack of Catholic faith alone will condemn him. The words "out of the Church no salvation," refer to men who possessed the Faith, and enjoyed the necessary graces, and who, through passion, or some other worthless motive, abandoned the former and trampled upon the latter. Also do they apply to

all non-Catholics who have entertained doubts as to the truth of their belief, and who (for one reason or another) declined to follow them up until their minds were satisfied and their doubts dispelled. Likewise to every one who, being in a position to know the truth, refused to accept it—simply because it came from Rome, or for any other insincere reason. In a word, "out of the Church no salvation," applies to all who are determined to continue in error even after knowing the truth—but not to sincere, conscientious and honest members of other religions.

DOMINION DAY.

Each individual in the world has one day of the year that is especially looked forward to as particularly his own; it is the anniversary of his birth. So is it with nations; be it the patron saint's feast or the natal day of the country, when that occasion comes around there is great rejoicing and happiness—the past, with its sorrows, joys, trials and triumphs is recalled, the present in all its achievements and prospects is contemplated, and the future, with its unending and often never fulfilled promises is conjured up. The birthday of our Canadian Dominion is one that seems to us unique in its attractions and surroundings. Twenty-seven years ago last Sunday—on the 1st July, 1867—this country assumed the attitude of a nation. And since then wonderful is the progress she has made. What other nations took ages to accomplish, she has performed in a quarter of a century.

Each race of men that comes here from overcrowded Europe has a special national festival; but on the first of July all races combine in celebrating Dominion Day—for all good citizens, without exception or distinction of creed, color or race, have a claim upon Canada as the home of either their birth or their adoption, and they all unite in doing honor to the glorious anniversary. It would be a subject of deep study and great astonishment for the people of ages gone past were they to awaken from their slumber of centuries and behold the reality of our position. They would fail to understand how so many conflicting elements could blend in the formation of one magnificent whole. They would look with incredulity upon the man who would tell them that in a new and virgin land peoples of different races and diverse creeds met and labored together, and that no discordant note broke or marred the harmony of their lives. And yet such would be a truthful picture of Canada as she is to-day.

It is true that, here and there, a few bigots are to be found with minds too narrow to grasp the beauties and perfections of our freedom and our constitution; but these exceptions only serve to more strongly mark the general rule. We do not hesitate to say that in no land under God's sun is there a better understanding between the component parts of a nationality than in Canada at this hour. No matter from what land we come—or our fathers came—we are all Canadians, we love this home of our future, and we equally enjoy the privileges and safe-guards of the matchless constitution under which we live. As to religious differences, we all recognize the fact that the same God watches over us all, and that He commanded every one of us—irrespective of creed or principles—to "love each other." That grand act of Christian charity we must perform or else we are in no sense worthy of the title we bear. It is true we love to defend the Faith that is ours and to draw to its fold all who are lost in the wilderness of error; but we recognize the rights and privileges of others,

we respect them in order that they, in turn, may learn to respect us and our religion; and thereby do we seek to draw them nearer to us. Broad as are the limits of our Dominion to-day, still they are not sufficiently ample to allow of bigotry and injustice to thrive in our midst. We have no sympathy with the intolerant. The one great enemy of our true peace and prosperity is infidelity. Against that hydra every real Canadian is ready to lift his hand.

With such a country and such prospects before us there is no reason why Canada should not yet become the buckle in the great belt of nations that engirdles the world. Let us learn to appreciate our country at her full value; let us seek to aid her—each in his own sphere and according to his own means—along the avenue of the future; and if we do differ, let us differ honestly. Almost on the rim of the nineteenth century and with the magnificent record of the last few years to inspire us, it is almost impossible to predict the position that Canada will occupy when the twentieth century dawns upon the world. Considering the gigantic works that have been accomplished; the augmenting influence of our country amongst the nations of the world; the present congress from all parts of the Empire, convened at Ottawa to decide upon the prospects of the coming years for the many colonies of Great Britain, we have every reason to legitimately hope that before many more Dominion days roll past our land will be the most important center upon the face of the civilized world.

While thanking Providence for all the bounties showered upon Canada, for the high privilege of being numbered amongst her citizens and for the freedom that walks the hills and valleys of our country, let us determine to never take part in any movement or action that might even remotely tend to shatter the peace that reigns or mar the harmony that exists upon this fair Dominion Day, 1894.

THE Church of the Sacred Heart in Paris is to have the great bell which Moscow desires to present to France. It could not be hung in Notre Dame on account of its weight and dimensions. The Church of the Sacred Heart is in Montmartre and will henceforth be an object of two-fold attraction.

A CONTEMPORARY, referring to the splendid number, for June, of Donahoe's, says:

"In the illustrated article which Catharine Frances Cavanaugh contributes to the June Donahoe's on 'Harper's Ferry and the Man who Made it Famous,' appears two representations of St. Peter's Church of that place, once attended by Abp. Kain, and quite an interesting description of the edifice and its present appearance is also given."

OUR attention has been drawn to an article in a recent issue of a Sunday paper in which a certain number of the Catholic clergy are made to say that they have fully discussed the question of the social evil; and that, both as clergymen and citizens, they are almost unanimous in considering the late Pope Pius IX. as being right in his temporal government of Rome when he encouraged the social evil and made rules to regulate it." There is something wrong here. Either the Sunday paper has cut this out of whole cloth, or else it has been badly taken in; or else the report is in substance true but in construction and meaning false. For certainly Pius IX. never encouraged the social evil. But when immorality was running riot in Rome, and when the flood of impurity could no longer be checked—owing to

the manner in which Papal authority was circumscribed and curtailed—certain rules were suggested and approved of, whereby (under the uncontrollable circumstances) the evil might be diminished as much as possible and confined to as narrow a limit as practicable. But neither in thought, word, nor deed, did the Pope ever encourage or sanction immorality; nor did any body of Catholic clergymen ever pretend that he did. However such information comes very naturally from a Sunday paper, and we are as little surprised at it as we are troubled about it.

CRISPI is fond of sensations; a fellow fired at him in the streets of Rome the other day, but it appears the arm was loaded with blank cartridge. Right on the heels of the Carnot assassination we find that a dangerous looking character, carrying a knife, has been found lurking around the Italian premier's palace. At least such is the rumor. Italy is in a bad state—financially and morally. Crispi has more than his hands full; he would like to get up a sensation—provided it did not incur any actual personal risk. He governs to-day by means of sensationalism and cheek; yet the tide is rising and he can no more check it than could Canute prevent the sea from rolling landward.

THE giving of testimonials has become very common in our day; but the fact of this act of courtesy being frequent does not detract from the merit in many cases. The following notice is deserving of serious attention and certainly it is of an exceptionally worthy man it speaks:

"A movement is on foot in Ireland towards giving a testimonial in his declining years to Mr. John O'Hart of 7 Belview terrace, Dollymount, Dublin (late of Kilkee, county Clare, and formerly of Ringsend, Dublin), author of 'Irish Pedigrees' and 'Irish Landed Gentry when Cromwell came to Ireland.' The treasurers of the funds for the testimonial are Sir Henry Bellingham, baronet, the Castle, Castletellingham, county Louth, Ire., and Mr. Jerome James Murphy, Ashton, Cork. They have already received many subscriptions of various amounts, which they thankfully acknowledge. They appeal to lovers of Irish literature the world over, more especially the admirers of Mr. O'Hart, to aid the testimonial by subscribing to it."

HONOR TO MOUNT ST. LOUIS INSTITUTE FOR 1894.

Mr. Claude Doucet, son of Mr. T. Doucet, notary, of Montreal, gained great honors in Kingston Military College. He distinguished himself not only in coming out first in his class, but showed rare proficiency in his studies for a young man of his age. Mr. Claude Doucet made his course of studies at Mount St. Louis Institute.

Mr. Maurice Sullivan, Richmond, P.Q., another pupil of Mount St. Louis Institute, passed matriculation in medicine at McGill, and came out first. He passed matriculation in dentistry before the Association of Dentistry of Quebec, and came out second. Mr. M. Sullivan received the Mount St. Louis Institute diploma last year, and has distinguished himself in the special course of this year.

Other pupils have passed most honorably the Civil Service examinations. Three of the former graduates have been promoted to the highest positions of trust in two of our American banks this year.

The Institute authorities are resolved to leave nothing undone to render the course of studies as complete as possible. Next year they will begin their Bureau of Commerce, so much recommended by His Excellency the Governor-General.

The American Railway Union, by a vote of 112 to 100, excluded colored men from membership. Chicago has been selected as the union's headquarters.

The Christian Brothers have opened a school for the Catholic Greeks and Maronites in Nazareth, the Latin Catholics attending the school of the Holy Land.