* LONDON, ONTARIO, SATURDAY, MARCH 23, 1895.

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UNION IN ENGLAND.

The Great Movement Which Pope Leo he Great Movement Which Pope Leo XIII. and the English Catholic Hier-archy Will Set on Foot.

All the strangers who come to Rome nowadays are not called pilgrims, in the religious sense of the word. In this age there are pilgrimages to other shrines than those of the saints. The scenes of great events in the history of nations and the places associated with the names of great men are visited by many thousands, and to these visita-tions the name of "pilgrimage" is gen-

cardinal Vaughan is, it seems, a pilgrim with a purpose. He is intimately associated with one of the greatest movements of the time, which, though but a mere attempt at present, though but a mere attempt at present, will, if it prove successful, mark an era in the history of the Catholic Church in England. When Cardinal Vaughan was selected to fill the place left vacant by the death of the great Cardinal Manufor, it was said that the Cardinal Manning, it was said that the new incumbent of the See would never acquire the power and prominence in the public affairs of the English people enjoyed by his famous predecessor. And, indeed, the early days of Cardinal Vaughan's career seem to have been passed in silent fulfillment of the duties of his office. Now, however, he has struck a note which, in its way, is as loud and far-resounding as that of Cardinal Manning's arbitration in the famous London dock strike.

REUNION OF CHRISTENDOM. Shortly after the new Archbishop of Westminster was appointed Cardinal-16th January, 1893-he put forward a project for the encouragement and ex tension of Christian art and suggested tension of Christian art and means for the carrying out of the pro-ject. Interesting though it was, there ject. Now, was little more heard of it. however, Cardinal Vaughan has aimed at a more important harvest. Looking around him in England he beheld what he considered unmistakable signs of a growing desire for the reunion of Christendom, and, deeming the time ripe, he made bold to describe the modes and terms on which Anglicans or other seekers after Catholic truth might be admitted to the Catho-lic Church. The recent encyclical letter of Leo XIII. to the rulers and peoples of the world in favor of unity gave a new impetus to this idea. It was to have a clearer and fuller acquaintance with the actual state of England, so far as its religious tendencies are concerned, that the Pope called Cardinal Vaughan to Rome

The Cardinal had a lengthy interview with Leo XIII. yesterday (Sunday) in which the prospects of bringing religious England to the Papacy were talked over. The order is a large one, but, in presence of the magnitude which distinguishes the other aims of the Pope, and especially that which is directed to the reunion with Rome of the Oriental Churches, it is quite in

keeping with the rest. THE ANGLICAN CHURCH.

What the views of the Cardinal are on the question of this reunion of the Anglican and Roman Churches best explains his presence just now in certain Madame S. on "Catholics and historical monument that has remained impregnable for thousands of years and has successfully withstood the violent shocks of the most formidable assailants. Lesson to be Drawn From the Glorious that the published in the Paris Review La Quinzaine of the 15th January. In those letters he insists upon the fact the sudden deaths, the warnings, the things that cause you to pause. You will say, 'I ought to go into my of grace when the Eternal Father is of men, but dismiss distracting thoughts of men, but dismiss the material part of the sudden deaths, the warnings, the things that cause you to pause.

You will say, 'I ought to go into my will be deaths, the warnings, the things that cause you to pause.

You will say, 'I ought to go into my of grace when the Eternal Father is n they attract and command the sympathy of Catholics and deserve all the assistance the latter can give them. Multitudes, to his own knowledge, are held back only by domestic ties and by fear of hunger and poverty. Some, he considers, seek refuge in the hope of a future corporate reunion and endeavor to effect a compromise with conscience by adopting Catholic prac-

The Cardinal is urged on and encouraged in his work by the Pope's encyclical, which calls upon one and all, for the sake of the commonweal, to labor assiduously to restore the ancient concord and union. And the Pope regards the present as the most seasonable time to bring about this concord and to spread about the benefits of Christian revelation, "for never before have the sentiments of human brotherhood penetrated so deeply into the souls of men, and never in any age has man been seen to seek out his fellow-men more eagerly in order the better to know and to help them." And, again, he asks: "Why should not our present century, which is hastening to a close, by a happy change of circumstances, bequeath to mankind pledges of concord and the prospect of those great benefits which are dependent on the unity of Christian

CONDITIONS OF CONCORD. The conditions on which the Catholic Church cannot accept reunion are stated clearly enough by Cardinal Vaughan. Those on which she will accept reunion will, in all probability, elaborated in Rome. possible conditions suggest what are an exclusive belief in the historical active than he is now. On the other Chains to the hall of Felix, the Gover-will consider it in the light of a home and divine. The unity must be based upon Christ as a living and divine Teacher, and it must be one and the of the Oriental Churches, offering them of the Oriental Churches, offering them him. The apostle with uplifted man-of the other chains to the hall of Felix, the Gover-will consider it in the light of a home light of a

on which no compromise or concession already been tending to Catholicism may be granted, the Cardinal has and hasten their steps. other concessions to make, in which considerable condescension would be shown, if need were, to the special onditions of Anglicans. He declares that the Church is free, for the sake of some greater good, to admit changes and modifications in her discipline and in legislation which concerns times be shown to surpass in value adhesion of God.

other questions. The phrase of Hamlet in the play admirably suits this case:

"The word of God is an inexha live; the rest shall keep as they are."

unity. "The true union," s XIII., "between Christians consists in a unity of faith and a unity of government." But even when all these requirements are fulfilled, it these requirements are fulfilled, in manifestly superior to all actual and seems a daring dream to look forward to the conversion to Catholicism of the more religiously-minded of the Church of England. And yet this is what the whole project embraces. It is a start the word of God is the most ancient, the word of God is the most ancient, whole project embraces. It is a start-ling design. The Pope and the Card-Whether or not it will be successful time will tell.

THE ABBE DUCHESNE. In the meantime the subject is creatable and well-known Abbe L. Du-chesne, of the Institute of France, has entered upon the subject with much enthusiasm. The learned abbe is wellknown in the Eternal City; his work on an edition of the Liber Pontificalis, which furnishes treasures of information on the history of the Church of the all regarding the founding of the Church in England. "No Englishman," he says, "will refuse to consider Saint Gregory the Great as the apostle of his nation." And he continues to say that the English Church is indeed a colony of the Roman Church; that Canterbury was a little Rome; that the English Church was a daughter of the great Roman Church, and much more

to the same effect. ADMISSION OF ANGLICANS. A report is mentioned in certain discourses and you will perceive the sircles in Rome to the effect that the truth of this assertion. Abbe Duchesne has been called upon "If history is philosophy, teaching to study the question of the terms on which it would be feasible to admit Anglicans to the Roman communion. apostle says that 'what things soever Anglicans to the Roman communion. It is said that he is very easy in his terms, more so than the English Bishops in the Catholic Church would be considered by the learning. There is not a single Humanity met again temptation, and virtue that is not embellished by the limit to fasting and prayer vansaid, of hit very wide views regarding these Anglicans especially those in the in the sacred book. these Anglicans especially those in the ministry, his appointment has given a certain dissatisfaction to the Catholic Bishops of England, who are better judges of the state of mind prevailing among their fellow-countrymen than any foreigner can be, though the meant the more distribution of the sacred book.

"If you look for an example of undifference of harmony with the season, a scene of plony and triumph. Now that we are sufficiently and the sacred book.

"If you look for an example of undifference of harmony with the season, a scene of plony and triumph. Now that we are commemorating the sufferings of our trayed than in Abraham? In David you have a conspicuous marvel of terminals that we have a conspicuous marvel of the were presented to us, not because the provided that the sacred book.

"If you look for an example of undifference of harmony with the season, a scene of plony and triumph. Now that we are commemorating the sufferings of our trayed than in Abraham? In David you have a conspicuous marvel of the were presented to us, not because the provided that the provided plants are the provided that the provided plants are the provided plants and the provided plants are the provided plants and the provided plants are the provided plants are the provided plants and the provided plants are the provided in which they may join the Catholic Church and the conditions of their ad-

outside her power or authority to alter lished Church in England will soon

be numbered with the things come, for justice he trampled upor chastity he had violated and the judgment.

But, after laying down the things open the door to many who have n which no compromise or convenience.

SHOULD READ THE BIBLE.

Cardinal Gibbons' Advice From His Cathedral Pulpit.

rer discipline and concerns times in the cathedral on Sunday. Cardinal Gibbons preached. His text was taken and circumstances. She has power Gibbons preached. His text was taken over her own commandments, says the Cardinal, and over questions of discipline, such as clerical celibacy, Com Christ in the desert. The Cardinal Christ in the desert. cipline, such as clerical celibacy, Com munion under both kinds—over her said that "as our dear Lord on that liturgy and the language in which the liturgy is clothed. Nor, he adds, would she hesitate again to make concasion most opportune for commend-occasion most opportune for coc cessions, as she did in times past, for the sake of some great good, could they hearing and reading devoutly the word

to the points of discipline to be relaxed.

The condescension that would abrogate, under certain conditions, the is the only book which Christ is known clerical celebacy of the Catholic Church ever to have read or to have quoted in for the benefit of Auglicans would indeed go far. Yet there would prob. He never made any allusion whatever ably be less difficulty about that than to the classic literature of Greece and

"The word of God is an inexhaust-Those that are married already shall the treasury of heavenly science. It we: the rest shall keep as they are." is the only oracle that discloses to us Again Cardinal Vaughan insists the origin and sublime destiny of man and the means of attaining it. It is the origin and sublime destiny of man that no question of reunion can be seriously entertained without a recognition of the principle and the fact of unity. "The true union," says Leo heritage. Its moral code is the standard of our lives.

BASIS OF CIVILIZATION

"If our Christian civilization is so manifestly superior to all actual and

the most authentic and the most ininal evidently consider that the time structive and interesting record ever is ripe for making the attempt. presented to mankind. It contains the only reliable history of the human race before the deluge, embracing a period of more than fifteen hundred years, from the creation of Adam to the time or the meaning considerable sensation in some of Noah. Were it not for the Hebrew annalist the antediluvian age would be also been taken up in France. The a complete blank to all succeeding gen-

erations. "The Decalogue is 700 years older than the jurisprudence of Lyeurgus; it is 2,000 older than that of Justinian; it is 2,700 years older than that of the Magna Charta; it is 3,300 years older than the code of Napoleon, and almost as many years older than the American first nine centuries, is one of the greatest works of the age on early ecclesiastical history. The Abbe Duchesne has just addressed a series of letters to a certain Madame S. on "Catholics and Perman," treating of the subject from

that howsoever other Christian fice that does not show some marks of Churches in the several nations of foreign or domestic assault. But there Europe may stand there is no doubt at it stands, as firm as the pyramids, unshaken and unriven by the upheavals and revolutions of centuries.

TEACHING BY GREAT EXAMPLES. "It gives us the narrative of the most memorable and momentous events and of the most eminent men that have ever figured in the theatre There is scarcely a of the world. notable incident recorded in Scripture that may not serve as a text! for some moral reflections. Bible facts are sermons as well. Read Massillon's

In consequence, it is furthermore luminous example of some patriarch or

of approach to the Anglicans seeking were held up as types of patience and security in unity will probably be that of an encyclical letter issued by the Pope and addressed to the Bishops of Gideon and the Machabees and domes-England of his flock. In that a gen-tic affection by Jacob and Ruth. eral outline will be given of the method Susana is a sublime pattern of con-

Felix tremble at those three words, justice, chastity and the judgment to come, for justice he trampled upon, chastity he had violated and the judg-

WARNINGS FOR THE FUTURE.
"While these great luminaries shine forth like stars in the firmament, guiding the wayfarer in the path of recti-tude, the lives of others recorded in Holy Writ who had fallen from their high estate serve as beacon lights warn ing us to shun the rocks which occa sioned their downfall. Saul's disobedi-ence, Sampson's and Solomon's licen-tiousness, the vengeful spirit and cruelty of Jezebel, with the awful retribution which followed; the treachery of Judas, the falsehood and avarice of Ananias and Saphira-these and other examples of the kind are strik ing object lessons to the reader to show that no crime can be committed with impurity, and that "what a man soweth, that shall he reap also."

AN UNFAILING FOUNTAIN. "The Bible is the unfailing fountain from which the theologians, doctors and fathers of the Church have copiously drunk. Who have surpassed in pulpit eloquence the Fathers of the third, fourth and fifth centuries? There is a freshness and virility in their sermons which have rarely been equaled and never ex-celled by modern preachers. Their great strength was the result of the invigorating nourishment on which they fed. The only book of divinity they consulted was the Word of God. MODEL OF LITERARY EXCELLENCE.

"Apart from its inspired character, the Bible is a model of literary excel-lence. What classic author, ancient or modern, can excel Isaiah or St. John in sublimity of conception, or the books of Samuel or Kings and the gospels in the charm and conciseness of historical narrative, or Jeremiah's Lamentations in pathos and tenderness, or the Apo-calypse in descriptive power, or Job in majestic and terrible images, or David in poetic thoughts? The grandest creations of poetic genius pale before the psalmody of the royal prophet. Milton and Dante have borrowed their noblest images from the pages of the sacred writings.

LIGHT AND CONSOLATION.
"But the Bible should be read for higher motive than for the sake of the style. It should be persued for the style. It should be persued for the sake of the light and consolation which it imparts. When you open the portals of this temple of divine knowledge you should not stop to admire the ornaments and decorations of the interior, but you should rather meditate on the but you should rather meditate on the words of wisdom that are inscribed on its walls and contemplate the hallowed portraits looking down upon you that you might venerate them and hold them up to the veneration of the faith-

Philadelphia Catholic Times. Following is a synopsis of Archbishop Ryan's sermon last Sunday at the Cathedral:

"The Church, dear brethren, is the guardian and interpreter of the Holy Scriptures, and she selects different portions of them at different seasons of the year for the instruction and edifi-cation of her children, and in this selection she has most appropriately selected the portions suited to the seasons and to the festivals. This we saw last Sunday. Our Divine Lord was pointed out that day as He appeared after forty days of prayer and fasting, in the marvelous scene of the temptation. We beheld the represent ative of sanctity and the representat ive of sin. We beheld the Son of God in the spirit of fasting and prayer van-quished it. Another scene is pre-sented to us in the Gospel of to day, apparently not appropriate to and out "If you look for an example of unif He were presented to us, not be-tween Moses and Elias, but between the than any foreigner can be, though undoubtedly the great historical learning of Abbe Duchesne will be of much use in their deliberations. The form use in their deliberations. The form the patriarch Joseph. Tobias and Job the patriarch Joseph. Tobias and Job the sup this covered with the blows of patience and the sup this covered with the blows of Martial | His enemies; clothed not in garments of white, but in garments covered with blood. Why this intrusion of a scene of triumph in a moment of sorrow? Where is the harmony? Though the sense is beautiful in itself, it appears out of place. But if we reflect for a the Cardinal, cannot accept reunion on a basis of common formularies or creeds, while each one is left free to give to doctrines expressed in them his give to doctrine expressed in the give to doctrine expression and the give to doctrine expression and give to doctrine expression and give to doctrine expression and g Paul, with his face emaciated after two extract, that rather than treat of any years of imprisonment and led in one text, as is usual in sermons, we

constitution. The charter of her constitution was drawn up by her Divine the circumstances that separate the two the circumstances that separate the two over guilt enthroned! Well might the circumstances that separate the two over guilt enthroned! Well might the circumstances that separate the two over guilt enthroned! Well might the circumstances that separate the two over guilt enthroned! Well might the circumstances that separate the two over guilt enthroned the circumstances that separate the two over guilt enthroned the circumstances that separate the two over guilt enthroned the circumstances that separate the two over guilt enthroned the circumstances that separate the two over guilt enthroned the circumstances that separate the two over guilt enthroned the circumstances that separate the two over guilt enthroned the circumstances that separate the two over guilt enthroned the circumstances that separate the two over guilt enthroned the circumstances that separate the two over guilt enthroned the circumstances that separate the two over guilt enthroned the circumstances that separate the two over guilt enthroned the circumstance is this or the circumstance is this or the circumstance is that the decircumstance is the circumstance is the ci fied, and that a thousand fold, because unlike our sufferings, which by the merey of God are hidden from us, they were foreseen. Again, being man and of a most tender nature, His sufferings were intensified in proportion to the sensitiveness and beauty of His

humanity.
"A few days before the event narrelish the things that are of God, but the things that are of men. Then the penitent.

Jesus said: 'If any man shall come 'Whilst Peter spoke a bright cloud after Me let him deny himself and take up his cross and follow Me, for whoso ever will save his life shall lose it, and he that shall lose his life for My sake shall find it.' In the loss the finding, in the finding the loss; and He said also: 'There are some of them standing here who shall not taste death till they see the Son of Man coming in His glory. "Behold the announcement of His

divinity, the prophetic announcement of His sufferings, of His humanity, for only humanity can suffer; the prophetic announcement of the Son of Man coming in His glory. Then He takes Peter, the head of the Church: James was silent. Moses and Elias were the first to shed his blood for Him, and John, the disciple He loved, from the multitude up into a high mountain, eaching us that if we would see our Lord in His sufferings we must go apart from the multitude into solitude. Even the pagar philosopher Pythagoras took his followers away to study even philosophic truth, because the soul must be free from the prejudices and influence of the world in order to see by His resurrection. the truth. This solitude must consist not merely in seclusion from the people but in solitude of the soul. The vivid faith in His divinity and His crowds of thoughts, ambitions, dissuffering. Let us see Him on Mount sipations you must leave to themselves; if you would ask yourself your sins, re-call the sudden deaths, the warnings, realize religion unless sometimes alone with God. Alone with his life's history, the thoughts of the sins he has com-mitted and the graces he has received, jealousies, ambitions and avarices of the world. She should commune with God in prayer. She will soon feel at home in this if she accustoms herself to it. So our Lord and the Apostles prayed and the divine light shone through the face that contained it, and all. He was there to them, what Peter said, Christ the Son of the living God.

"Origen tells us that there were traditions of several transfigurations. There would be nothing wonderful in this. The transfiguration was not so much a miracle as the suspension of a miracle. His humanity was a taber-nacle of His divinity; hence St. Jerome tells us that when alone He courged the buyers and sellers from he temple, though they were so numerousthat an army would have been neces sary to drive them out, but it was the divinity appearing in His eyes of inger, the just wrath of the Father. So an army well armed go out to Geth semane to arrest Him, and when He asked, 'Who seek ye?' they fell on their faces. In His voice, power, look and manner they saw something divine. Therefore, when He apdivine. Therefore, when He appeared on Mount Tabor, it was appropriate that He should appear in splendor, but among men. He laid aside the beauty of divinity that men might love Him. He casts aside the rays of splendor that He may come nearer to men. And the Apostles, looking up, feel enraptured; though believing conversion he passed sever before, this manifestation intensified their faith. It showed them all that

of true discipleship. It must cover and include the whole of our Lord's teaching. Nor will the Catholic Church accept reunion or communion, were it to unite the whole human race, on the condition of change or modification, or compromise in her own Divine constitution. The charter of her condition. The charter of her condition, or compromise in her own Divine constitution. The charter of her condition of the condition of the condition of the charter of her condition. The charter of her condition of the charter of her condition. The charter of her condition of the charter of her condition. The charter of her condition of the charter of the will of reuniting is acled hands preached to Felix on right countering we must understand suffering we must understand the nature of the suffering set out from that face were recalled, and their intellects understood His doctrine, and their hearts were burning within the cases to be separated." As a recent prisoner and hastily and the judgment out from that face were recalled, and their intellects understood His doctrine, and their hearts were burning within the cases to be separated." As a recent prisoner and hastily and the judgment out from that face were recalled, and their intellects understood His doctrine, and their hearts were burning within the one nature of the suffering set on the condition of the prop versation between, Moses, Elias and Christ, and St. Luke tells us they spoke of His decease which He was to meet at Calvary. Singular combination during this scene of glory to be talking of the crucifixion! But then He had said: 'I have power to lay down My life and power to take it up again."

As the apostle beheld Him their

to the sensitiveness and beauty of His nature. He was not only shocked at light increased they could say, 'We what would offend His divinity, but also at what would offend His tender humanity.

As the abosic benefit Him them to love became overpowering; as the have found Him whom our souls love have found Him whom our souls love hand we will not let Him go.' When the soul gets near God all else "A few days before the event narrated in the Gospel He questions His disciples: "Whom do men say the Son of Man is?" as we read in the God is love; therefore the sentiment Son of Man is?' as we read in the chapter immediately preceding. They answer: 'Some say that Thou art John the Baptist, and others Elias, and others Jeremias or one of the prophets.' 'But whom do you say that I am?' And Simon Peter answered: 'Thou art Christ, the Son of the living God.' And He said: 'Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven.' So for the confirmation of His divinity He tells them: 'Behold we go up to Jerusalem, and the Son of Man shall be crucified and the third day He shall rise again.' Then Peter, who loved Him tenderly, but too humanly, said: 'Lord, be it far from Thee, this shall not be unto Thee.' Thee, this shall not be unto Thee.' But He, turning, said to Peter: 'Get thee behind me, Satan; thou art a scandal unto Me, because thou dost not around the cross—those who are suffering, those in affliction, the weak and

> over-shadowed them, and a voice out of the cloud said: "This is my beloved Son, in whom I am well pleased, hear ye Him." When the apostles heard the voice of the Eternal Father they trembled and fell on their faces to the earth. The voice of God spoke, and humanity was prostrated to the earth with its power. When the voice had ceased Jesus went to them and with infinite tenderness lifted them up, and how simply it is stated in the gospel, 'and they lifting up their eyes saw no one, only Jesus.' Only Jesus! The Prince had passed, the cloud had gone, and there was left 'only Jesus,' but He was all to them. For He was the cloud, the voice, the splendor, the presence of the prophets. The Divinity was still there, and as He walked down He charged them to 'tell the vision to no man till the Son of Man be risen from the dead,' because He knew the world would not believe it until He

"Besides these lessons the transfiguration teaches the lesson of a more suffering. Let us see Him on Mount Tabor and in His crucifixion. Let us hear Him, hear His whispers of grace, that I may study philosophic truth, that in suffering, and to day in that other religious truth. A man is not a man transfiguration when the humanity without some solitude. Man does not and divinity are about to be offered up, ask that you may spend well the re mainder of Lent, for ten days - one these are his only companions. The soul in union with God in prayer rises above herself, rises above the least soul in the graces he has received, generously: give it entirely to God and to yourself, to your salvation. Spend Lent well. Attend the least soul in the least spend Lent well. tude of your hearts and see our Divine Lord. Thus will He bless you, thus Lord. will the benediction Peter sought come upon you, and thus will you find it good to be here, that you may be with Him for eternity-a blessing I wish you

CATHOLIC NOTES.

An influential English newspaper states that when Mr. Moriey is in London he generally attends the High Mass at the Oratory on Sunday, finding pleasure in the music and listening keenly to the sermons.

The library of the Vatican was commenced 1,417 years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles Boromeo, and many Hebrew, Syrian, Arabian and Armenian Bibles.

The Bishops of South Africa are preparing for a Plenary Council, and the Holy Father will send them an encyclical for the occasion.

The venerable Jesuit, Father Joseph Stevenson, S. J., well known for his historical researches, has just passed away. He was born in 1806.

A Jesuit of great ability and learn ing died some days ago at Cairo in the person of Father Bambine, S. J. He was a convert, and belonged to a dis conversion he passed several years at the Court of the Czar.

The saints were men who did less than other people, but who did what they had to do a thousand times better.—Father Faber.

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