Welcome to our homes once more,
Fairest gift of bounteous Erin;
oy comes in on every floor
Upon the date of your appearin',
eh, the poor old spuds were gone;
Black and blue they turned complately;
ot of every ten, not one
Could mortal man make use of lately.
Welcome, food for young and old.
For rich and poor, for lords and ladie
White as milk and bright as gold.
Bursting, laughing New Potaties.

Many fruits our island yields
Above the soil. likewise below it;
Gardena, orchards, parks and fields
Are full ofsweets, and well it know it;
But go praise them all who will.
I'll maintain, for that I'm able,
'Taties, sound and clean, are still
The pride and glory of the table.
Welcome, food for young and old,
For men and babes, for lords and ladies,
White as milk and bright as gold.
Eweet and wholesome New Potaties.

III.

Despite the way some people go on,
Bits of bread and drops of tay
Are not the things for men to grow on;
Och, 'tis quite a sartin case,
There must be matchless sustentation
In the food that feeds the race
That's planity batin' all creation,
That the food for young and old,
For sick and hale, for lords and ladies
White as milk and bright as gold,
Heathful, beautiful New Potaties.

Men there are of pampered wils
Who feast on viands strange and variousAh, but then come draughts and pills
To cure some ills both sharp and sarious.
Not a thing with them goes wrong
Who use the simple food of Erin;
Lives are theirs, serene and long,
And virtues bright esyond comparin',
Welcome loy of young and old,
Of rich and poor, of lords and ladies,
White as milk and bright as gold,
Grand and glorious New Potaties.

—Dublan Nation.

C. M. B. A.

Cornwall, July 5th, 1886. At a regular meeting of the members of Branch No. 38, C. M. B. A, the following

Whereas, Almighty God, in His infinite wiedom, saw fit to visit the home of Bro. Lawrence Cummins and take therefrom his two beloved children unto Himself. Resolved, That the members of this Branch do extend to Bro. Cummins their profound sympathy in the great loss he has sustained; and may Him who does all things for the best comfort our brother in his hour of sorrow,

Resolved, That a copy of these resolutions be sent to Bro. Cummins and one to the CATHOLIC RECORD for publication.

JNO. LALLY,
Rec. Sec. Branch No. 38, C. M. B. A.

FAITH AND ERROR.

REV. FATHER CONNOLLY, MONTREAL, CONTINUES

Port Arthur, Saturday, July 19.

Port Arthur, Saturday, July 19.

Last evening Rev. Father Connolly, S.
J., preached in St. Andrew's church, on
Faith and Modern Error. His text was:

"Faith by hearing and hearing by the
word of Christ." Rom. x. 17. Besides the
light of reason another light illuminates
in this mortal life, the mind and heart of
man—the light of faith. Truth of faith
is truth received on the word of another.
Wa may have knowledge of an object We may have knowledge of an object directly from the object itself, perceived by the intelligence, or indirectly from the minds of another reflected through the word. In the latter case there is knowledge by faith. It is a borrowed light, fed edge by latth. It is a borrowed light, fed by the authority, that is to say, the knowledge and truthfulness of him who speaks. The greater a man's knowledge and truthfulness, the greater is his author-ity, the more reliable his word, the more worthy is he of faith. Faith, therefore, is the act by which we receive truth on the authority of another's word. We are in-debted to it for the wider portion of our

GOD HAS WILLED MEN to live in unity and made them dependent on one another for the truths they need to know. As our hearts grow and expand on the love of those around us so our minds live and unfold on their truth. At home the child receives his first impressions of the truth on the word of the parent whom nature has clothed in his sight with a kind of infallibility. Aftersignt with a sind of installability. After-wards in school he learns on the authority of his teacher. When he has reached the years of manhood, and goes further into civil and political life, he is dependent at every turn on the word of others. Hence the importance of truthfulness and all those safeguards with which society has hedged around the word of man to secure cle of truth, oaths, documents, seals

witnesses. It follows

HOW ABSURD IS THAT theory current under the name of free thought and how silly are the pretentions of our would-be free thinkers who claim the foolish privilege of admitting as true and regarding as false whatever they like independently of all authority. With unpardonable levity they throw aside the sacred inheritance of truth handed down from age to age, to introduce in its stead systems grounded on their own feeble prisystems grounded on their own feeble private judgment or flighty imagination. They would break loose the present from its moorings in the traditions of the past, revolutionize the world by letting out upon it a hell-born brood of errors—pantheism, atheism, positivism, Darwinism, agnosticism—all descended in direct line-

must also be experienced some difficulty in

ADMITTING TRUTHS OF FAITH.

They are the wisdom of God hid in mystery. We are creatures of sense and derive our knowledge from the channels of sense. But the truths of God transcend the world of sense, and when he stoops down to reveal them to us it must be told they bear the stamp of the divine infinitude, that they come to us shrouded in greatness and majesty, in light inaccessible as directly from Him "who dwelleth in light inaccessible." Yet though we cannot penetrate or fathom them, and grasp something of them—enough whereon to build a life of love, self ascrifice, devotion to God our Father, to man our brother, as exemplified in the lives of numberless Christian men and women.

So firm must be the adhesion of the in-They are the wisdom of God hid in mystery. We are creatures of sense and derive our knowledge from the channels of sense. But the truths of God transcend the world of sense, and when he stoops down to reveal them to us it must be told they bear the stamp of the divine infinitude, that they come to us shrouded in greatness and majesty, in light inaccessible as directly from Him "who dwelleth in light inaccessible." Yet though we cannot penetrate or fathom them, and grasp something of them—enough whereon to build a life of love, self sacrifice, devotion to God our Father, to man our brother, as exemplified in the lives of numberless Christian men and women.

So firm must be the adhesion of the intellect to the truths of faith, so transcending comprehension are they, that man by his own unaided effort could never reach them by one act of divine faith unless his intelligence was aided, strengthened and supported by a direct and special

ASSISTANCE FROM ON HIGH. by the power and virtue of faith. His intellect would give way under the effort, and he would sink back appalled by the greatness of the mystery. "It is a hard and he would sink back appalled by the greatness of the mystery. "It is a hard saying and who can hear it," said the Jews when the Saviour told them the bread He had promised was to be "His flesh for the life of the world," They had wilfully rejected the assistance of faith and were world, to execut to the truth given them on the Saviour's word. What the telescope is to the eye of the astronomer, the virtue of faith is to the reason of man. He who would plunge with his naked eye into the vastness of space in

SEARCH OF UNSEEN WORLDS would strain his vision, but let him strengthen and elevate his sight by applying a telescope and a myriad of orbs will enter the field of his view. So reason is not extinguished by faith but brightened and strengthened by it; lifted to the vision of higher spheres. Illuminated by a light from above shed from light inaccessible, human reason was appead before it a new human reason was spread before it, a new firmament of truths sublime in their dignity, divine in their mejesty, ravishing in their beauty, and kindling in the heart the flame of a heavenly love. Earth pales into insignificance. Eternity looms into view. God reveals Himself in the infinitude of his attributes. Three in One, God of God, Light of Light, begotten not made. His

WISDOM, POWER, LOVE, wisdom, Power, Love, are manifested in the Word made Flesh, crucified for mankind. The wonderful operations of His grace are inclosed in Church and Sacraments, in the lives of His saints, and of her who is their Queen. Faith on earth is succeeded by glory in Heaven. "We now see through a glass in a shadow but then face to face." All this the Apostle supresses when he defines faith "the substance of things hoped for the argument of things unseen." Since the light of faith is at all times the necessary and absolute condition of Salvation. sary and absolute condition of Salvation, for "without faith it is impossible to please God," it follows we should hold it

in our esteem above all earthly goods and natural blessings. The truth of God hid in mystery is the treasure hid in the field, for which a man should sell all. It is the precious jewel for which all others are, if necessary, to be sacrificed.

A DIFFICULT TASK FOR A PRIEST.

"TO EVANGELIZE HELL'S KITCHEN." AND ERECT A NEW CATHOLIC CHURCH THEREIN.

Archbishop Corrigan has created a new Catholic parish on the west side of New York city, with limits extending from Thirty-forth to Forty-fourth streets, and from Tenth avenue to the Hudson or New York Films As paston of the new parish son, who, since his ordination to the priesthood, thirteen years ago, has been acting
as an assistant priest at St. Mary's Church,
corner of Grand and Ridge streets, in New
York, and has directed him to proceed at
once with the work of erecting a new
that church somewhere in the above district,
which is to be known as that of St.
Raphael the Archangel. Father Gleeson,
however, finds his task by no means an easy
one, or as he himself expresses it, "one of
the most arduous and difficult that could
possibly be imposed upon a priest in the
city." The archbishop, however, has
promised to do all that he can to assist
him, and several of the pastors of the older
parishes in New York have also taken a parishes in New York have also taken a similar interest in the matter. On Sunsimilar interest in the matter. On Sun-day, July 18, at the invitation of the Rev. Dr. Edward McGlynn, Father Gleeson spent the entire day at St. Stephen's Church, on East Twenty eighth street, be-tween Lexington and Third avenues, and took up a special collection during all the Masses (seven or eight in number) in the morning, and again at the afternoon and evening services. Before each of these evening services. Before each of these collections he was introduced to the con-gregation by the Rev. Dr. McGlyan, and then made an elequent appeal for assistance in the great and difficult work which he has been called upon to perform. The limits of his new parish are exceedingly small, he said, being only one avenue block in width instead of extending, as

HOME RULE FUND.

Over five hundred dollars collected in Belleville.

A GENEROUS RESPONSE TO APPEAL FROM OLD ERIN.

The following subscriptions have been received by the committee towards the fund in aid of Home Rule for Ireland:—

fund in aid of Home Rule for Ireland iRev Fr Brennan. \$50 P O'Hara
8 B Burdett. 10 J Taugher
Rev Fr O'Gorman. 15 L P Hughes.
Rev Fr Mackay. 5 Simon Sheehan
Leonard & O'Brien 2 Henry McHihaw
Dr Murphy. 10 D Collins.
James Meagher. 10 S W Bradshaw
P Fitspatrick. 10 F Trudisch.
J McCormack. 11 Timothy Daly.
John Goelbert. 10 Thomas Collins.
Michael Lynch, 2
crn. Thurlow. 10 John Phelan
R C Cute. 5 Martin Conlin.
Joseph Foltz. 58 S'dley.
Frank Carney. 5 R Burke.
Frank Dolan. 5 M J Dake
Frank Carney. 5 Geo O'Neill.
M D Ward. 5 J O'Sullivan.
Jas Hennessy. 5 Daniel Guinea.
Jas Cummilis. 5 Thos Murphy.
Jas Kicharles. 5 I'L Bayeur.
P J Shannon. 5 Mr Glichrist.
Thos McDonald. 5 Mr Glichrist.
Thos McDonald. 5 Mr Glichrist.
Thos McDonald. 5 Jas Mahony.
W H Biggar. 5 A M McAllister.
P Horan.
Joseph McNeil. 5 Joseph West.
J Carney. 5 Edward Barrett.

Michael O'Donohoe George Cummins. Stephen Wade. Richard Brown. Michael Graham. Mrs Murpby. Edward Newman. John Walker (Canifon). PO'Hara. James Taylor. I hos Downs. Charles Doran... Patrick Hayes. Michael O'Nell... Patrick Whims. Michael Brennan. Mambrose.

Which, with the net proceeds of Rev. Dr. Burn's lecture, makes a total of \$527.55. The money was forwarded this afternoon to Rev. Father Kelly, secretary to the Bishon of Kingston.

JUSTIN M'CARTHY'S LETTER.

NOTES OF SOME OF THE MEMBERS OF THE NEW TORY CABINET.

London, July 31.—Following is Justin acCarthy's political review of the week:— My readers may perhaps be somewhat astonished when I say that the appoint-ment of Home Secretary in Salisbury's ment of Home Secretary in Sal he distinguished advocate and Queen' Council, who was leader in the case against Dilke, and who was pitiless in his cross-examination and remorseless in his denunciation of the great Radical whom fate had put at his mercy. While Matthews was denouncing Dilke, the minds of some of his listeners went back to another case in the nature of divorce, which was heard many years ago, and in which Mr. Matthews had a different part. That, however, is not the subject to which I wish to direct attention.

THE NEW HOME SECRETARY. THE NEW HOME SECRETARY,
Henry Matthews is an English Catholic
and a strong Conservative, but he was not
always a Conservative as far as Irish
politics are concerned. Many years ago
he sat in the House of Commons as member for Dungarven, Ireland. How did an
English Conservative get in for Dungarven? Marry! How but by talking most
ardent Nationalism, something, indeed,
very like Fenianism? The Fenian rebel
lion was just over, and the country still very like Fenianism? The Fenian rebel lion was just over, and the country still seething with its emotion, when Matthews rushed across from the Temple, presented himself as an Englishman devoted in his sympathies to the Irish people, talked in glowing phrases of some of the imprisoned Fenian leaders, quite

OUTSHONE THE IRISH LIBERAL who was supposed to be the favorite candidate—and, in point of fact, succeeded in becoming member for Dungarven. There was certainly a novel written some time after, in which I much inclined to think Henry Matthews was described, under the name of Hamilcar Halbert, as middle-aged, English harvites, who

with him by the emphatic declaration:—
"Were I not an Englishman, I do not blush to say I should be a Fenian." Well, those days the people of Ireland were sick and ashamed of Irish patriots who only went into the House of Commons for the sake of getting a place or being welcomed in London society. Halbert very likely appeared an attractive change. Anyhow, Henry Matthews succeeded in being elected to the House of Commons, and from that moment nothing more was heard of his sympathy with the national sentiment of the Irish people. Therefore,

MATTHEWS WAS NOT RE ELECTED for Dungarven when the constituency next got a chance of expressing its opinion, and from that time until the late elections, little or nothing was known in politics of him. In the late elections he tried his luck again, got in for one of the divisions of Birmingham, and now is suddenly lifted into one of the most important positions in the Government and becomes a Cabinet Minister. A more sudden, unexpected and extraordinary elevation has not been known in my time. A man of undoubtedly great ability, eloquence, energy and force of character—whose career yet must, up to the last elections, have, for one reason or another, been pronounced a failure—becomes all at once a member of Parliament, member of the Cabinet and Home Secretary. Lord Randolph Churchill, people say, made the acquaintance of Matthews during the Birmingham election, and was much impressed by

HIS ABILITY, ENERGY AND AUDACITY. So far as capacity goes I should think Matthews will justify the appointment. But his has been a curious career. The poor and toiling man of "In Memoriam" asks, "Does my old friend remember me?" Perhaps some Fenian exile from Dungarren may even now be asking "Does my old friend Matthews remember me?"

THE NEW LORD LIEUTENANT. Of the new Lord-Lieutenant, Lord Londonderry, I know next to nothing personally. I met him lately at a din-ner, but have no particular recollection of him or anything he said. I know he of him or anything he said. I know he once courted the votes of the Home Rulers when standing for an Ulster constituency, before he succeeded to his title, but I do not lay much stress on that fact. Except for the ill omen of his descent from Castlereagh of the "Union"—Castlereagh whom Byron branded with such derision—there is nothing to be said expired by his there is nothing to be said against him if there is nothing to be said for him.

SIR MICHAEL HICKS-BEACH was Irish Secretary once before, and got was Irish Secretary once before, and got through the routine work respectively. He is a man still young, tall, handsome, affable, cold, and impressive. He has not one ray of imagination, one gleam of genial sympathy, but may be trusted to be always polite, always attentive to business, always willing to oblige. In short, he is merely a respectable mediocrity. He was a failure as a Conservative leader in the House of Commons. Lord R indolph would not submit to him any more, so he is sent to try his hand a second time in Ireland. It does not matter at all; Hicks Beach will do as having a roll call of one hundred and twenty, and taught by Miss Kate Mugan, also threatens soon to divide the honors with Raleigh. The children are being prepared for their First Communion and Confirmation, in anticipation of His Lordship's episcopal visit in the autumn. Meanwhile the Redemptorist Fathers are soon to give us all the benefits of this year of grace and jubilee by holding a mission in the parish. matter at all; Hicks Beach will do as well as another. The Irish people do not care three straws who is Irish Secretary or who is not, unless in the case of a man who comes as John Morley did to represent the policy of Home Rule.

JUSTIN M'CARTHY.

FROM ST. PATRICK'S, RALEIGH.

Light Summer Dress Materials in Printed Muslins, cream and white spotted Muslins, black and white Linen Lawns, Victorias, India Muslins and Checks, at J. J. GIBBONS'. The pastor of the Raleigh and Ridge. Thirty-forth to Forty-fourth streets, and from Tenth avenue to the Hudson or North River. As pastor of the new parish he has appointed the Rev. John A. Gleeson, who, since his ordination to the priest-hood, thirteen years ago, he as hear action. new and more commodious Catholic Church to replace the present time-worn structure. The people of the parish intend to make the pic-nic a red-letter day for all. Mr. Henry Smyth, M. P., of Caatham, and Mr. Jas. Dillon, also of Chatham, but, till recently, of Raleigh, have each very kindly consented to conhave each very kindly consented to con-test the gold headed cane. A grand friendly tug-of-war is anticipated, as both the gentlemen are immensely popular, while their friends and supporters are legion. A lady's valuable gold watch is while their friends and supporters are legion. A lady's valuable gold watch is likewise to be canvassed for cn that day. The one selling the most tickets is to receive twenty dollars in gold, the next, or second best, ten dollars, while the pic nic is to conclude with a grand concert in the evening in the Fletcher Skating Rink, to be given by the "people's own vocalist," Miss Kate Hughson, of St. Thomas, and the inimitable "Charlie" Butler, the "Boy Comedian," assisted by other noted singers here and elsewhere. The ball is capable of seating between five and six hundred persons and we trust to see it filled to its utmost capacity. The pic nic will be held in Mr. Kahlar's Grove, Fletcher, but, should the weather prove rletcher, but, should the weather prove unfavorable here, the Skating Rink, through the kindness of Mr. Murphy, the proprietor, will be used for the purpose, so, whether rain or fair, there will be no

arrives truth by the word private pages where the present from the said, being only one avenues the images from the first specified in direct lines age from the first specified on the several raily age to the specified in direct lines age from the first specified on the several railways. All welcome over to intemperance and other vices as to read the first specified in direct lines age from the first specified in condition. There is not a planting of asset for an English constitute, and class of people who are so greatly given over to intemperance and other vices as to read the proper of the two hundred over to intemperance and other vices as to read the proper of the two hundred over to intemperance and other vices as to read the proper of the two hundred over to intemperance and other vices as to read the proper of the two hundred over to intemperance and other vices as to read the proper of the two hundred over to intemperance and other vices as to read the proper of the two hundred over to intemperance and other vices as to read the proper of the two hundred over to intemperance and other vices as to read the proper of the two hundred over to intemperance and other vices and the district, which condition. There is not a planting of asset for an English constitution, which is one to intemperance and other vices as the properance of the properance and other vices as the properance of the pre

GOVERNMENT TESTS.

The Royal Baking Powder Declared Superior to all Others.

The fact that Royal Baking Powder is, in all respects, the best baking powder offered to the public has been established beyond question.

Prof. H. A. Mott, when employed by the U. S. Government to analyze the various baking powders of the market to determine which was the best and most economical, after an extended investigation, reported in favor of the Royal, and it was adopted for government use.

Prof. Mott has continued his examinations of baking powders sold at the present day, and now affirms it as his deliberate judgment, arrived at after most thorough research and a careful examination of the principal brands of the market, that the Royal is undoubtedly the purest and most reliable baking powder offered to the public. Prof. Mott, in his recent report, says:

"The Royal Baking Powder is absolutely pure, for I have so found it in many tests made both for that company and the U.S. Government.

"I will go still further and state that, because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the proper proportions of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the DR. HENRY A. MOTT, PH.D." public.

LOCAL NOTICES.

FINE ARTS.—All kinds of art materials

or oil and water color painting and cray-on work, wholesale and retail, cheap at Chas. Chapman's, 91 Dundas st., London.

For the best photos made in the city go to EDY BROS., 280 Dundas street. (an and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Children's pictures a specialty.

SEE E. R. Reynolds' advertisement on eighth page. \$500,000 to loan at 6 per cent. yearly.

THE

West Ontario Pacific Railway

COMPANY.

MOTICE is bereby given that a general meeting of the subscribers to the capital stock of the West Ontario Pacine Ratiway Company will be held at the company offices, Albion Block, Richmond street, London, Ont., on TUESDAY, the 17th day of August, A. D. 1888, at the hour of 1 o'clock in the afternoon, for the election of directors and officers of said company and for other business. By order of the Provisional Board.

THOS. R. PARKER, Secretary.

Dated at London, Ont., this 31st day of July, 1886. 408 2w

a specialty.

Late U. S. Government Chemist.

means ignorance, and that a Catholic separate school—because such—is inferior to others, while it also shows and proves that the cause of Catholic education in no wise suffers, but is benefited rather, by a comparison and contact with other by a comparison and contact with other and opposing systems. We trust that this school will ever give as good an account of itself in future examinations. At present it has a "roll call" of about eighty, with an actual average attendance of about seventy. The Fletcher separate school, which is much larger, having a roll call of one hundred and trenty and truth to Miss Kate OTTAWA, ONT.

UNDER THE DIRECTION OF THE OBLATE FATHERS,

Commercial Course, per annum, -Civil Engineering Course, per annum,

Special attention given to the Sciences.
A complete chemical laboratory, where each student may procure a place and perform his own experiments, is a feature worthy of attention. Spacious grounds for athletic sports, assuring the "mens sana in corpore sano."

Studies will be resumed on Sept. 8th.

REV. PH. PROVOST, O.M.I.,

Notre Dame de Sacre Cœur

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Rideau St., Ottawa Ont.

The above Institution enters upon its 40th year of existence on SEPTEMBER 4th.

For Special Terms and full information, end for Prospectus, or apply to Lady

Board, Tution, Elecution, Calisthenics. Washing and Entrance Fee, \$126 per annum,

ST. JEROME'S

COLLEGE

BERLIN, ONT.

THIS INSTITUTION, SITUATED IN the best and healthiest part of Ontario, and conducted by the Resurrectionist Fathers, offers in its Commercial, Classical and Philosophical Courses excellent facili-TERMS - Board and Tuition, \$120 for ten

For further particulars apply, before Aug. REV. L. FUNCKEN, C.R., D.D.,

Furniture and Undertaking.

Rector, Berlin, Ont.

E. DICAIRE, Belle River, begs to inform the people of the County of Essex, that he has bought out the Furniture and Undertaking Business lately carried on by Mr. Boutellier, where he intends carrying on the business as usual. A trial solicited.— E Dicaire.

Belle River, 30th July, 1886. 408-3w

\$500,000

TO LOAN AT 6 PER CENT. YEARLY. Straight ones. Terms of repayment of principal made its suit between Piret and second mortrages bought. Advances on second mort and second mortrages bought. Advances on second mort application burstness farms. No coust incurred in making application purchase farms. No coust incurred in making application purchase farms in commentation of the principal pr

E. R. REYNOLDS,

VOLUME 8.

NICHOLAS WILSON & CO.

Tailors and Gents' Furnishers.

FINE AND MEDIUM WOOLLENS A SPECIALTY.

INSPECTION INVITED.

WHY AM I A CATHOLIC?

From the North American Review for

It is clear that my answer to this question "Why am I a Catholic?" must shape itself according to what I conceive to be the religious position of my interrogator. I cannot well state a case until I know what I may take for granted, nor can I begin a line of proof until I know how far back my demonstration is expected to go. This is indeed the chief difficulty which presents itself to one who undertakes to formulate, in a few pages of a review article, his reasons for the faith that is in him. Fortunately, however, in the present instance, I am freed from this embarrassment by the limits assigned by the editor. I am not supposed here to address myself to infidels but to Christians and "while assuming what is common to all—faith in the Christian revelation—briefly to explain the reasons why I chose briefly to explain the reasons why I chose to enter, or preferred to remain in the Church to which I belong."

Church to which I belong."

Supposing, therefore, the fact of revelation, I assume that whoever admits the existence of the Christian religion, and its importance, will, of course, admit that the profession of it, as taught and defined by Christ, is not a mere matter of choice. It stands to reason that religion, if once defined by the Supreme Legislator, is, as so defined by Him, of strict obligation. Hence it is not optional with the believers in the Christian revelation to adopt any form of religion they please, or to use the words of a well known Unitar an writer, "to make their own formula of belief or conviction, or to make none." conviction, or to make none."

conviction, or to make none."

Christian revelation assures us that Jesus Christ taught but one religion, and that He made the belief and practice of it a divine law. In virtue of that supreme power which He had in heaven and upon earth, he gave to His Apostles, whom He specially called and chose from among the many disciples that surrounded Him, the divine mission He had received from His Heavenly Father, "As the Father hath sent me, so also I send you." He commanded them to go and preach His Gospel to all nations, to teach them "to observe all things whatsoever He had commanded them" (Matt. xxviii. 20). Nay, He made the belief in His Gospel, as preached by His Apostles, an essential condition for salvation, emphatically declaring that "he that he salvation, emphatically declaring that "he that believeth not shall be condemned" (Mark xvi. 16). The doctrines, therefore, of this one religion, taught us by Christ through His Apostles, are the objects of our belief; its precepts alone have the power to bind our will.

Thus Bloom that this is long or ending in so He established but one Church.
"Thou art Peter, and upon this rock I will build my Church (Matt. xvi. 18). He always speaks of "His Church," never of "His Churches;" and the different types employed by Him and His Apostles to denote the Church, necessarily imply the same oneness. It is a "fold" a "kingdom," a "body," etc., not invisible, but visible, founded for the purpose of carrying out his own visible mission among all men to the end of time. To this Church He comhis own visible mission among all men to the end of time. To this Church He committed the sacred trust of His religion (Matt. xxviii. 19, 20), and promised that in teaching His Gospel it should be directed by the Holy Ghost (John xiv. 16); that "the gates of hell should not prevail against it" (Matt. xvi. 18), because it should have his own divine assistance "all days, even to the consummation of the world" (Matt. xxviii. 21). These words are addressed to the Apostles not merely as individuals; for as such they were not to live "all days even to the conclusion." were not to live "all days even to the consummation of the world;" but inasmuch as they, with their lawful appointed successors, form one moral body instituted by Christ to perpetuate on earth His own divine mission. And because of this His own unfailing assistance. He could say to the consumer unfailing assistance. He could say to the consumer unfailing assistance. divine mission. And because of this His countries on waiting assistance, He could say to His Church: "He who heareth you heareth me, and he who despiseth you despiseth me" (Luke x. 16). "He who doth not hear the Church, let him be to thee as a hearthen and a publican" (Matt. xviii. 17). That the heathen and a publican" (Matt. xviii. 17).
The Church, therefore, is His organ, His voice, His representative. Hence, as we are not free to embrace any religion we lease but must embrace His religion we please, but must embrace His religion, so to this one Church, which He established, and to no other, we must belong in order this comm and to no other, we must belong in order to be saved. The Church is "the body of Christ" (1 Cor. xii. 27). Whoever, then, is not a member of this Church is not in Catholic C Union with Christ, the head.

Hence, to the question proposed as the heading of this paper, "Why sm I a Catholic?" my answer is plain: I am a Catholic, because a careful examination of the ont, because a careful examination of the nature and notes or characteristic marks of the religious society founded by Christ convinces me, beyond the possibility of a doubt, that the Catholic Church is the one true Church established on earth by Jesus Christ.

There can be no doubt that if Jesus Christ obliges all men to "hear the Church" which He established, and, con-Church" which He established, and, consequently to obey her, and to be subject to her, He must have given all men the means to know her with certainty. He must have impressed upon her certain prominent characteristics, by which she could be clearly recognized as the divinely authorized teacher of men, to lead them in the way of truth and salvation. His perfect justice required it; otherwise He would have given a command, without making its fulfilment possible. As we

admit, ther hear His C also that he tinctive no

But what which all known. T Nicene Cr be proved! Holy Scrip Church of -Unity, H lic and A marks, the

inclination

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