the word viscers occurs eleven times, in ten out of which it is not used in a literal or physical sense, but refers rather to the feelings and emotions. It is also shown that viscera in the New Testament corresponds most nearly to "heart" in English. The " heart " writer accordingly suggests the ren dering of Philip 1.8 (in accordance with Ellicott and Lightfoot), thus: "For God is my witness, how I long after you all in the heart of (Jesus) Christ;" and of Luke i. 78, thus: Through themerciful heart of our God, in which(i. e., through which, or ac-cording to which) the Orient from on high hath visited us." These translations, he thinks, might be sometime adopted in the pulpit, or, at least, the real sense of the passages explained to the people. - Church Progress.

## THE FAREWELL SERMON REV. DR DE COSTA.

Simple Creed Means no Creed - Folly d Sanpidity of the Attempt to Minimize Christianity.

We have much pleasure is reproducing in this week's issue of the CATHO-LIC RECORD the following sermon preached by Rev. Dr. De Costa, of New York, when he resigned the pastorate of his church. The copy we print was corrected, from the Freeman's Journal report, by the doctor himself who sent it to a priest of the diocese of Hamilton :

The Rev. Benjamin F. De Costa, who last week resigned the rectorship of the Protestant Episcopal Church of St. John the Evangelist, New York, preached his farewell sermon last Sunday before a large congregation. He took for his text, Mark iv., 28: "First the blade, then the ear, after that the full corn in the ear," and spoke in part as follows : "Jesus Christ is the same, 'yester-to-day and forever.' Yet the

day, to-day and forever.' manifestation of Christ in the Garden of Eden is not the same as the manifes tation of Christ to the Gentiles. Christ is ever the same in His nature and redemptive work; but from the com mencement of the work down to the present day there has been a gradual evolution in its manifestation.

This evolutionary movement will go on attended by increasing theo-phanies. In religion as in nature, the law is evolution, that is, development. The type of Church growth is found in the progress from blade to ear, from the grain of mustard seed to the full This is equally true in sociology. Society obeys this law. Nevertheless an opposite law is urged for the Church. It might be defined 'involu tion, as opposed to 'evolution,' or, in terms of shallow compliment, 'simplicity,' as opposed to 'complexity.'

MINIMIZING OF CHRISTIANITY. 'This theory of 'simplicity' calls for the minimizing of Christianity, by a theory of 'telescoping,' causing the full corn to slide back into the ear, and the ear into the blade ; or, again, the shrinking of the tall tree into the grain of mustard seed. By this process men would reach the 'simplest elements. They would revise the Creed, reduce and attenuate the Bible, condense be lief; in fact, get rid of definition, and, substantially, dogma. This is the theory which men are urging both without and within the Episcopal Church. The work is one of elimina-The avowed purpose is 'to get back to essential Christianity and to destroy all that is 'superfluous'

INFIDELITY'S HOLD ON THE EPISCOPAL CHURCH

"This is the scheme of that infidelity now so strongly entrenched in the Episcopal body. It would strip the bough from the branch, and the branch from the tree. We have seen trees that have undergone this process, and they stand out bare, bleached and dead. It is a violation of the law of nature, and death must be the inevitable result. We have the full type of this tree in the barren, dead-stump of unitarianism. This plea for 'simplicity ' is merely a plea for denial doubt, and would rest satisfied with nothing short of agnosticism.
"The so called Blessed Reforma

tion' has been gradually working toward this result from the time of Henry VIII. 'Private Judgment,' dispensing with Divine inspiration, inevitably tends to judge God out of His own world. Let us turn from this ghastly conspiracy to consider briefly evolution as opposed to atheistic involu-tion, which would shrink all belief into nothingness, leaving the soul in the blackness of moral night.

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"The course of nature followed by the Church is shown by Our Lord's words, indicating the steps from blade and ear to corn. His words formed a prophecy of the future progress of Christianity and the growth of the Church, which, from the simple like society and all human interests has proposed to the complex. words, indicating the steps from blade proceeded to the complex.

SIMPLE CREED MEANS NO CREED. "In opposing a complex religion the sceptic opposes nature. He projects war equally against theology and sociology. A 'simple creed' means no creed, and the simple rule for society means no rule; 'simplicity,' on the one hand, leading to agnosticism, and, on the other, to 'anarchy.' This is the last analysis of 'simplicity,' and

simple folk may be entrapped.

'In opposition to this tend of thought, which might be described as the agnostic aspiration of all the true disciples of the Protestant Reformation - we have the aspiration of the Catholic and Apos tolic Church, which, from a grain of mustard seed, has grown to be a splendid tree, new leaves and boughs continually adding to the magnificent spectacle. From the days of the Apostles this work of development has

been going on.

had no New Testament, and when years afterwards, the New Testament was completed, authorized and added to the O.d, the world saw that, practic ally, there were two Bibles, two sources of guidance, the written and the spoken Word. That speaking Word was the Church, the true guide and teacher of mankind. The Church now speaks, and ever must speak, in har mony with the Written Word. From the Apostles' days until now, the the Apostles days until now, the Church has been speaking, and the same voice will be heard and obeyed until the end of time. The Age of Inspiration has not passed. The Age of Councils has not passed. Generation after generation of Councils will speak to the world. The age of dogmatic to the world. The age of dogmatic definition, no more than that of scientific definition, has passed. Science and Theology will go on together in the development of their respective definitions. D)gma, declared by authority, will take on, not fewer, not lesser, but larger, more inclusive and even grander forms. Extoliation is the genius of Christianity. Outgrowth is its law, as seen in the blate, the ear and full corn. All the infidels in the world cannot stop this growth. It mus increase in richness and variety and complexity to the end of time. It will grow in miraculous power, for neither is the age of miracles a thing of the past. Gravitation itself is miracle. The whole course of what we call Nature 'is 'miracle.' The constitution of things in its very nature is miraculous, and the Church of God is

founded there.
"The Catholic Church operates in accordance with this order, which is the Divine order, and special works of saints and holy men who move the arm of God will be scorned by ignorance in

"Thus we return to the Bles Saviour's word : ' First the blade, then the ear, after that the full corn in the

can grasp; and when some popular character — say Ian LacLaren — apcharacter

pears with a bit of literary expression to put in the place of the Church's creeds and counciliar declarations, he may be treated to an ovation. Never theless, all this is idle. They might as well ask for an expression of science It would strip the or society in a nutshell.

to interpret the Divine. Generation on generation the Catholic Church has been engaged in showing the world more and more of God, and interpreting the greatest of all events in history -the Incarnation, and exhibiting its demands.

"There is not a little attraction in connection with schemes to minimize, and sectarians are tempted to enter upon the work of producing the 'universal denomination by inventing a plan for accomplishing unity. Whether it be the case of an ambitious Protestantism or an aspiring Judaism, the plan is the same.

THE USELESSNESS AND WORTHLESSNESS
OF "PRUNING," "CUTTING," ETC "It is illustrated by a character in 'Daniel Deronda,' whose words have re-cently been quoted. Speaking of Juda ism, he says: 'Prune it of a few useless rites and literal interpretations and our religion is the simplest of all religions, and makes no barrier, but a union between us and the rest of the and smooth it at top and bottom, put it where you will. It will never sprout. The Emersons and the Frothinghams, with others of their kind, found it so and finally resigned from the pulpit. All Protestantism will find it so at last. Wise men will prefer the Catholic and Apostolic Church, with its fullness, its complexity, its universality and

## MAKING THE BEST OF ONE ANOTHER.

authority.

We may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults, we may make the worst of these we may fix our attention constantly d tree, new leaves and boughs connually adding to the magnificent
ectacle. From the days of the
postles this work of development has
sen going on.

"The notion that this tree attained its"

"The notion to be a spient we may also make the best of one another. We may forgive even as we hope to be forgiven.

We may put ourselves in the place of others and ask what we should wish to be done to us, and thought of us, were

the argument that followed he became excited and expressed himself freely from his point of view. Upon returning to his office he reflected upon the outcome of his visit, and came to the conclusion that he stood a fair chance of being discharged should the Cardinal repeat the conversation to his editor. The next day his Eminence dropped into the newspaper office in The next day his Eminence question and asked to see the proprieor, who was his personal The reporter was told of the call and quaked in his boots. The publisher and the Cardinal discussed a matter of mutual interest to them, and leaving, his Eminence said: 'By the way, you sent a young man to see me rday, and I was rather impressed He appears to have the with him. courage of his convictions. It would please me if you could do something better for him.' Within a month the reporter, who had anticipated dis-missal, received a gratifying promotion.

# C. M. B. A.

Congratulatory Resolution to Grand Organizer Kidd. At the regular meeting of Branch No 35 of the C. M. B. A., Goderich, held on the 5th of

September, it was Moved by Judge Doyle, seconded by Edmund Campion, Q. C., and adopted:

September, I was Moved by Judge Doyle, seconded by Edmund Campion, Q. C., and adopted:
That the congratulations of Branch No. 35 of the C. M. B. A., Goderich, be and are hereby tendered to Brother Joseph Kild, on his appointment as Grand Organizer of this Association in succession to our late much lamented Brother Killackey.

This branch desires to express its utmost.confidence in Brother Kild's qualifications for the important position, and to express our assurance that his efforts in the Rootenian position, we hope the Brother Kild may long be spared to give the Benner (idd may long be spared to give here benefit of his abilities to the advancement of the interests of the society.

It is a minutes of the society and that copies be cent to Brother Kild, to The Canadian, the Catholic Record and other Catholic papers of Ontario.

Hamilton Sept. 12, 1899. At the last regular meeting of St. Patrick's ranch, No. 37, C. M. B. A., the following re

At the last regular meeting of the car, after that the full corn in the ear. Men who desire to go back from the corn to the blade and to put a must-ard seed — and a dead one at that—in the place of the grand overshadowing tree have something to learn.

THE FUILLITY OF THE SEARCH FOR "SIMPLE" RELIGION.

"This class of men, doubtless, includes many who have no enuity to Christianity, but merely desire to have some little scheme that they think they some little scheme that they think they

At a regular meeting of Branch No. 168, of the C. M. B. A. held at Amberst, N. S., Aug. 39, 1899, the following resolution was unanimously adopted:

Moved by Bro. James J. Hickey, seconded by Bro. Joseph P. Terrio, that the members of Branch No. 168 of the C. M. B. A., of Amberst, N. S., wish to express their deep grief at the sudden death of Bro. M. O'Hearon, treasurer of our branch, whom it has pleased Aimignty of our branch, whom it has pleased Almignty God in His wisdom to take from his home and family and also from ds forth

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ation of our branch in 1891 and which he had done so much to advance. To him we are all indebted for the kindness and attention given the brothers of our branch. Resolved that our chay on the month, and that noted on the moted on the moted

At the last meeting of Branch No. 235, Ridgetown, Ont., 15th Sept., 1893, it was moved by Bro. J. H. Tompkins, seconded by Bro. Joseph Loody, and unanimously adopted:
That the recording secretary draft a resolution of condolence to Rev. Father McMenamin, our former pastor and recording secretary:
To the Rev. D. P. McMenamin, P. Arther McMenamin, our former pastor and recording secretary:
To the Rev. D. P. McMenamin, P. Arther McMenamin, our former by the second cover and only by the second to remove by the second cover and only by the second to the second cover and only by the second cover and cover and the second cover and cove

# KRUGER'S IRISH COUNSELL )R

One of President Kruger's chief leval advisers in his negotiations with Mr. Chamberlain is Mr. Michael J. Farrelly, a young Irish barrister, who went out to South Africa from London three years ago. Mr. Farrelly is an expert in international law, and was frequently consulted on intricate points by eminent London he secured the acquittal of a number of alleged anarchists, against whom the full has since 1834 been a practicing barristed. He has since 1834 been a practicing barristed. He has since 1834 been a practicing barristed. But he had been directed. He has since 1834 been a practicing barristed in the practicing barristed in the practicing barristed in the practicing barristed. He has since 1834 been a practicing barristed in the practicing barristed in the practicing bearing the practicing barristed in the practicing barriste

# CORRECTION.

Acton, Sept. 10, 2008.

Mr. Thomas Coffey:

Dear Sir—Please insert the following:
In your issue dated the 9th Sept., under the heading of Hamilton diocese, it was stated that a fine new parochial residence in Acton was secured by Rev. Father Haley. It should read by Rev. Father Feeney, who has had charge since Jan. 30th, 1898.

Yours sincerely,
Catholic.

Rev. D. J. Gallagher, of Silver Falls. St. John, N. B., a classmate of Rev. P. J. McKeon, chancellor of the London diocese, was last week a guest at St. Peter's Palace, this city. We were very much pleased at meeting Father Gallagher. He has been a valued subscriber of the CATHOLIC RECORD for a number of years.

My dear Mr. Coffey—Thinking it would interest yourself, and also the many thousand readers of your found by paper—especially the people of London European trip. I have made upon mind the yound occasionally and different cities and countries. I will pass through, and describe as well as I can all the scenes and incidents that will most impress me, and which will be of most interest to yourself and readers. I am now within a few hours' sail of the last landing-place in Canada ere I am launched upon the broad, deep waters of the Atlantic. My trip by rail on the G. T. R. to Montreal was a very pleasant one. I arrived in Montreal on Tuesday morning at 7.40, just fifteen hours after parting from you at the station in London. On my arrival at the station in Montreal I was met by a party who escorted me to St. Lawrence Hall, one of the best known and best conducted hotels in the city. I was cordially received by the genial and venerable proprietor. Mr. Hogan, who made my short stay as pleasant as possible. After dinner I paid a short visit to the Archbishop's Palace, but found His Grace absent—he had gone on a visit to Winnipeg. I then went to St. Patrick's church to pay my respects to the worthy pastor of that church. Very Rev. Father Colin, superior of she Sulpicians in this country, came to visit Father Quinlivan, and expressed himself greatly pleased to see me after twenty-five years' separation. After bidding added to Fathers Colin and Quinlivan, I next went to the Sacred Heart convent, and there met quite a number of the ladies of the Sacred Heart who formerly resided in London. Among them were Mothers Beauchamp, Iyan and Laddigam. Heart who formerly resided in London. Among them were Mothers Beauchamp, Iyan and Laddigam. The conversation, as we met on the street furnished friend, and likewise a brother manager, and the heart of the C. M. B. A., in the person of Mr. Jerry Coffey. We had only a few minutes timpfer on the firm of the control of the control

May his soul rest in peace!

Mr. James Kelly, on August 31st, of one of Kinkora's most highly respected residents, has cast deep and general gloom over the whole community. Though Mr. Kelly had been in ill-health for many months, no one dreamed that his end was so near. A short time ago he admitted to some friends that he was gaining strength rapidly, and hoped soon to enjoy his former good health. He had been around working as usual a day or so previous to his death and was apparently in the best of spirits, for he talked and joked with his family before retiring on the eve of his illness. Sad and sudden was indeed the summons which came to him, and his family, but it will be to them a consoling thought that his earthly career was a continual preparation for that final summons. He was well and happly prepared, receiving the last sad rites of Our Holy Mother the Church, from the hands of his beloved pastor, Rev. Father O'Neill. He was a native of county Limerick, Ireland, and came to this country when quite young, residing for some time in Caledonia. Some years ago he moved to Kinkora, and by dint of industry and frugality he and his good wife (who predeceased him by four years), in due time succeeded in building themsolves a comfortable home, and eventually found themselves in possession of a goodly share of this world's goods. That physical energy and intellectual vigor which was characteristic of Mr. Kelly and his good wife never forsook them even in their declining years. They valued the importance of educa-

perfection in the days of the Apostles shas no support in the Bible or history. Besides, if perfection was accomplished in the days of the Apostles, who as accomplished in the days of the Apostles, who as accomplished in the days of the Apostles, who as accomplished to the days of the Apostles, who as accomplished to the days of the Apostles, who are the Bible call themselves Orthodox now ask for themselves Ort

### JOHN WESLEY AND THE GOR-DON RIOTS.

JOHN WESLEY AND THE GORDON RIOTS.

Editor CATHOLIC RECORD—In one of your editorials of a few weeks ago, in which you commented on an article that had recently appeared in the Christian Guardian, you gave a quotation, which was credited to John Wesley, denoments bigotry. Consistency not being a prominent element in the character of John Wesley, it is possible that he at some timegave expression to the sentiments embodied in your quotation, but if so, his own conduct certainly was not guided by them. It is not pleasant, and it is seldom profitable to expose the weaknesses or vices of dead men, especially of those whose memory is reverenced by religious sects. The Mothodist press and preachers, however, seem to take such a delight in portraying intolerance and bigotry as strictly Catholic attributes that it may be justifiable occasionally to call their attention to Wesley's own record in this regard.

A 170 was one by which any person apprehending a "Popish" Bishop, priest, or Jesuit was entitled to a reward of £100, while the convictivatic could be an attorney, or doctor, nor cault at law nor act as guardian or executor. Catholics were disabled from purchasing lands, during the word as a could not defend a will alway may be an attorney, or doctor, nor could not be given to the next of kin who were Protestants. There were many other laws equally barbarous, but the above will suffice to indicate their general tenor. For some years protrot to this the feeling had been growing the more liberal-minded Englishment that here is a was a very triffing concession to disable from purchasing reports. All the other penal laws remained in 1779 a bill was introduced and passed, which repeated the clauses which offered a reward for the conviction of a priest accused of saying Mass, also that enactment by which Catholics were disabled from purchasing or inheriting property. All the other penal laws remained in 160cs. This was a very triffing concession to disabled from purchasing or inheriting property. All the other penal laws r

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Editor CATHOLIC RECORD :

Editor Catholic Record:

Dear Sir-I was rather amused to see gublined in the Free Press of the 15th inst. an
extrace headed "Boycotting in Ireland,"
taken headed "Boycotting in Ireland,"
taken from the Sligo Independent, when at
Port Starley, only twenty four miles from
Losting as ever there was in the County of
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Leiting as ever there was in the County of
Leiting as the Leiting there is a Roman Catholic
tion have agreed to boycott, simply on account
of his religion, some of them stating openly:
"They will have no Papist doctor in the Port";
One clersyman has gone so far as to visit and
prevent members of his congregation who
were about sending for him, doing so, telling
them they must employ the Protestant doctor
before the Roman Catholic. Another clersyman
who personally employed the Catholic doctor
was told by members of his Church that he
ought to be ashamed of himself, and that while
they would send elsewhere than Port Stanley for
medical advice. To conclude in the words of
the Sligo Independent, "In those days when

men are supposed to have learned the Issem of Christianity, it is strange to discover that barbaric practices still flourish in some parts of Canada. "The tale of oppression, unfolded in Port Stanley "is certain to raise a feeling of disgust and abhorence in the mind of every right thinking man." I am, dear Sir.

Yours truly,
Observer,

S spt. 16 1899.

## FROM BRANTFORD.

FROM BRANTFORD.

The ceremonies of the Act of Consecration to the Sacred Heart of Jesus at St. Basil's church were made the occasion of a display of Catholic faith and devotion by the people beyond anything previously witnessed in the city. From the evening of Thursday, the 14th-g when the triduum began, until the ending on Sunday evening, all the devotions were attended by very large numbers of the congregation. At the opening service the pastor, Rev. Father Lennon, gave a brief explanation of the ceremonies, and expressed the great happiness it gave him to see so many showing devotion to the Sacred Heart by their presence. Speaking of the encyclical, he referred to the wonderful intellectual power of the Holy Father, notwithstanding his great age and feeble health. On Friday and Saturday mornings there was Mass at 5:30 o'clock, when large congrecations were present, and many received holy Communion. On Sunday morning the number who approached the holy table was greater, perhaps, than at any one service ever before held in the church. Sunday evening saw the church crowded by an earnest congregation. The altar was beautifully decorated with flowers and lights, and the ceremonies were most solemn. Rev. Father O'Relly preached a sermon full of inspiration of the devotion to the Sacred Heart. He told of the reason for encouraging the devotion, and of the biessing its practice would bring, and smphasized the duty of serving God from motives of love rather than fear. After the rosary and the eried, the pastor read the solemn Act of Consecration, and the services were brought to a close with the Benediction of the Biessed Sacrament.

### LIPTON WOULD BUY KILLAR-NEY

And Present It to the People of Ireland to Hold Forever.

New York, Sept. 8.-Sir Thomas Lipton, who

New York, Sept. 8.—Sir Thomas Lipton, who is endeavoring to win the America's Cup with his flyer Snamrock, has made an offer of \$250,000 for the romantic Lakes of Killarney. If the Irish knight soffer is accepted, it is his intention to present the estate to the Irish people, whom he wishes to maintain it forever as Irish national property. Sir Thomas said;

"I have made up my mind that the most charming piece of property in the world should be preserved to Ireland, and I think its preservation aught also to belong to an Irishman.

"With that end in view, I made an offer of \$250,000 for the famous Muckross estate to the Standard Insurance Company of Scotland. They held a mortgage on the property and recently foreclosed it.

"I have not yet heard from them whether they will accept my offer or not, but I sincerely hope they will If my offer is accepted I will present the whole estate, including the lakes, to the Irish people to have and to hold forever as Irish national property. I intend to vest the title of the property in the hands of trustees, who will forever maintain and preserve it."

A. G. Peck of Cohoes Falls, N. Y., recently

it."

A. G. Peck of Cohoes Falls, N. Y., recently attempted to purchase the property which he intended splitting up into lots to be purchased for summer homes by wealthy Irish-Americans, but the deal was not consummated.

Right. Rev. Dr. Charles Graves, Episcopal Bishop of Limerick, has just been laid to rest beneath the snadow of the beautiful old cathedral in which he had ministered for so many years. He was one of the best known figures in Ireland, and respected and beloved by all classes and those of every creed. He was born in Dublin, Nov. 6, 1812, and so had attained the ripe old age of eighty-seven years. He was oed of every creed. He was born in Dublin, Nov. 6, 1812, and so had attained the ripe old age of eighty-seven years. He was educated at Trinity College, Dublin, where his career was a brilliant one. He was a classical and mathematical scholar of high attainments. In 1816 he became a fellow of the college, and in 1869 became dean of the Chapel Royal act the Castle. Two years later he was appointed dean of Clonfert, and in the year 1866 he was consecrated Bishop of Limerick. For many years he had been a member of the Antiquarian Society and of the Royal Irlsh Academy, and to the former his loss will be especially regretted. He took little part in politics, but he sympathized with every movement intended to better the condition of his country and her people. By his death has been removed the last but one of the prelates ordained previous to the disestablishment of the Irish Church. He was one of the kindest and most genial of men, broadly humane, wise in council and profound in scholarship.

His funeral was attended by admirers from all parts of Ireland and in the great cortege which followed him to the tomb were the Catholic Bishop and many of his priests. In a sympathetic and very interesting notice of the death of Dr. Graves the Freeman's Journal of Limerick, a Catholic paper, writes:

"Dr. Graves was the last survivor of that band of men—Petrie, Lord Dunraven, Wilde, O'Donovan and the others—who almost worth and his wife, "the beautiful Mrs. Graves," played on the harp and plane with rare charm, was the dean was equally devoted to music. Few remember his "Hermoine," which, with words by Barry Cornwall, was so pop

To know that we have charity is not necessary to salvation; it is the having of it while is so.—St. Bonaventure.