

from lapsing into utter infidelity. It is evident that Archbishop Bond intends to make such an effort so far as his diocese is concerned. There is a striking contrast between the course he has followed in the present instance and that of Bishop Potter of New York in admitting to ordination the Rev. Dr. Briggs, whose persistent attacks upon the most important Christian truths were so intolerable that the Presbyterians General Assembly could not endure his teaching, and he was finally forced out of the Presbyterian Church. Bishop Potter readily gave him a place of refuge in Episcopalianism, though he ostentatiously proclaimed that he still adhered to the Rationalistic views which rendered him so obnoxious as a shepherd in the Presbyterian fold.

It is but fair to mention here that Professor Steen has issued a protest against Archbishop Bond's decision, asserting that the Archbishop has quoted inaccurately from his lectures and sermons. On this point we cannot speak positively, as we have not seen published any other of his sermons than the one on "Honest Doubt" referred to above. From it we have presumptive evidence, at least, that the Archbishop has not substantially misrepresented his utterances, even though the statement of them may have been somewhat exaggerated by being separated from the context.

It is stated that Professor Steen has refused to return to the Bishop the license he received, though the Bishop has demanded it. He has also been announced to preach in the Church of St. James with the pastor's approval. It would appear from all this that insubordination is almost as rampant in the Church of England in Montreal as it is in England, between Ritualists and Kennitites.

THE CORNER-STONE OF CHRISTIANITY.

The beautiful and consoling truth of the fatherhood of God is the corner-stone of Christianity, and yet men are found who interpret it to their own destruction. The early Christians had a true conception of it. They believed, with St. Cyprian, that "none can have God for his father who has not the Church for his mother." But the Church do not treat the Spouse of Christ with filial affection, and deny her right to call them to account. They cannot call her Mother, and the fatherhood of God is for them, a meaningless phrase. No man who has the Church for his mother will try to tack on to her seamless garment of truth the vagaries of Socialism. The Church is the mother of all true Catholics. To her they owe the life of grace in baptism, and by her they have been nursed with the Sacraments. The man who calls God father and refuses a son's obedience to his mother, the Church, forfeits all right to be classed among the children of adoption. St. Cyprian, Bishop and martyr, speaking of those who oppose the teaching of the One Chair, that now occupied by Pope Leo XIII., says: "Whoever gathers anything else scatters, and whosoever adds to the teaching of the One Chair, scatters the order of God is perjury, impiety and sacrilege." In the words of eternal truth: "They are blind leaders of the blind."—American Herald.

WHAT ARE THEY DOING AT THE ALTAR?

Le Propagateur (Cadeux et Darome, Montreal), April, 1901, gives the following extracts from a German priest's words about sermons on the Mass and the Ceremonies. Father Knoll, parish priest of St. Peter's, Munich, has published "Liturgical Sermons," of from 25 to 20 minutes each. They have been translated into French, if not into English.

He says: "There is in the liturgy of the Church an innumerable treasure of instruction and edification; but alas! this treasure is too often buried under the rubbish of ignorance and superstition; or perhaps yet of faith rendered access to it very difficult. It is, however, the desire of the Church to edify and instruct by means of her ceremonies. She wishes by visible and sensible signs to elevate the mind to the contemplation of those greater things which no Christian should be ignorant of. The people have an intelligent appreciation, an instinct of the beauty of the Church's liturgy, but this instinct cannot of itself lead them to a full and perfect knowledge of it. Therefore it is the duty of the pastor to instruct the faithful in the significance of the liturgy of the Church, and to make clear to them in these instructions the profound meaning, sense and beauty of her ceremonies. Every time that I selected as a subject for instruction the liturgy of the Church I noticed the great attention with which the congregation listened. The people desire to be instructed in the liturgy, in the meaning of the ceremonies of the Church, on the reasons, purposes and meaning of the blessings which she imparts; so that the preacher who treats of this subject is sure to meet with well-disposed hearts, and ears open by a greed for knowledge. As the faith and the life of the Church take form in the liturgy, we meet, when explaining the ceremonies, innumerable opportunities to speak of the most important truths and practical moral rules; the sermon gains in variety; and dryness and monotony are more easily avoided. Moreover, sermons on the liturgy are the most popular; they are easily impressed upon the memory, because they speak of those things which pass every day before the eyes. The pictures and similes which are presented to the mind do not fail to give a clear understanding of the truths which are represented in the performance of those ceremonies of which we speak. It is true that to deal with the subject of the liturgy great pains must be taken and much serious attention given to it; but

the preacher should not be discouraged; he will find himself fully repaid for his trouble, because by these instructions he leads his hearers to a more perfect knowledge of the faith, he supports more solidly the reasons which sustain the moral life and stimulates more effectively Christian perfection.

UNION FOR THE DEFENSE OF SUPER-NATURALISM.

New York Sun, April 28.
The question of Christian unity, or "of the reunion of Christendom," was discussed at a meeting at Baltimore on Wednesday evening, as it has been discussed continuously for a century, but with this remarkable difference, that here Catholics and Protestants joined in it. Hitherto all the plans and schemes to bring into unity the scattered divisions of Christianity as proposed and considered by Protestants have left the Roman Catholic Church wholly out of the account, as if it were a body outside the pale of Christianity, though it is by far the greatest communion in Christendom.

The meeting to which we refer was of the Congregational Association, and the subject of reunion was discussed, first, by a Roman Catholic representative of Cardinal Gibbons, next, by Bishop Paret of the Maryland diocese of the Episcopal Church. They met on terms of complete amity and their arguments, Catholic and Protestant, received earnest and respectful attention from a large audience composed, we assume, of Protestants almost wholly. The address of Father Foley quoted from Cardinal Gibbons that the only basis of "any practical plan for the ecclesiastical union of all who bear the Christian name" is the common recognition of "some authority, living and acting, that can definitely say what is or is not Divine revelation. His Church must be grounded. Obviously there must be such a basis of authority for theology. Theology must have a supernatural foundation believed in as infallible; and how else can it be obtained except dogmatically?"

It must rest on infallibility, and, in the case of the Christian Church on the infallibility of the Bible; but how can such authority be given to the Bible except dogmatically? Supernaturalism is undiscoverable by human intelligence; it is beyond the possible bounds of human science, and knowledge of it can come to man only by revelation from God. How is it to be determined that there is such a revelation and where it is? The Bible, says the Westminster Confession, "doth abundantly evidence itself to be the Word of God;" but a whole school of learned men including many theologians, are pointing out in it inconsistencies, fallacies and absolute errors which contradict that doctrine. The Pope, however, making belief in the dogma of Biblical infallibility an abhorrent requisite to Christianity, and unquestionably it is. If you give up that you give up the whole.

All Protestantism, however, takes issue with Cardinal Gibbons when he goes farther and excludes private judgment by saying that "Christ's work in giving a revelation would be useless if each individual were left free to accept or reject that revelation, or any part of it, as his whim might dictate." He argues that "since Christ left a revelation He must have left some authorized interpreter to discover and dogmatically explain it. Now, obviously, Protestantism cannot accept that condition without losing its very genius. The Protestant theory, as expressed by the Westminster Confession, is that "the infallible rule of interpretation" is not an infallible Church, but "the Scripture itself, of which, not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding."

The gulf between Catholicism and Protestantism seems unbridgeable. But when the current fashionable Biblical criticism contends and assumes to demonstrate that "the infallibility of the Bible and the authority on which to build theology, the new school puts itself far away from the old Protestantism, as far as Catholicism. Bishop Paret, speaking for the Episcopal Church, advocated the "Lambeth platform" as the practical basis of Christian reunion; but, not less necessarily, that formula starts out by making the Bible "the rule and ultimate standard of faith." "All Christians," the Rev. Dr. Ward, representing Congregationalism, said "agree on things of spirit, love of God, His Son, His Holy Word, and His Church. Consequently," he proceeded, "they should come together and the 'odious condition' of division be removed. But actually in these days there is no such agreement, even in Churches which formerly accepted that faith most unquestionably, as for instance, Dr. Ward's own Church. Natural science has entered into the domain of theology and assailed the infallibility of its Biblical foundation. Dr. Ward, moreover, looks for no other Christian union than "a federation," or, apparently, a tolerant alliance of the different divisions, each preserving its own identity. Such a union seems to have taken place already to all intents and purposes. Was not its existence sufficiently demonstrated in this very meeting at Baltimore? Fighting even between Protestants and Protestantism no longer, practically, exists. But there is no reason why unity even in belief in the authority on which Christian theology rests, to say nothing of the question of the proper authority for proclaiming and interpreting it.

THE ASSAULT MADE ON ALL SUPER-

naturalism, however, is awakening belief in it to the consciousness that they have a common cause to defend against a common enemy, and that they will need all their combined strength to resist the enemy. In that necessity is the present promise of the Christian unity so long prayed for.

NEW YORK, May 8.—A meeting of Catholic Converts' League of America was held last evening, at the rooms of the Catholic Club, in West Fifty-ninth street. Dr. Benjamin F. De Costa, a former minister in the Protestant Episcopal Church, presided. The Rev. Alexander P. Doyle, of the Paulist Fathers, was the principal speaker. In the course of his address Father Doyle said in part:

"NOT TO CONQUER BUT TO WIN."

Keynote of the Church's Conversion Work Among Non-Catholics.

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"The keynote of the conversion movement in this country is exactly stated by the motto that has been adopted by the Catholic Missionary Union. 'We are not enemies. We come not to conquer, but to win.' There is nothing further from the mind of the Catholic Church than to force religion on a people by physical persuasion or to keep the people without the lines of orthodoxy by threats of punishment. The grace of faith is a free gift to be freely accepted or willfully rejected.

"The non-Catholic mission movement presents the truths of the Catholic Church in a way that they may be understood by the non-Catholics who come to listen. We say to our separated brethren that we are not enemies, and unless we are convinced of the truth of that statement and look into each other's friendly eyes and be convinced that we want the truth and nothing but the truth, any further discussion is useless.

"We have found in our intercourse with non-Catholics that, owing to prejudice of birth or bent of education or lack of opportunity to know the truth, there does prevail not a little misunderstanding concerning the teachings of the Catholic Church. It is the purpose of this movement to dissipate these prejudices and to present the plain, simple truth.

"The work has grown within a few years to notable proportions, and, as a consequence, the stream of conversions has grown in a corresponding degree. The number of converts to the Catholic Church from the ranks of the Protestant Church from little short of a hundred thousand a year. Among these are some of the brightest men and women we have. They all come freely, and when they come are perfectly content, and they find in the doctrinal life of the Catholic Church peace for their disconcerted minds and in the devotional life satisfaction for their perturbed hearts."

INCIDENTS OF THE MISSION.

Diocesan Clergy Taking up the Work Among Non-Catholics.

The Catholic Standard and Times.

What is perchance the most remarkable sign of progress in the non-Catholic mission movement is the eager way in which the diocesan clergy are taking hold of it. There are very few active working churches that have not in some way or other utilized the Question Box. Many priests have introduced it into their society or sodality work, and it is a source of perennial interest to the members. It is only when the diocesan priests make the work of reaching out for non-Catholics a part of their regular ministry that the work will be put on its proper basis. The ministry to non-Catholics is not the vocation of any religious order in such a way that in any sense can it be considered an exclusive work. It is the normal work of the Church and therefore belongs to the ordinary church workers.

The diocesan clergy are being trained to this work in the seminaries. The younger clergy as they engage in their ministerial labors are pleased to do so, and explain the doctrines of the Church to them. It rarely happens now that an evening or two are not set apart for the instruction of converts. All this is apart from the ministry of preaching missions to non-Catholics.

COMPLETELY UPSET.

The work done by the non-Catholic missionary consists not only in giving positive instruction, but also in overturning and dispersing prejudices and mistakes concerning the Church. This process is often attended with considerable discomfort, for no man likes to find out that he has been wrong, that what he believed to be the truth is not so. The change, therefore, from non-Catholic belief to the real truth is apt to cause many struggles, many efforts to keep the old, worn-out truth, much irritation sometimes at the missionary himself. A staunch Episcopalian was very regular in his attendance at a non-Catholic mission given lately, and seemed to drink in every word that was said. One day as the missionary was in the sacristy the door flew open and the man excitedly rushed in. He ran up to the missionary and, shaking his fist, said, "I hate you; I hate you; I hate you; you have managed to completely upset me. I thought I was right and now I find out that I am all wrong."

The missionary recognized the man's state; he knew the phenomenon, and said joyfully: "Good! Thank God for it! Come and sit down and I will put you straight."

So he began to teach the man the mysteries of the faith. The man re-

ceived the instruction as simply as a little child, and when it was done asked to be baptized.

A REMARKABLE DREAM.

The same missionary told of another experience with a convert so strange as to be unique. There was a certain woman, Mrs. H., living where a non-Catholic mission was given. She was much disturbed by religious doubts and difficulties, but had never thought of becoming a Catholic. One night she had a dream. She dreamed that she was in a church which was strange to her, that she listened to a sermon and afterward sought out the preacher and by his advice was comforted and consoled. The dream made a great impression upon her, and she remembered accurately the entire appearance of the church and every word that was spoken.

A day or two after a friend came to see Mrs. H.—and invited her to attend the non-Catholic mission. Mrs. H. demurred; she had never been to a Catholic church and she did not know if she wanted to go, but finally she was persuaded to consent. What was her amazement to find the Catholic Church was that of her dream and the sermon the very words she had seemed to hear in her sleep.

After the sermon she went to speak to the preacher, and to her surprise he answered in the exact words of her vision: "Never mind, Mrs. H.; give me your sorrows and I will lay them at the feet of Jesus."

She left the church in great wonder, for she could only see in his incident the finger of God. She was sure no other power had so marvelously dealt with her. She continued to pray steadily and she sought several interviews with the missionary. It is, perhaps, needless to say that she determined to become a Catholic, and before the mission was concluded had the great happiness of being admitted to the Church. (Rev.) A. R. DOYLE, Secretary of the Catholic Missionary Union.

ENTIRE CONGREGATION TAKES THE PLEDGE.

More Than 1,000 Persons in a Wilkes-Barre Church Take Temperance Vows.

Wilkes-Barre, Pa., May 5.—A thousand and more people, men, women and children, attended the entire congregation of the Holy Saviour Church, of this city, to night marched to the church and there took the pledge to abstain from the use of alcohol. The Rev. J. J. Curran, the pastor, took the pledges from groups of fifty who could find space around the altar, and gave them his blessing.

The parade which preceded the ceremony was several blocks long and nearly the entire city gathered to witness it, the streets being lined with thousands, who threw flowers in the path of the marchers. The way was led by a hundred little girls in white gowns and wearing wreaths on their heads. Behind them marched boys of the same age in cadet uniforms, and then in regular order came the children, and finally the old, some of whom had to be assisted by their children.

A large orchestra welcomed the throng as they marched into the church, while a score of priests from the diocese greeted them. Prayers of thanks for the great conversion were said in song. Then came the pledge-taking, the sermon by Father O'Malley, of Kingston. Father Curran, the pastor of the church, has been working for two years to achieve what he did to-day.

FOLLY GROWS APACE.

The Christian Science folly grows apace. The dedication of churches and the multiplication of adherents show that it is taking a hold of Protestantism entirely out of proportion to the merit of its principles or the reasonableness of its claims. The reason for its rapid growth is due very largely to its unfounded claims to alleviate human maladies. Bound up in the flesh as they are, it is difficult to make men attach more value to their souls than to their bodies. The curing of bodily ills, or rather persuading men that their ills are purely imaginary, has by the machinery of Christian Science "treatment" and persistent appeals to the Scriptures as interpreted by their prophets, Mrs. Eddy, grown into a religious cult. Attracted by the claim to cure the sick, the thoughtless rush to its teachers as to the quick mirrors of patent cure-alls. The Moody, Melancthon, and other names of the past are chiefly mental, flod the benevolent ensure. They attribute to some supernatural influence the effect of purely natural causes. Thoughtlessly entering the temples of pretense, they thoughtlessly remain, the confessors of folly. Whatever acceptance of Christian Science is not due to this cause is probably due to the natural craving of the human soul for the supernatural.

It is not strange that in an age when scepticism is enthroned everywhere, and when even the teachers of Protestantism are tainted by it, when materialism on the one hand and rationalism on the other have left the soul barren of supernatural life and hope, that a reaction would come which tends to the extremes of fidelity. No superstition charged to the devotees of established religion ever equalled the extravagant appeal of Christian Scientists to divine interposition. Extremes meet. Experience proves that

scepticism is near to superstition. Christian Science is a proof of it. It is the old story of man's misguided intellect running shipwreck on the ocean of doubt. Every folly of the human mind is attributable to this. Idealism, which lies at the bottom of Christian Science, is no new theory. It has had followers before, as it has now. They lived to abandon it then, they will do so now.

Christian Science cannot endure. It is based on false principles. In effect it denies Christianity, because it denies the divinity of Christ and the reality of His personal existence. It denies bodily existence. It denies the atoning merits of Christ. It is largely pantheism, and pantheism is an exploded theory. Catholic faith teaches the efficacy of prayer. We know that God can hear our prayers. We know that He does hear them. But we do not abandon human agencies, and above all we do not deny the evidences of our senses and seek relief from our maladies by denying their existence. Nor do Catholics glorify Christ by denying His divinity. Men must return to the Church to find rest for their souls. Protestantism cannot give it. Neither the cold, calculating, soulless kind that borders on scepticism nor the over credulous kind that amounts to superstition. Truth, as well as virtue, takes the added course, the guidance of the Church is necessary to find it. Men grow weary of scepticism and run to unreasoning credulity. When they grow tired of credulity, let us hope that they may be attracted to the Church of the Living God which is "the pillar and ground of truth."—Catholic Universe.

Nothing is beautiful, nothing sublime but the immensity of love; and nothing brings perfect joy and peace but complete self-surrender to God, which is love's highest act. Whatever we do, if it be done for, is rightly done. Like a pure flame, love embraces, interpenetrates and fills with light every duty imposed upon us; nay, if duty be also love, nothing else smiles upon us so fair a face.—Bishop Spalding.

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- His First and Last Appearance, by F. J. Flinn, \$1.00

THE TRANSVAAL WAR.

The British war office has officially denied the statement recently published in New York that Lord Kitchener, after the capture of all the Boers, admitted, except independence, to the Boers the condition that they cannot be allowed to lay down their arms without a long and arduous process. From this it may be inferred that Lord Kitchener has offered evidence that the Boers resist resistance offered to the British forces cannot be kept much longer. This is a large number of the Boers are being captured in small numbers at a time. These accumulated small numbers amount to a month to a large percentage of the full number of Boers in the field.

The worst blow inflicted during the past week was the capture of Roos Senekal, the recent seat of the Boer Government, by Bullen on May 8. On this occasion, and in skirmishes in the neighborhood 600 prisoners were taken. From May 5 to May 10, on which day Lord Kitchener sent a report to the War Office, 18 Boers were killed, 6 wounded, and 43 captured or surrendered. These were rounded up and sent to the front, where they were made a large number of grain and stock. These captures were made at various points. This is somewhat the same as what took place after the capture of the Boer Government, which was a small British force, which has to be released almost immediately after being stripped of arms, as there is no place where they can be kept as prisoners. From time to time, also, damage is done to the railways or telegraphic lines by Boer raiders. A despatch to the London Daily Mail states that De Wet has been able to resume operations, and has crossed into the Transvaal with 200 men.

MEANNESS.

From the Sacred Heart Review.
If we were asked to give from our many years of experience the most striking example of meanness that has come under our observation we should without hesitation point out the subscriber who has received a paper for two, three or four years without paying for it, and who, when he receives a written notice that the publisher is about to call for the arrears, requests the publisher to notify the publisher by a postal card, which is written in the following terms: "Lawrence Stearns, whose judgment on such matters the world considers sound, says of this meanness: 'I have so great a contempt and detestation for meanness, that I could sooner make a friend of one who had committed murder than of a person who could be capable, in any instance, of the former vice. Under meanness I comprehend dishonesty, under dishonesty, ingratitude; under ingratitude, irreligion, and under this latter, every species of vice and immorality.'"

Can any one be more dishonest than the person who, week after week for a year, two, three or four years, takes a paper on which much money, time and labor have been spent, and then when he may be pressed to pay what he owes, returns the paper marked "refused" and then, when he receives a written notice that the publisher is about to call for the arrears, requests the publisher to notify the publisher by a postal card, which is written in the following terms: "Lawrence Stearns, whose judgment on such matters the world considers sound, says of this meanness: 'I have so great a contempt and detestation for meanness, that I could sooner make a friend of one who had committed murder than of a person who could be capable, in any instance, of the former vice. Under meanness I comprehend dishonesty, under dishonesty, ingratitude; under ingratitude, irreligion, and under this latter, every species of vice and immorality.'"

MARRIAGE.

LENAXIAN-KRATING.

A very interesting event took place in the Catholic Church on Wednesday morning, May 16th, when Miss Katharine Krating was united in matrimony to Mr. Peter Lenaxian of Milwaukee. The ceremony was performed by Rev. Father Helm in the presence of a large number of friends of the contracting parties. Miss Krating was accompanied by her mother, Mrs. Lenaxian, who supported the groom. After the ceremony the wedding party repaired to the residence of H. E. Lohman, where a most sumptuous breakfast was served. The happy couple drove to Durham, where they will spend a few days with relatives, after which they will take up residence in Midway. We join with their numerous friends in wishing them a most happy and successful life replete with happiness and prosperity.