





ST. CYPRIAN NOT AN ANGLICAN.

One of the strangest and most curious anomalies of religious controversy of the present day is found in the fact that Anglicans claim St. Cyprian, who was Bishop of Carthage about the middle of the third century, as favoring their views of episcopacy as opposed to the Catholic doctrine of the Papacy.

We do not mean to impugn the motives of all who contend for the Anglican view with Anglican arguments. The misfortune is that the majority even of those who have some reputation for learning do not go to original sources, but are content with the misleading quotations and glosses of authors who have deliberately falsified the testimony of the fathers.

Even the distinguished Protestant Episcopal Bishop of New York, Dr. Potter, in a late pronouncement before his convention, did not hesitate to declare: "The day is coming when the theology and the ecclesiastical polity of Leo and Hildebrands — earlier and later — must give way to the theology and the polity of a greater man than any of them—I mean Cyprian."

We agree with Dr. Potter that St. Cyprian derived his theology and his ecclesiastical polity in substance from the apostles in accordance with the memorial tradition of the Church. For that very reason he fully recognized the principle that as St. Peter was head of the college of the apostles, so his successors were recognized as legitimate inheritors of his prerogatives.

Then there are more than a dozen letters of this saint extant, written at different times, to different persons and on various occasions, in which the idea of the supremacy of the Bishops of Rome, as the successors of St. Peter, is clearly and unmistakably recognized.

Having quoted the passages of Scripture to which we have alluded above—"Thou art Peter, and upon this Rock, etc.," and "I will give unto thee the keys, etc.," and "Feed my sheep"—he goes on to say:—

"And although after the Resurrection He gives to all the apostles equal power and says, 'As my Father hath sent Me, I also send you, Receive ye the Holy Ghost, etc.'; yet, that He might manifest unity He established one chair; and He disposed by His authority the origin of the same unity which begins from one."

Does he not hold this unity of the Church believe that he holds the faith of the Church, who asserts the chair of Peter on which the Church is founded trust that he is in the Church?"

Of course the other apostles were equal to Peter in all the ordinary power and functions of the episcopate, but the body was constituted by our Lord Himself, with a head whose jurisdiction was acknowledged by all. This is the idea that pervades all St. Cyprian's writings. Over and over again he insists upon the headship of Peter and speaks of the Church of Rome as the "Chair of Peter," the principal Church, "the source of sacerdotal unity, etc."

NEANDER, HARNAEK AND SCHAFF, MAINTAIN THAT ST. CYPRIAN'S TEACHING...

Neander, Harnack and Schaff, maintain that St. Cyprian's teaching was generally issued in the Papal form of government. This view, too, is abundantly confirmed by the fact that the same view of the Apostolic See of Rome was generally prevalent in the Church of St. Cyprian's time, as is clearly shown by the writings of contemporary fathers.

LAMBETH AND LAMBETH.

The great do-nothing conference at Lambeth, England, in which one hundred and ninety odd Bishops of Anglicanism emulated the famous achievement of "the good old Duke of York," has passed into history—or out of it.

It would be a mistake to suppose that Lambeth is altogether unconnected with the great do-nothing conference at Lambeth, England, in which one hundred and ninety odd Bishops would admit in half a century. He was a prominent personality in the celebration recently held of the fortieth anniversary of the Association for the Promotion of the Unity of Christendom, which now numbers about twelve thousand members, and of which he was the only survivor who attended the first meeting four decades ago.

The veteran doctor informed his audience at the beginning of his address that he "would avoid cloudiness of speech"—no reflection, we hope, on his episcopal superiors. After this he proceeded to comment on "the miserable divisions of the sixteenth century," on "the great evils which have resulted from the schisms of that period," on divorce, which was "one of the greatest curses the country has ever known," and "which brought about that separation from Rome which they all deplored in the time of that tyrant, Henry VIII."

Nor did this unepiscopal Anglican lay down the cudgel at this point. "One would have thought," he went on, "that they had had enough reform since the hundred and fifty years ago to last until the end of the world."

Truly there is nothing cloudy about this kind of talk. But the climax is not yet. It appears that the Protestant Defence Brigade had a detachment on hand "to protest" against some thing and justify its existence. Accordingly, when Dr. Lee had finished the members of the detachment began to make a demonstration when, *ecce horrendum!* they were vigorously cried down with such exclamations as "Shut up! Shut up! Disgraceful!" and "Turn out the heretics!"

Make up your mind now that not a day shall pass from this day to your last, without some act of adoration to the person of the Holy Ghost, with-out some act of reparation made to him for your own sins and for the sins of other men. Say, day by day, the majestic hymn of the Church, the "Veni Creator Spiritus," or that other equally beautiful, and even more full of tenderness, "Veni Sancte Spiritus," or say every day seven times the "Gloria Patri," in honor of the Holy Ghost, to obtain His seven gifts. Raise up your hearts to God, make some short act of reparation and adoration out of the fullness of your soul.—Cardinal Manning.

There is nothing to prevent anyone concocting a mixture and calling it "sarsaparilla," and there is nothing to prevent anyone spending good money testing the same, but prudent people, take only Ayer's Sarsaparilla, and so get cured.

The Best Pills.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them far the best Pills we ever used. For delicate and debilitated constitutions these pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor."

Yes! with invalids the appetite is capricious and needs coaxing, that is just the reason they improve so rapidly under Scott's Emulsion, which is as palatable as cream.

DE VERE'S RECOLLECTION OF MANNING.

My first meeting with Cardinal Manning was at a dinner party, at the house of the late Earl of Danvers, in 1849. He was ushered into the dining room some time after we had sat down, and I had a good opportunity of observing a man of whom I had heard so much. I well remember saying to myself, "I see a word written on the forehead of that man, and that word is Sacerdos." Later on I wrote of him thus to a friend:—

Each day we dined at the palace of the Bishop of Oxford, which was very near the passage. One of those days was the summit of the Downs, and walked along them, enjoying the magnificent prospect which they command. That night we walked to a very late hour up and down before the hall door of the personage. Our conversation was chiefly on theology, but not a little on poetry also. For that he had plain-ly a great admiration, provided the verse was of a severe order, both intellectual and spiritual; but neither he nor Newman ranked Wordsworth as highly as I did. Again he recurred to Dante; and, after quoting a remarkable passage, exclaimed vehemently:—"There is no poetry like Dante's!"

By degrees the chief characteristics which belonged to Manning impressed me with more and more definiteness. One of these was his extreme intellectual self-possession—a quality in which he was a signal contrast to Carlyle, who seemed to be unable to do his thinking "until he had worked himself up into an intellectual passion, as the lion is said to prepare himself for action of another sort by first lashing himself into a rage. Manning had also the moral counterpart of this intellectual habit in a self-control which was so marked that no one looking upon him could well imagine his being carried away by any sudden impulse. This singular deliberateness and serenity were sometimes charged upon him as coldness. There are, however, many different sorts of ardor. Archbishop Whately used to speak of his great friend, Dr. Arnold, as one with a heart so warm that his friendships of blood are to others while mere acquaintances were often to him as friends are to ordinary men."

When travelling with him to Rome, we stopped at Avignon; and a few minutes after our diligence entered the courtyard of our hotel, a small black bag belonging to him was missed. It had been stolen; and all inquiries, whether instituted by the police or the clergy, failed to recover it. He declared that whoever had it in his possession might keep what else it contained—which included £100 in money—if only he restored the letters in it. At the first moment after the discovery of his loss the expression of grief in his face and voice was such as I have seldom witnessed. He spoke a little, and when I was beginning to speak; he laid his hand on my arm and said:—"Say nothing! I can just endure it when I keep perfectly silent." The loss, probably, was that of his most precious memorials, but it did not even at the time make him negligent of the "casual stranger." After he had given his directions, we entered the dining-room and he sat down apart. Not long afterward he observed that at a table near by there sat a maid-servant, alone and neglected. The future Cardinal rose at once and did for her all that her master and mistress had forgotten to do. He brought a waiter to her, became her interpreter, and took care from time to time that nothing should be wanting to her dinner. When all efforts to recover the lost treasure had failed, he went to Rome by sea, and I went to Florence. We saw each other again at Rome. He met my inquiries with a brief reply:—"No; the loss was probably necessary,— necessary to sever all bonds to earth." He once said to me that he feared he had often had to lament great coldness, or apparent coldness, in his bearing to others. Here certainly no such coldness was apparent.

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THE "NEW WOMAN."

She is an Abomination to Catholic Instincts.

The "new woman" forms the subject of an interesting article by Rev. George Tyrrell, S. J., in the *American Quarterly Review*. In his opinion the "new woman" in her extreme type is an abomination to Catholic instincts. To be consistent she must be a rationalist and an individualist. Her development is in opposition to the divine nature of marriage, to the true conception of liberty, and to the proper relation which the Creator has decreed between the sexes.

The movement which has produced the "new woman," we are told, is animated by many false principles, for which J. S. Mill is largely responsible, and all of which are the fruits of the "reformation." The movement is illegitimately justified on rationalist grounds, and must eventually work itself out in the greatest possible equalization of the sexes. It need hardly be said, says the writer, that the two principles of individualism and rationalism are essentially un-Catholic and anti-Catholic. In the mystical body of Christ the Church finds the archetype of all society; and with this conception of society as a natural organism goes the doctrine of the right of authority and the duty of obedience. Father Tyrrell continues:

As, in the Catholic view the family is the simplest social unit, so the conjugal association is the simplest and germinal form of the family. In that society of two, as in all society, the distinction between head and body, ruler and ruled, is essential, because where a conflict of wills in morally different matters is possible, social life requires a power of determining and ending such controversy; a right of decision on the one hand and of acquiescence on the other. We say "morally indifferent matters," for where it is a question of right and wrong and of God's law, the decision of a higher court has already been given. This

RIGHT OF SOCIAL SUPERIORITY

in that narrowest of societies, the Catholic religion, has always been attributed to the husband. She has regarded it as the postulate of nature, and therefore as the command of God. She finds it confirmed by revelation in the account of the primitive and divine institution of marriage, and still more in the restoration of that institution by Christ to more than its pristine dignity; in its elevation to the rank of a sacrament signifying and effecting a relation between husband and wife analogous to that which subsists between Christ, the head, and the Church—His body—the archetype of all social organism. "As the Church is subject to Christ, so let women be to their husbands in all things;" for "the husband is the head of the wife, as Christ is the head of the Church." Obedience in all matters pertaining to that society, and when nothing is ordered contrary to any higher authority, is the wife's duty; and to command in such matters and under such limits is the husband's right.

A distinction must, however, be kept in mind between the official superiority of the man and personal superiority, just as between ecclesiastical authority and personal fitness, which do not always accompany one another. On this point we are referred to Ignatius Loyola, who says:—"For indeed it is not as though he were endowed and enriched with prudence or benevolence or other divine gifts of whatever kind that a superior is to be obeyed, but only on this account, that he holds the place of God and exercises His authority, who says: 'He that heareth you heareth Me.'"

WOMAN'S SUBJECTION TO MAN does not mean, therefore, that she is all round intellectually or morally inferior to man, but only that she is less fit for government, less endowed, as a rule, with the qualities, positive and negative, required for that trust. There is nothing in the Catholic view favoring a belief in her general intellectual or moral inferiority. In support of this we have the following historical sketch of the attitude of the Catholic Church toward women:

The converts of England in the seventh and eighth centuries vied with the monasteries of St. Gertrude was skilled in Greek, and it was a woman who introduced the study of Greek into the monastery of St. Gall. St. Hilda was consulted on theology by Bishops assembled in council. Queen Editha, wife of St. Edward the Confessor, taught grammar and logic. St. Boniface was the teacher of a brilliant constellation of literary women. We are told of women who are familiar with the Greek and Latin Fathers; of an abbess who wrote an encyclopedia of all the sciences of her day; of a nun whose Latin poems and stanzas were the marvel of the learned; of the injunction of the council of Cloveshoe (747) that abbesses should diligently provide for the education of their nuns; of the labors of Lioba in conjunction with St. Boniface; of a convent school whose course included Latin and Greek, Aristotle's philosophy and the liberal arts; of women in the Papal University of Bologna eminent in canon law, medicine, mathematics, art, literature; of Proserpida de Rossi, who taught sculpture there; of Elena Cornaro, a doctor at Milan; of Piazzola Brizio, the architect of the chapel of St. Benedict at Rome. In the eighteenth century we find women taking their degrees in jurisprudence and philosophy at the Papal universities. In 1758 we have Anna Mazzolina professing anatomy at Bologna, and Maria Agnese appointed by the Pope to the chair of mathematics.

OUR YOUNG PEOPLE.

Graciously though it be to them, and querulous for the time being, though it make them, our young people have, no doubt, enough grace left to listen attentively to what we have to say about, and for them. Their parents and solicitous seniors cannot drive from their minds anxieties, or rid their hearts from yearnings on behalf of their growing sons and daughters and their companions. Nor can they silence the promptings of conscience which speak constantly of responsibility and duty in this connection.

Glady would they earnest and in gentle words instruct and entertain them. They would, if wanted, join in their sports. They would take part in their debates, counsel them in their doubts, guide them in their investigations and bear with them, or for them, their troubles and difficulties. But the word has gone forth. Ringing down through the ages, louder now than ever before, it tells them: Ye are old fogies! This is a different age. Tempora mutantur et nos mutamur in illis. Sentiment is foolishness, to-day. You would only spoil our sport by your presence. We know it all, and you may trust us to keep out of harm's way. Besides, why worry about us? You have done all you can for us. We are men now and you are no longer responsible for our actions. It is our own fault if we falter or fall by the way. Ah! well, all the same, parents and friends will be solicitous about the young people, and, sooner or later no doubt, the good of their solitude and continued interest is made apparent. There are relenting moments even for young people. Mother's starting tears, father's sudden gravity touch even the heart of their child, and "good form," the dignity of twenty-one, and "the requirements of society" are forgotten long enough to stave mother's tears and ward off father's coming reprimand. Yes, the young love the old. But, oh, how often their love goes without saying! How little proof they think necessary to give of their love! In their hearts they have decided that they would die for their parents and they count on being able to do great things for them "when their ships come in." And, away down in their hearts, their parents believe this of them. But these great tests seldom come. Meantime, are not these same, young people silencing their parents' hate, by their failures in the smaller, perhaps, but constantly occurring, occasions for deference and service?

A FOREIGN RELIGION.

Nothing but the profound ignorance of the Catholic religion under which the great mass of our non-Catholic countrymen labor ever give currency to the absurd charge, that ours is a "foreign religion," says the *Cincinnati Catholic Telegraph*. Many persons, however, whose minds have been grasped by sectarianism from grasping the genius of our institutions, seriously entertain the charge. Their conceptions of what is native and what is foreign having been narrowed down to the English standard, they have become capable of the absurd thought that a religion may be foreign in a free republic.

In England they have a native religion—Parliament has settled it, the Queen approved it, and the people submitted to it. It is supported by titles; its dignitaries are peers of the realm; it is a part of the government. Hence there is some foundation in England for calling the Catholic, or any other but the established one, a "foreign religion." But in this country we have no native religion. Although Mormonism is of native growth, it is no recognized as an element of our nationality. All other religions, such as the Episcopalian, Methodist, Baptist, Presbyterian (old school and new school), Congregationalist, Quaker, Campbellite, Spiritualist, etc., although flourishing here in peace, are not considered part of the government. These religions are in the country, but not of it. They rest under the shadow of our national flag; they are not patched into it. The "starpangled banner" is no patchwork of piebald creeds; it is the symbol and assurance of liberty to all. We have no national religion. It is impossible, therefore, that the Catholic religion should be foreign here.

But "Catholics hold the religion of the Pope." Well, Episcopalsians hold the religion of the Queen of England, and Lutherans hold the religion of the king of Sweden. What then? "If the Pope should order us to submit the American constitution?" If, indeed!—if all the green cheese in the moon were thrust down our objector's throat! What, pray, has religion to do with the American constitution, except to praise it for allowing perfect freedom to all. How can the Pope object to the American constitution so long as that constitution is a purely political matter, neither denying nor affirming any part of revealed religion?

But "Catholics are foreigners." Yes, some of them are foreigners. So are the Chinese foreigners, so are the Irish Orangemen, so the English Episcopalsians are foreigners; so all Americans are foreigners, if you go back a few generations. We are a nation of foreigners. Does it follow, therefore, that we can not treat each other with respect, and agree to differ without subverting the best form of government ever devised by the wisdom of man? Does it follow, therefore, that we foreigners cannot love that noble constitution as much as you foreigners love it? Catholics are no more foreigners than Protestants. Maryland is nearly as old as Plymouth, and furnished a refuge from Puritan intolerance to persecuted Quakers long before "religious liberty" became a popular among anti-Catholics. Many foreigners are indeed Catholics, and so are many natives. Many foreigners are Methodists, Episcopalsians, Presbyterians—what then? The saying that the Catholic is a foreign religion is absurd. No religion can be foreign here.—Sacred Heart Review.

OUR YOUNG PEOPLE.

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How to do their part! That is here in the principal question at issue. The Reverend Michael P. Heffernan in an article in the *Catholic World*, thus considers it in reference to sons. He says:

"What we want is an organization which shall take hold of every boy in the parish as soon as he has made his First Communion and has left school, and keep him until he is old enough to join the Holy Name Society, or some other organization for young men attached to the church; a society purely spiritual in its first and fundamental principles, yet containing in itself such inducements as are likely to attract the boy and keep him deeply interested in it, a society which shall bring him willingly to his duty once a month and offer the pastor or spiritual director an opportunity to give him, periodically, instruction especially suitable for him. The boys want not only light to see their way—they want strength to push onward; and hence the necessity of monthly Communion and a stronger relationship with their natural leaders—the priests. Without the sacraments all our preaching and all our so-called literary societies, amusements and attractions for the young men, are a beautiful bosh and waste of precious time."

The frequentation of the sacraments is what is really needed for young and old to keep them good, and whatever secures the frequentation of the sacraments should be attempted and fostered. Therefore, this must be insisted on in all Catholic societies. If it be hoped to make them successful in the highest and truest sense of the word, one admirable result of this rule will be to secure only good companionship for the members, which is indeed a most important consideration. It will also prevent a perversion of the aims of the society and guarantee refined entertainments and elevated studies.

We are in hearty accord with the suggestions of Reverend Father Heffernan, and we hope that an association such as he describes, or one that will achieve the results he hopes for, will find welcome and many members in every parish. Make the Most of Yourself. It is the duty of every man to make the most of himself. Whatever his gifts may be, he is sure to find some place where he can be useful to himself and to others. But he cannot reach his highest usefulness without good health, and he cannot have good health without pure blood. The blood circulates in every organ and tissue, and when it is pure, rich and healthy, it carries health to the entire system, but if it is impure it scatters disease wherever it flows. Hood's Sarsaparilla is the one true blood purifier. It cures salt rheum, scrofula, catarrh, dyspepsia and rheumatism because these diseases have their origin in the blood.

11. 1897. they don't get us themselves, or other people, are ungrateful home and burrs this touchiness which Marguerite instigated. public-house at voices raised me through the Antoine Drex that She stood to moment the door villainous whiff of these stood An-1, apostrophizing keep your prom-arguerite called led man stared small figure in the ghost of his speck from the spee-come away," said her ground in-ers, and go home, she called out sheepishly hold-con- "she is morning, and you instead of drink- the stalwart crunched up Mar-and thumb, came a doctle dog, and He looked danger-ought for he had twelve first chosen ones from whom he so plainly derived it."

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THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE

The meetings of the British Association for the Advancement of Science, held in Toronto, terminated on Wednesday, the 25th ult., to the satisfaction of all concerned.

The people of Toronto, especially those who take an interest in science, felt themselves honored that the city was chosen as the place of meeting of an Association which includes within its ranks the most eminent scientists of the world in every department of study.

It is, of course, to be admitted that a scientific truth, or a physical fact revealed by scientific investigation, is not to be gained, and we cannot justly argue against it.

The Catholic Church has always favored the study of the sciences, and all the greatest universities of Europe owe their existence to her love for learning.

and placed on earth, but also that the world itself, including the matter of which it is made, was created only a few days before, and that all this is stated in the first chapter of Genesis.

But does the fact that Christians did not interpret Genesis in the way we have indicated, prove that there is an error in the revelation itself, or that the revelation is defective in its purpose?

We have another instance of a change of view in the general belief of Christians, in the theory of the solar system. It was thought that the earth is a flat surface around which the sun, moon and stars revolve daily.

The antiquity of man on earth is another question which it cannot be said that science has yet satisfactorily settled.

What are we to think of these opinions? For the present we can only say that the evidence of them cannot as yet be considered to be quite satisfactory.

Human history does not carry us back so far as the time of the Noachian deluge, and though in Assyria, Egypt, Palestine, etc., there are very early monuments of man found, all indicate that the activity of man began at just about the period when we suppose that the human race would be reasonably settled after the deluge.

It must not be forgotten that revelation is truth made known to us by God Himself, and as truth can never be contradicted by other truths there is no danger that scientific truth will ever contradict the truths of Revelation.

THE DIVINITY OF CHRIST DENIED.

The Rev. Mr. Robinson, the Established Kirk Presbyterian pastor of Kilmun, Scotland, has been suspended for writing a book in which the Divinity of Christ is denied.

THE "LOGIA" OR SAYINGS OF CHRIST.

The manuscript which was found recently in Egypt, and to which the name "the Logia," or the sayings of Jesus, has been given, is still attracting much attention both from the religious and the secular press.

There have been extant already three well-known manuscripts not only of the gospels, but of the entire New Testament, dating back to the fourth century, to one of which the name of the "Vatican Codex" is given, being in the Vatican library, and which is believed to be one of three hundred copies of the New Testament which were prepared by direction of Constantine the Great for the use of the Christian churches throughout the Roman Empire.

To the genuineness of the New Testament there is an unbroken chain of witnesses going back to the date when its last book was written by St. John the Evangelist.

As a matter of course, if this document transmitted to us certainly the words of Christ, they should be received with undoubting faith, and with all respect.

It is not to be supposed that the New Testament comprises all that was written concerning Christianity during the first three hundred, or even during the first one hundred years of the Christian era.

ten concerning Christianity during the first three hundred, or even during the first one hundred years of the Christian era. There are, indeed, writings of this early period still extant, some of which were received as being of great authority and weight.

It was to be expected that time would reveal some writings of early Christians beside those which we have already long possessed, and this would likely have been the case even if there were not systematic researches conducted on purpose to discover ancient records.

This expectation has been fulfilled on several occasions, and among the documents thus discovered is the celebrated complete Sinaitic Manuscript of the New Testament which rivals the Vatican codex in antiquity.

The Logia of which we make mention at the beginning of this article is not a copy of the New Testament, but professes to be a record of certain sayings of Jesus, every paragraph beginning with the words "Jesus saith."

There are altogether eight sayings attributed to Christ, some of which are identical with words found in the gospels; others have a resemblance, more or less remote, to words which we know were spoken by Christ.

As a matter of course, if this document transmitted to us certainly the words of Christ, they should be received with undoubting faith, and with all respect.

The Logia was discovered with a number of miscellaneous writings at a place some distance south of Cairo, Egypt, where there had been formerly a village called Oxyrynchus, but which now bears the name Behnesa, on the west bank of the Bahr Yasuf canal.

together with the authentic traditions of the Catholic Church whereby Apostolic teachings and practices have been handed down to us, contain all that we are bound to believe, and that is necessary for salvation, and we have, therefore, no need to expect any new scriptures to be brought to light.

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THE THEOSOPHICAL PHANTASY.

Mrs. Annie Besant, the present leader of the Theosophical movement, visited Toronto and delivered several lectures on that peculiar system of belief. The lectures are described as having been delivered in remarkably good and mellifluous English.

Mrs. Besant's teachings are delivered very dogmatically, as if she believed in them, and perhaps she does. But they are visionary, and there is certainly no evidence that they are true.

Such a theory certainly cannot be proved by any valid reasoning, and if it be asserted to be true it should be shown to be a revelation from heaven, which will never be proved to be the case.

It is true that Mrs. Blavatsky, who was the original leader of the Theosophists made some claim to have had miraculous intercourse with spirits who gave her an insight into the things of the spiritual world, but we cannot compare these pretended or imagined visions with the revelations given to us by Christ and His Apostles, which were sanctioned by miracles which could have none but God for their author.

No reasonable being will pretend that Theosophy has such testimony in its favor as would justify its adoption as a system of religion to take the place of Christianity.

We have been told indeed by some of the Theosophical pilgrims who last year paid a visit to the monuments of Egypt, partly in order to find some confirmation of their principles in the

study of the mysteries of the ancient temples of that land, that they could recall the memory of a time when in other bodies they had visited the pyramids and other monuments of Egypt centuries ago, when their souls were dwelling in other bodies.

A reasoning public will not accept these fancies as demonstrated truths. It is much easier and more reasonable to view them as phantasies than realities, even though the visionaries be perfectly sincere in the belief that they can remember what bodies their souls occupied or vivified hundreds or thousands of years ago, we must believe in reason that they who make this pretence are either deceived or are imposing on the good-nature of the public.

A QUEER SECT.

So accustomed have we become to the vagaries of religious enthusiasts that we read with only passing wonder of any new absurdities into which the votaries of any novel religious sect fall, under the belief that they have been inspired by God to commit certain extravagances.

When we find that something new of this kind has happened we are apt to suppose that it is only a result of craziness or weak intellect on the part of those who have committed the extravagance in question, and thus we quickly banish the matter from our minds.

When Luther entered upon his movement to establish a new religion on the ruins of the Catholic church, which he hoped to overturn, it was necessary he should put forth new principles whereby to justify his rejection of the authority of the Catholic religion, and so he laid it down as a sure principle in faith that each individual is so illuminated or inspired by the Holy Ghost that he is able to understand and interpret God's revelation for himself, so that no value is to be placed upon the traditions and decisions of the church even when they have the support of the unchanged and unchanging belief of Christendom during all past ages.

This doctrine was readily taken up by enthusiasts in Germany and England, and many Anabaptists in the former and Quakers in the latter country did strange and ridiculous acts while carrying it out to its legitimate consequences, such as appearing on the streets without any clothing to preach to the passers by, and in one instance a Quaker was "inspired" to go to the House of Commons with a drawn sword, declaring that he was inspired by God to kill all the members of Parliament. The fanatic was arrested with some difficulty and thrown into prison, from which he was liberated only when it was deemed safe to set him free.

The frequent occurrence of such events under the rule of individual inspiration led intelligent Protestants to see that it was no safe guide either to faith or morals, and a modification of the rule was accordingly generally adopted, which is still maintained by the great bulk of Protestants. This new theory consists in adding a scriptural basis to the original rule of faith, so that now it is proclaimed that every Christian is authorized to form his religion and code of morals from his personal or private understanding of what is contained in Scripture. This rule really leads to as many absurd consequences as the old one, but they are not usually so palpably ridiculous, and so the rule has managed to hold its ground to the present day; nevertheless, from time to time, there are incongruities arising out of it which are just as absurd as anything which was done of old by the followers of Muncer and George Fox.

The most recent development of this kind of which we are aware occurred at Omaha, Nebraska, on August 10. A new sect known as "The Figgites" has risen in that city, and five of its members, all prominent women of Gretna, were brought before the court in Omaha for disturbing a meeting of Methodists at Spring Grove. While the meeting was going on the five Figgites rushed in and cried out, in loud tones to the minister:

"You are lost with all your congregation. Repent and come with us. You are all possessed of the devil."

A daily paper narrating the event adds: "Then the women began to dance around the place shrieking at the top of their voices. The service was, of course, broken up, and the next day warrants were issued for the

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arrest of the women. They were tried by a Justice of the Peace in Omaha. Then a still wilder scene was enacted. When asked if they were guilty or not, they screamed in chorus: "Guilty in the eyes of God!"

THE PAN-ANGLICAN ENCYCLICAL.

A pastoral letter has been issued by the Bishops who met at Lambeth recently, under the name of the "Lambeth Conference," or the "Pan-Anglican Council." From this document it appears that the total number of Bishops who assembled from the British Empire and the United States was one hundred and ninety-four.

The meeting of one hundred and ninety-four Bishops, representing the whole Anglican body, might be supposed to be a most important event; and if Anglicanism were what it claims to be, the Church of Christ described in the Nicene Creed as being One, Holy, Catholic and Apostolic, the meeting of its Bishops in Council would be a momentous matter.

The Apostles, assembled in Council, announce that their decisions are from the Holy Ghost, and with the authority of the Holy Spirit they declare that the burden of circumcision is not to be imposed on Christians; nevertheless they make a law which they pronounce to be necessary of observance.

Does the Encyclical of the Lambeth Conference resemble in any way that of the Apostles assembled at Jerusalem? Even a modicum of consideration will show that it does not.

It is well known that there are serious differences of belief in Anglicanism. Latitudinarianism is openly taught by many of the clergy, and even by some of the Bishops.

Surely in all these questions, and many others which might be enumerated, a General Council of the Church of God might find means for reaching an authoritative decision which would bind the consciences of believers and secure uniformity of belief and practice.

The Bishops admit that there are "differences of opinion among them." Well, this was to be expected in an assembly of one hundred and ninety-four men from all parts of the

British Empire and the United States, but the words mean more than they are intended to convey. There were not merely differences of opinion on matters not essential to Christian faith, but there was absolute discord on question of faith and morals, which are of the greatest importance in regard to spiritual life; and it was the office of a General Council to settle them in a manner which would leave no room for further debate.

It was never expected by thoughtful persons that the Conference would end more satisfactorily than it has done. The Encyclical admits, and "emphasizes" the fact that "visible unity among Christians is a fact of revelation." This is sound doctrine.

As the Conference has not attempted to settle this burning question why should not these sincere souls settle it for themselves? It ought not to be very difficult to see that there can be only one Catholic Church either in England or elsewhere; and that Church must be, not the one which claims to be Catholic only in England, but the one which is in communion with the Catholic Church of all nations.

EDITORIAL NOTES.

THE Armenian Revolutionary Committee formally announced their intention to take retaliatory measures against the Turks on August 31st, the date of Abdul Hamid's ascension to the throne.

Europe has remained mute at the tears mothers have shed over their murdered children. We have, therefore, resolved to establish universal anarchy on the 31st of August, the day the destroyer of our nation ascended the throne. Take measures for the safety of your fellow-subjects, whom we do not wish to harm. We are all resolved to die rather than to continue our suffering.

OF WHAT material the Anarchists are made may be judged by the sentiments expressed by the speakers at an Anarchist meeting held a few days ago at Glasgow, Scotland.

This reference to the ignoring of the Catholic Church calls our attention to what the Conference has said on the question of the reunion of Christendom into one visible Church. The Encyclical declares that visible unity should exist in the Church. Such unity there cannot be without a supreme authority, and there is no such authority in Anglicanism, but there is such in the Catholic Church.

unity by studiously avoiding any proposal to unite with or submit to the only supreme visible authority which is to be found in Christendom. Instead of this it makes some vague propositions to the effect that it is desirable to make some kind of compromise with the Russian Church and with the practically defunct "Old Catholic" communities in Germany, Austria, and Switzerland.

We are pleased to learn that the distinguished Irish prelate Right Rev. Dr. Clancy, Bishop of Elphin, is about to pay a visit to this country. While in Ontario he will pay a visit to his cousin, Rev. John Connolly, P. P., of Ingersoll, and in the United States he will visit another cousin, the celebrated orator, Bourke Cockran.

We direct attention to the letter of the Hon. Charles Fitzpatrick, Solicitor-General, which appears in this issue of the CATHOLIC RECORD, having reference to the erection of a monument in commemoration of the Irish emigrants who died of ship fever at Grosse Isle half a century ago.

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CATHOLIC PRESS.

Austin O'Malley contributes frequently to the *Ace Maria* a page of epigrams which he modestly entitles "Bits of Colored Glass." The least of them is better than his name, and now and then we find a polished gem.

The anarchistic brood generated by the robber government which Victor Emanuel imposed upon Italy has been distinguishing itself abroad of late years. The recent assassination of Carnot, late president of France, and that of Premier Canovas, of Spain, which occurred the other day, were the work of Italians whose murderous propensities must be regarded as fruit of the evil seed sown by the dishonest and immoral despoiler of Rome.

Tempora mutantur, etc.—"The times change and we change with them"—would be a most appropriate saying to print on all doctrinal and devotional works issued by the sects. The changes in the Presbyterian Catechisms are numerous and notable, and even the Book of Common Prayer has been "revised" over and over again.

Thomas E. Watson informs the public that "whenever he sees fit to state the ground upon which Protestantism stands and to defend that position he will do it and he will not stop to ask the consent of any Jesuit editor whatsoever." That will relieve the Jesuit editors of much trouble and responsibility. They don't want Thomas Evergreen eternal-

ly tagging after them for their consent and they know how risky it is to assume responsibility for what he may say. But what particular brand of Protestantism does the Georgia Apapist propose to defend? There are so many and contradictory kinds of it that it is hard to understand how one man can defend them all.

JELLY-FISH CATHOLICS.

Every man, according to an old philosopher, has in his make-up something of the lower creation. Thus we find in some men all the qualities of the lion, while others evidence the characteristics of the tiger, and still others betray the traits which stamp the fox.

What their place is in the scheme of salvation only the Lord knows: their position in the Catholic Church has always been a mystery to us. They appear to be too much afraid of man to confess their faith and too much afraid of the devil to desert it.

IRELAND'S DEAD AT GROSSE ISLE.

Hon. Mr. Fitzpatrick Makes a Timely Suggestion.

To the Editor of the *Daily Telegraph*: Sir,—I hope that my motives will not be misconstrued, address you and your readers upon a subject of special concern to the element to which I have the honor to belong. I had the pleasure on Sunday last to form one of the large pilgrimage of my fellow countrymen and countrywomen to the last resting place of so many of our unfortunate kindred who fell victims to the terrible ship fever of 1847.

It is not surprising that their propagandism is to be operated in the form of an anti-Catholic crusade. We are pleased to learn that the distinguished Irish prelate Right Rev. Dr. Clancy, Bishop of Elphin, is about to pay a visit to this country. While in Ontario he will pay a visit to his cousin, Rev. John Connolly, P. P., of Ingersoll, and in the United States he will visit another cousin, the celebrated orator, Bourke Cockran.

LORETO ABBEY.

Classes were resumed at Loreto Abbey, Toronto, on Tuesday, Sept. 7th. The opening of school this term is under the most favorable auspices. The beautiful new building is progressing rapidly and promises to afford every desirable convenience to the pupils.

CATHOLIC CLUB.

During Fair week the Catholic Club extends a cordial invitation to all Catholic visitors to the city to visit the Club quarters, where everything possible to assist in making their stay in the city a pleasure will be done.

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THE ROSARY MAGAZINE.

The September *Rosary Magazine* contains an article on "Father Ryan" by Louis B. James; a poem, by a Dominican Tertiary, "A Weapon of Prayer"; "The Nativity of the Blessed Virgin Mary," by Eliza Alton Star; "Mother of Mercy," poem, by Sister Mary Alphonsus, O. P.; "The Catholic Church in India," by Rev. Wm. Gleeson; "Ave Maria Stella," poem, by Jenn E. Noles; "Carved Beads," by Maurice Francis Egan, L. L. D.; "The Father Confessor," poem, by Rev. W. P. Cantwell; "Intentions of the Rosary," by Very Rev. J. M. L. Monastier, O. P.; "Light," poem, by Margaret E. Jordan; "Over the Hills," by Katherine Jenkins; "Is the Rain Good," poem, by E. K. Lettis; "An Anniversary," the address of Courson; "Ark of the Covenant" (sonnet), Eugene Davies; "Where the Klondike Gold Glitters," Rev. Wm. D. Kelly; "Ancient Hawaii, and Period of Discovery," by George Woods, M. D.; "The Children of the Rosary," by Aquinas.

OLD MAGAZINES.

Editor of the CATHOLIC RECORD.—Sir:—Many of your readers have been so conversant with old magazines, illustrated papers, etc., stored away that they have no further use for them. May I ask them to bundle up whatever they do not want and send them to the Catholic Sailors' Club in Montreal?

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