

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

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The Catholic Record.

London, Saturday, May 27, 1899.

THE REAL CAUSE.

Our readers will do well to remember the following points, which are taken from Mr. Lloyd Osbourne's letter to the London Truth:

I. The Samoan quarrel is due to the missionaries, who cannot tolerate the thought of a Roman Catholic king.

II. Chambers, representing the three powers as Chief Justice, is the tool of the London Missionary Society.

III. The spectacle of two powerful nations bombarding Samoan towns and massacring men, women and children may cause other nations to have their doubts as to the value of Anglo-Saxon civilization.

THE CATHOLIC CHAPLAIN'S INFLUENCE.

Rear Admiral Osborn, speaking before the Naval Cadets of New York, referred in very complimentary terms to the Catholic chaplains of the United States navy: "The best thing that ever happened to the American sailor was when Catholic priests were introduced in the navy. They are the most faithful men in the service. They watch over Jack; they live with him; and the upshot of their work is that the American sailor is a cleaner-hearted fellow than he ever was before the Catholic priest came. Christian organization on shore doesn't do Jack any good. Tracts are worthless—and Bibles and prayer books are as worthless as tracts. Hash is a good deal better than both. But one good, wholesome, manly chaplain is a whole army in himself."

RUSKIN'S REBUKE APPLICABLE TO DAY.

Many of our readers will remember Ruskin's stern rebuke to the Englishmen who were continually boasting of their wealth and material progress. "You have," he says, "declared again and again, by vociferation of all your orators, that you have wealth so overflowing that you do not know what to do with it. These men who dug the wealth for you, now are starving at the mouth of the hell pits (the collieries) you made them dig: yea their bones lie scattered at the grave's mouth. Your boasted wealth, where is it? Is the war between them and you because you now mercilessly refuse them food, or because all your boasts of wealth were lies?"

The same words may be repeated today, despite all the vain-glorious speeches of the Anglo-Saxon orators. We remember his gruesome picture of the degradation of the children who worked in the coal mines. We would fain believe that such a state of things had passed away, but the recent utterances of Sir John Gorst compel us to admit that white slavery is still flourishing in England. Children of six and ten years of age may be seen at work in different sections of the country, knowing naught of the pleasures of childhood and learning the various forms of disease and iniquity, for, as Sir John Gorst remarks, "about one shilling per week."

DR. BRIGGS AND BISHOP POTTER.

We sincerely hope that Dr. Briggs will be challenged to produce the commendatory letters he has received from Roman Catholic theologians. Doubtless he imagined that such an assertion would give him a claim to those who do not believe that the Bible is merely something which "historical criticism may be able to dig from out the rubbish of ecclesiastical institutions, liturgical formulas, priestly ceremonies and casuistic practices." Our Ritualistic friends must have been startled when they saw the doctor, a ripe product of the class that assumes to measure the Infinite by a finite standard, presenting himself for an Anglican commission. But they need not be unduly excited: they have their pretty vestments and exquisite music, not to say anything of the sweet odours of incense and their kinship to that Church of long ago, which has an abiding place in the vivid imagination of our friends.

They may be startled perhaps when

the doctor becomes accustomed to his new ecclesiastical outfit. His "wild ambition," to which Doctor De Costa refers, may induce him to give us a brand new Bible. He does not like the present one because he did not write it.

With De Costa and his fulminations and the learned doctor and his theories, Bishop Potter will be a very expert diplomat if he can have peace in his household.

To the ordinary individual it seems strange that a Presbyterian "heretic," with miscellaneous opinions that have been denounced by Anglican divines, should be given such a gracious welcome by Bishop Potter: and to the initiated it is but a proof of that saying of Harold Frederic, that the Church of England drives with an exceeding loose rein: "You can do anything you like in it, provided you go about it decorously."

KIPLING.

Rudyard Kipling has come in for a goodly share of the "white man's burden." What he said and what he did in his teens are duly chronicled: his appetite and religion, and the affairs of his household are discussed for the delectation of the inquisitive multitude. The gentlemen also who have a luxuriant imagination and much leisure time are writing reams of sycophantic adulation of his genius. But genius is a gift but rarely entrusted to son of man. It is a gift that has brought to its possessor but misery, isolation and oft-time persecution: and only when he sleeps in death do men recognize its priceless value and give it a place amongst the intellectual factors of the world. It runs like living fire through the world book: it locks out from canvas and marble, and makes ceaseless melody in the works of the great composer, and speaks to us in words that have fallen from the fire-touched lips of the sage and orator: but we are not to be misled into holding it in everything even when it does come from the virile pen of Kipling.

Still he is one of the greatest of present-day writers. Talent he has—great talent—with a gift of forceful expression and insight that gets at the very heart of his subject. Since the day that Edmund Yates, we believe, introduced him to the British public he has exercised a singular fascination over all classes. Mulvaney has more than a bowing acquaintance with a great many persons all over the world; and we venture to say his wondrous stories of Indian life have imparted more real information in regard to its inhabitants than many pretentious tomes.

His pages are redolent with the smell of the canteen and ringing with the noise of battle or some devilry gotten up by Mulvaney and his companions: but this, though it jars upon the nerves, is infinitely preferable to the suggestive and fallacious portrayals of so-called "physiological studies" of free love, and to the hysterical ravings of some novelists who have been capering around this country at so much per paper. Perhaps that was the reason why fame came to him at such an early age.

He left out of his literary kit the love sick maiden with a passion for attitudinizing and the individuals who either shoot partridges and take countless meals at countless country houses or become drawing idiots with a message of claptrap for Humanity: and into it put real men and women playing out their parts in a country "where you really see humanity—raw, brown, naked humanity—with nothing between it and the blazing sky, and only the used-up, ever handed earth underfoot."

Hazlitt and Jeffries might take him to task for his style; but big Christopher North would grip him to his heart and bid him talk and tell him the tales of the bazaar, of the barracks, of the time when they sat down by the low white parapet of the roof—overlooking the city and its lights. And yet it is not true to say that Kipling has no style.

Strength he has, and precision, and at times a graceful beauty, as evidenced by the following passage:

"Come back with me to the north and be among men once more. Come back when this matter is accomplished and I call for thee. The bloom of the

peach orchards is upon all the valley, and here is only dust and a great stink. There is a pleasant wind among the mulberry trees and the streams are bright with snow water and the caravans go up and the caravans go down and a hundred fires sparkle in the gut of the pass, and tent-peg answers hammer-nose, and pony squeals to pony across the drift smoke of the evening. It is good in the north now. Come back with me."

Kipling will not be disturbed by the individuals who are making the welkin ring with his praises. He is evidently sincere, and has, thank heaven, no home made medicine for the woes and ills of society. But he should say farewell to New York and London and go back to Mandalay, where there are not so many telegraph wires and telephones.

TALK WITH A PARSON.

Parson "You deny men the right of searching and interpreting the Scriptures in the light of every man's conscience."—forgetful that Paul praised Timothy, who knew the Scriptures from his youth. (Tim. iii., 15.)

You refer to Timothy for the purpose of leaving the impression that he searched the Scriptures and interpreted them by his private judgment. And to encourage this notion, you took the liberty to change St. Paul's words. St. Paul did not say that Timothy knew the Scriptures "from his youth." He said, "from a child thou hast known the Scriptures," as the King James Bible has it, or "from a babe," as the late revised version has it, or "from thy infancy," as the Catholic text has it.

Now, to know the Scriptures from his childhood or infancy Timothy must have learned them at that very early age. How did he learn it? Do you think you can make Father Nugent, or anybody but an infant, believe that little Timothy knew the Scriptures by reading them and interpreting them by his own childish private judgment? Ask yourself if you believe it. We pay your intelligence the compliment of believing that you do not believe that Timothy's infantile knowledge of the Scriptures was acquired in that way. What faculty, then, made you refer to him to prove the right of private judgment and interpretation of the Scriptures? You seem to have seen the nonsense of such an argument, and to cover it up somewhat you change the child Timothy into the youth Timothy, not hesitating to tamper with the sacred text.

The fact is, the words of St. Paul in (2 Tim. 3-14, 15.) Instead of being an argument in favor of private interpretation of the Scriptures, is a strong argument against that false doctrine; for it credits Timothy with a knowledge of the Scriptures at a time when his private judgment was not available; that is when he was a child. "From a child thou hast known the holy Scriptures," are St. Paul's words. The child Timothy then, like other Jewish children, received his knowledge of the Scriptures from his parents—his mother, Ulce—who received hers from the teachers in the synagogue, just as the young Timothy of today acquires a knowledge of religion from their parents at home or from their teachers in church.

St. Paul simply reminded his beloved disciple that from his infancy he had been instructed in the Scriptures that is, the Old Law—and that he, Paul himself, had instructed him in the New Law. (verse 14.)

If St. Paul had said that Timothy had acquired his knowledge of the Scriptures by searching them and judging for himself, it would have been something to your purpose, Parson. But he wrote nothing of that kind, although it is evident that your purpose was to leave the impression on your readers that he did.

How do little Methodist Timothies of today learn the Scriptures? Is it by reading the Bible and judging for themselves? You know it is not, for you know that children receive their knowledge by being taught. Your young Timothies acquire their knowledge of religion—such as it is—from their parents and Sunday school teachers, and these get theirs from the preachers, and the preachers in turn get theirs from the "Doctrines and Discipline of the Methodist Episcopal Church," which Doctrines and Discipline are claimed by Methodists to be found in the Scriptures. That is the way it goes; and, *mutatis mutandis*, that is the way it went with the Hebrew children in the time of Timothy's childhood. His case, then, instead of proving anything in favor of private interpretation proves the opposite, namely, that the Jewish people learned their religion by way of authority from the priesthood. They were taught it from their childhood. It was to this fact that St. Paul refers in his letter to Timothy.

Parson—You exalt tradition to the same authority as the Scriptures.

The Catholic Church teaches that the word of God, as delivered by the Apostles, whether in writing or by word of mouth, is of equal authority. St. Paul was of the same mind. Writing to the Thessalonians he said: "Brethren,

stand firm, and hold the traditions which you have learned, whether by word or by epistle." (2 Thess., 2:14.) In his first epistle to the Corinthians he said: "Now I praise you brethren that ye remember me and hold fast the traditions, even as I delivered them to you" (Verse 2, Revised Protestant version)

From these texts of St. Paul you will see that he exalted tradition to the same authority as the Scriptures, that is, that the spoken word was of the same authority as the written word. That is why he wrote Timothy, "The things which thou hast heard from me before many witnesses the same command to faithful men who shall be fit to teach others" (2 Tim., 2:2.) Timothy did not commit these things to writing, they are still tradition.

Now, Parson, in finding fault with the Catholic Church for putting the written and the unwritten word on the same level, you must blame and condemn St. Paul for doing the same thing. That will be hard on St. Paul. But after all, you must admit that he knew what he was talking about as well as you do, if not better. In fact, not to put too fine a point upon it, as Mr. Snagby would say, we prefer his judgment to yours.

Parson. You forbid the people the reading of the Scriptures. (Admonition to Douay version)

We have looked into the Douay version, and we find a letter written by Pope Pius VI. to the Most Rev. Anthony Martini on his translation of the Bible into Italian, dated April, 1778. In this letter the Pope says: "At a time that a vast number of bad books, which grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures, for these are the most abundant sources, which ought to be left open to every one, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times."

These words of Pope Pius VI. do not look much like forbidding the people to read the Scriptures, do they, Parson?—N. Y. Freeman's Journal.

CURE AND PARSON.

Contrast Between Their Respective Positions.

As the work of a Protestant pen, the following article possesses peculiar interest. It is as follows:

That Monsieur le Cure is to Jacques Bonhomme a very great deal more than is "Parson" to English Hodge can not fail to strike forcibly every Englishman who travels in rural France. The reason is not far to seek. "Parson" is nothing more to his flock than what he chooses to be. M. le Cure is one of and is everything to his flock. "Parson" no matter how broad-minded he be, no matter how thoroughly and conscientiously he sets to work to identify himself with his village in general and with the individual interests of his villagers in particular, no matter how he may try to be one of them, can never forget that he is not one of them, and this conviction will make it manifest at times in spite of himself. The cure can never forget that in almost every sense he is one of the community. Opportunity, talent or industry may have raised him intellectually or socially above the hewers of wood and drawers of water around him, but as often as not he was born among them. Their traditions, their customs, their prejudices, even their language are his, and so when he is appointed cure, after having passed through the usual preparatory curriculum, he returns to them as a son returns to his family. "Parson" buried away in a remote parish, far from all touch from the refinements of his youth, severed from his old friends and acquaintances, may drift almost to the level of the peasant in appearance and even in manners, dress and language, but he can never entirely cast off the polish which his early life and university gave him, and he always draws a line in his intercourse with his parishioners.

Of course there are cures and cures just as there are parsons and parsons. There are many cures in rural France who very strongly recall the familiar portraits of the English parsons of a century and a half ago, so far as their position in life is concerned. There are humble-minded scholars of low origin who are not externally to be distinguished from the other sons of the soil save by their costume, men who mix freely with the gossips at the village inn, who drive to market regularly, who toll on their scanty acres and who are not above selling their dairy and garden produce, who are ruddy-faced and muddy and coarse-handed, who can argue about stock and crops with any farmer, but who—and the saving clause is important—occupy an unique position in the community as being spiritual pastors and masters. The parson of Fielding and Sterne was not only a mere peasant in appearance and manner, but was regarded with something akin to contempt by the peasant. The very qualification which recommends the similar type of French cure to distinction and respect made the old-fashioned English parson a fair target for satire, ridicule and abuse.

He was hardly the equal of the upper servants at the hall, and certainly not of the yeoman and petty farmer. Not a hat was doffed or a courtesy dropped to him, and most generally he was regarded as an idle loafer who consumed the produce of other men's labor. But the humblest of French cures is more than respected. He is loved.

To this personal love of the cure in rural France we have no parallel in rural England. Many an English country parson is respected and admired; but it can hardly be said that much personal affection of the kind that makes men weep and rejoice in heartfelt sympathy exists. One of the most prominent characteristics of the English peasant is suspicion—suspicion of strangers, suspicion even of his own friends and acquaintances who may be more fortunate or more enterprising than he is, and especially suspicion both of those put in authority over them or who assume such authority. Any country parson will tell us that he can combat and overcome most forms of vice, but that he can never conquer suspicion, that the warmest hearted of his parishioners will make a friend of him up to a certain point, but no further. Probably Canon Jessop knows as much about the English peasant as most men, and nobody can read his "Arcady for Better for Worse," without being struck by the key note resounding throughout it. The French peasant is suspicious in his way, especially with regard to anything that touches his pocket; but of his cure, never.

The position of the French rural cure is almost idyllic. Not only is he the fountain-head of comfort and consolation and advice in his capacity as spiritual master, but he is the fountain of learning and of justice. Monsieur le Maire, with his tri-colored scarf, is all very well. He is a great man, and a proper object of awe and reverence as representing the majesty of the law and of civil power; but even in a matter of law and justice Jacques Bonhomme will go to the cure before he goes to the Maire, while he would as soon think of pouring out his heart to his cow as of approaching Monsieur le Maire with such an object. So Monsieur le Cure becomes the depository of a tremendous power—the hearts and the confidences and the secrets and the love of the entire community; and he is said to his credit, instances of the abuse of the trust on his part are exceedingly rare. Nor, as is often supposed, is his possession of the tremendous spiritual thunder of the Roman Catholic religion the origin of this power. Apparently the feeling is one of genuine personal affection on the part of the peasants not merely as an embodiment of the Christian hero.

"Parson" rules by the influence of position. The cure rules by love, which is the influence of personality. When the parson comes down the street hats are touched to him as parson, as the learned gentlemen, as the corrector of public morals and the dissector of private frailties, as the owner of the church, and it may the occupant of a pleasant house. When Monsieur le Cure, with his old stained cassock and his thick, muddy shoes passes along, children run out from the cottages and take his hand and climb to his coat and call him "Father," the old people smile and mutter blessings, the young people greet him with affectionate respect. Why the difference? Because the one is not of the people and the other is. Because the one is very often a complete stranger, having nothing in common with those among whom his lot has been cast, while the other is more often than not a son of the soil. Because the one does not really know a single man in the parish, and the other is the nearest and dearest friend to many of his flock.

But all cures are not of this simple, bucolic mould, although in general characteristics the common resemblance is remarkable. In many a quiet Norman fishing village, in many a remote hamlet of Savoy Provence, amid the mountains of the South, there are cures whose lives are full of romance and diversity, men who have mixed in the greater world of cities or who have roamed over the greater world beyond the seas, men of science and men of letters, men who have faced death in many shapes, and yet the visitor will generally find them simple, unpretending, humble-minded and always ready to welcome warmly a stranger. To our mind the French rural cure is one of the pleasantest figures in the world of Arcady, which in France and England has its taints and blotches and foul spots. In plain language, there is no humbug about him; he does not pose before the eyes of the simple as anything better than they are, much less as superior to common humanity. The joys, the troubles, the cares, the excitements of the people are his. He lives often more frugally than the meanest and poorest of a pre-eminently frugal peasantry. He works as hard as they do and yet, as a servant of the Church, he has to keep up a sort of position. We are not astonished, therefore, when we are told that it is from the ranks of the French rural clergy that the noblest and hardest and most conscientious toilers in the vast fields of missionary labor are recruited. Finally, from the stranger's point of view the cure is the best of comrades. No trouble is too

great for him to take, no time is so valuable but that he can afford to spend some of it in the guidance, the instruction and the amusement of the visitor. His humble table has always a vacant chair, and, somehow or other, no matter how tiny his establishment, he can always create a spare bed.—London Globe.

"THOU ART PETER."

An Unpublished Gem of Cardinal Newman.

The following paper on "The Living Power of the Papacy" is from the pen of Cardinal Newman, but not to be found in any of his published works. It was written many years ago, and forwarded to Rome, and we are sure it will be lovingly received and treasured by all of our readers:

Deeply do I feel, ever will I protest, for I can appeal to the ample testimony of history to bear me out, that in questions of right and wrong there is nothing really strong in the whole world, nothing decisive and operative, but the voice of him to whom has been committed the keys of the Kingdom and the oversight of Christ's flock.

The voice of Peter is now, as it ever has been, a real authority, infallible when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is certain. Before it speaks the most saintly may mistake, and after it has spoken the most gifted must obey.

Peter is no recluse, no abstracted student, no dreamer about the past, no doctor upon the dead and gone, no protector of the visionary. Peter for eighteen hundred years has lived in the world, and he has seen all fortunes, he has encountered all adversaries, he has shaped himself for all emergencies. If there was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been deeds and whose commands prophecies—such is he in history of the ages, who sits from generation to generation in the chair of the Apostles, as the vicar of Christ and Doctor of His Church. It was said by an old philosopher who declined to reply to an imperious argument: "It was not safe contending with the master of twenty legions." What Augustus had in the material order, that, and much more, has Peter in the spiritual. When was he ever unequal to the occasion? When has he not risen with the crisis? What danger ever daunted him? What sophistry foiled him? What uncertainties misled him? When did ever any power go to war with Peter, material or mortal, civilized or savage, and get the better? When did the whole world ever band together against him, solitarily, and not find him too many for it?

All who take part with Peter are on the winning side. The Apostle of Christ says not in order to unsay; for he has inherited that word which is with power. From the first he has looked through the wide world, of which he has the burden; and according to the need of the day and the inspiration of his Lord, he has set himself now to one thing, now to another, but all in reason, and to nothing in vain. He came first upon an age of refinement and luxury like our own, and in spite of the persecution, fertile in the resources of cruelty, he soon gathered, out of all classes of society, the slave, the soldier, the high born lady and sophist, to form a people for his Master's honor.

The savage hordes came down in torrents from the North, hideous to look upon, and Peter went out, with holy water and with benison, and by his very eye he sobered them and backed them in full career. They turned aside and flooded the whole earth, but only to be more surely civilized by him, and to be made ten times more his children even than the older population they had overwhelmed. Lawless kings arose, sagacious as the Roman, passionate as the Hun, yet in him they found their match and were shattered, and he lived on. The gates of earth were opened to the east and west, and men poured out to take possession, and he and his went with them, swept along with zeal and charity as far as they by enterprise, covetousness or ambition. Has he failed in his enterprise up to this hour? Did he, in our father's day, fail in his struggle with Joseph of Germany and his confederates?—with Napoleon a greater name, and his dependent kings?—that, though in another kind of fight, he should fail in ours. What gray hairs are on the head of Judah, whose youth is renewed like an eagle's, whose feet are like the feet of harts, and underneath the everlasting arms?

"Thou saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee and called thee by thy name! Thou art mine."

"When thou shalt pass through the waters I will be with thee and the river shall not cover thee."

"Every man, wherever placed, however far from other sources of interest or beauty, has this being done for him constantly—the sky is for all; bright as it is, it is not too bright nor good for human nature's daily food."—Ruskin.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

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A HOLY YEAR.

It is stated on the authority of private despatches that the jubilee for the close of the nineteenth century and beginning of the twentieth century, which is to be held during the entire year 1900, and to end on January 1st, 1901, was proclaimed in Rome on the feast of the Ascension. It is said to be the Holy Father's farewell exhortation to the Catholic world, as he expects it to be the last public document which he will issue addressed to the whole Church. The Jubilee will begin on Christmas day, 1899.

RETURNED TO HEATHENISM.

The Protestant missionaries in Japan are sorely troubled because three leading native Christians have given up Christianity and gone back to heathenism. One of these was President of the Congregational Union of Japan, another was President of the Missionary University, and the third was the author of several books on Protestantism. All were highly intelligent men, but they declared themselves to be tired of their experience of Christianity.

HOME RULE.

The Right Rev. Dr. Henry, Bishop of Down and Connor, in a speech recently made before the Catholic Association of Belfast, expressed great confidence in the final triumph of the Home Rule cause. He remarked that at the recent county council elections 528 Nationalist Councillors, and only 110 of those calling themselves Unionists, were elected. When the County Councillors find that they are unable to carry on their local affairs without having recourse to London for one thing and another, the majority will, according to the Bishop, rise up in protest or rebellion against such a state of affairs, and will be so persistent in their demand for needed reforms that England will understand that she cannot any longer deprive the people of self-government, or overtax the Irish people to the amount of three millions annually, as is the case at present. To bring about this so much desired result it will be necessary, however, that the existing factional dissensions should disappear. Those who persist in keeping up these dissensions are greater enemies to the cause of Ireland than are the Unionists themselves.

LATIN-AMERICAN COUNCIL.

The great Latin American Council which has been convoked by the Holy Father will begin its sessions at Rome on the 28th inst. As the gathering will be one of most general interest it was deemed advisable that the place of meeting should be in Rome, both that there might be an opportunity for consultation with the Holy Father himself in regard to the business transacted, and because it is necessary that from time to time the Bishops of the whole world should repair to Rome to give an account of the progress of religion in their dioceses. The Bishops themselves also, for the most part, desired that Rome should be the place of meeting, as the distances to be travelled in order to meet in any American city would be very great for many of them, and would almost or fully equal in difficulty the trip to Rome. One hundred and twenty dioceses will be represented either by the Bishops themselves or by ecclesiastical dignitaries authorized to represent them, and not only will South America, but Mexico and all Central America will

also take part. The various nations comprising Latin-America are united together in interests by ties of race and ecclesiastical discipline, as well as of faith, and the Council was desired by the Bishops themselves, and at their request the Holy Father called them together.

JEALOUS OF THE POPE.

It is stated that the International Congress now in session at The Hague has agreed, on the motion of the United States and Great Britain, to take into consideration the desirability of establishing an arbitration court for the settlement of international disputes. The idea is undoubtedly an excellent one; but while the Congress is debating the subject with very doubtful prospect of reaching an agreement thereon, the Republics of Hayti and San Domingo have agreed to leave to the arbitration of Pope Leo XIII. a dispute regarding their boundary line, which threatened their peaceful relations with each other. It was thus in Catholic times, before the Reformation, that in Catholic Europe war was frequently averted by the peaceful arbitration of the Popes. Thus the good intentions of the Peace Congress were anticipated centuries before the convening of such a Congress as the present one was dreamed of; and yet the arbitration tribunal which has been in actual existence so long was not invited to take part in the deliberations of the Congress, owing to the jealousy of the Italian Government.

LUTHER ON FAITH ALONE.

From the Peterborough Examiner of the 5th inst. we learn that the Presbyterians of that town were treated to an extra spiritual banquet in having the Rev. Principal Grant of Queen's University, Kingston, and the Rev. Dr. Herridge, of Ottawa, preaching in their churches of St. Andrew and St. Paul on the same day. These two gentlemen are rightly reckoned as among the most prominent and ablest Presbyterian clergymen of the Dominion, as well as being esteemed for their general liberality of sentiment. In the sermon of Professor Grant, however, as reported in the Examiner, there are certain statements in reference to the so-called Reformation by Luther which are not in accordance with historical truth, and upon these we feel it incumbent on us to make a few remarks.

THE PROFESSOR SAID:

"Becoming humble and righteous, the Church triumphed over the Roman Empire, but in the fifteenth century the people of God again became as self-righteous as the Pharisees, and the institutions of the Church were of external merit only. Men began to store up their merits as treasures until the Church was again awakened by the trumpet call of Luther. He went into a monastery, doing penance to gain peace with God, but there was no peace to be gained that way, and his sins pressed upon him till he learned the truth that God loves sinners and that His blood washes sins away. Luther then went forth to preach the doctrine that we are justified, not by our own works, but by faith in Jesus Christ."

Surely in thus insinuating that the love of God for sinners, and that our redemption by the blood of Christ, which washes away sins, was a new doctrine discovered by Luther, and unknown in the Catholic Church until Luther preached it, the Rev. Professor must have known that he was misrepresenting facts. Is he not aware that the Catholic doctrine is the same now as it was in the fifteenth and sixteenth centuries, and that Luther must have known it as a Catholic priest?

Centuries before Luther's time the doctrine of the Church was perfectly defined on these points, and we need only quote the teaching of St. Thomas Aquinas to show what that doctrine was and is:

"Though God (the three divine persons) is the efficient principle of our salvation, the sufferings of Christ are the efficient means of salvation." In proof of this the Angelic Doctor cites 1 Cor. i, 18. See Summa III. 49, and again:

"The sufferings of Christ were a more abundant satisfaction for sins, and the cause of the forgiveness of the sins on account of which man deserves punishment, and therefore by those sufferings we have been delivered from the guilt of sin."

It is clear, then, that if Protestants know anything of the nature of our redemption by the blood of Christ, it is because they have learned it from the Catholic Church, and it is supremely ludicrous for them to pretend that they have been the teachers in regard to this matter.

The Professor is right in his insinuation that the Catholic Church requires penitential and other good works to be performed by the sinner to atone for his sins; but he is wrong in stating that these works are believed by us to have any value independently of faith in Christ and love of God. Here, again, we may quote from the same chapter of St. Thomas, as cited above:

"The Passion (sufferings) of Christ produces its effect in those to whom it is applied, through faith and charity and the sacraments of faith." It is, therefore, according to the Catholic teaching, through faith, charity, and good works, and not through mere "external human merit," that treasures in heaven are obtained, as represented by the Professor.

Let us now see what was Luther's teaching on this subject. It is true that Luther taught, as the Professor says, that "we are purified not by our own works, but by faith in Jesus Christ," but his teaching was much more gross than would be supposed from this manner of representing it. He declared that good works are not necessary for salvation, but are rather an obstacle thereto and sinful acts, and on this he harps so much as even to say: "Provided one have faith, adultery is no sin, but should one be destitute of faith, even though he honor God, he is guilty of a wholly idolatrous act." (Sermon on God's love) So resolutely did he maintain this doctrine that he corrupted the text of Romans III, 28, to read: "A man is justified by faith alone."

When charged with this corruption, he said, coarsely and blasphemously: "Should your Pope give himself any needless annoyance about the word alone, reply promptly: It is the will of Dr. Martin Luther it should be so. He says that Pope and Jesuits are synonymous words."

Dr. Grant does not attempt to maintain these teachings of Luther. In fact he requires good works equally with Catholics, for he says "not the hearers, but the doers of the law will be saved."

We rejoice to see that a Presbyterian divine thus abandons Luther's absurdity to accept the Catholic and Scriptural truth; but it looks very like an attempt to deceive the public when he tries to make us believe that this is identical with Luther's teaching.

POPE HONORIUS AND PAPAL INFALLIBILITY.

Our attention has been directed to a letter which appeared in the Winnipeg Tribune of the 6th inst., being a reply by Archdeacon Fortin, of the Anglican Church of that city, to some strictures made by the Rev. Father Drummond on certain sermons preached by the Archdeacon during Advent. It is the usual course with dishonest controversialists to endeavor to distract attention from the absurdities and inconsistencies of their own sects by making attacks upon the Catholic Church, and this is exactly the course Archdeacon Fortin follows. In his Advent sermons he made a pretence of annihilating Ritualism by sledge-hammer arguments, but his demolition of Ritualism consists merely of a rehash of oft-repeated and as often refuted onslaughts upon the Catholic Church.

In regard to the Archdeacon's anti-Ritualism we have only to say that the torrent is not to be turned back by the beaver-dams which the Rev. Mr. Fortin is erecting on the eddies. The supreme authority of the Church, which is the British Parliament, has declared that the efforts of the so-called Evangelical faction of Anglicanism to excommunicate that section of the Church which has proved itself to be the most zealous and the most successful evangelizing power in a Church which is made up of warring parties, will not be allowed to prevail, even though it excels in the use of tumult and braggadocio.

But Ritualism is able to take care of itself against the attacks made upon it by the Archdeacon, so we leave it to answer him in its own way.

In reference to the Catholic Church, the Archdeacon maintains that "Pope Honorius was condemned as a heretic at the Ecumenical Council of Constantinople held in 680," and that the decree was confirmed by "his successor Pope Leo II."

If all this were perfectly true, it would surely be no more discreditable to the Catholic Church than are the constant changes of doctrine which have taken place in Anglicanism since it was first foisted upon the people of England.

It is, of course, well understood that the Archdeacon's purpose is to show that the Catholic Church is not infallible as she claims to be. The Archdeacon is not the first polemicist who has attempted to prove this; but even if this were true, she is surely as safe a guide as the Church of England which not only avows its fallibility, but has taken pains to show that it is fallible, by changing its doctrines and ethics from time to time to suit the whims of the people, and especially to adapt itself to the amours and ambitions of the kings who have ruled it.

When the Catholic Church shall have been proved guilty of dissolving the marriage tie to pander to the lusts of kings, as the Church of England

did twice for Henry VIII, it will be time enough to accuse her of mutability of doctrine. When she shall have formally approved of a king's signing the death warrant of a faithful first minister, as the Church of England did for Charles I, it will be open for Archdeacon Fortin to say that the Catholic Church has no higher standard of morality than has the Church of England, which he regards as the one Church which has been cast in the mould of primitive Christianity. It will then be just to assert, what Protestants have frequently maintained, that the Catholic Church holds the anti-Christian doctrine that "the end justifies the means."

What does it profit, then, for controversialists to spend so much time in trying to prove the fallibility of Popes or of the Catholic Church. If they could establish all this, it would only prove that Christ did not endow His Church with the privilege of teaching only what is true, and it would not be the "pillar and ground of truth," as the "Church of the living God" is declared by the inspired Apostle to be, and Christ's own words would be falsified when He declared that against His Church the gates of hell shall not prevail. All this would not establish the claim of the Church of England, or of any sect to be the Church of Christ.

But let us examine briefly on what foundation the accusation of heresy brought against Pope Honorius rests. During the Pontificate of Honorius the question whether there are two wills in Christ, the divine and human, or only one, called "the theandric operation," was much agitated. Honorius did not teach the heresy of only one will in Christ, but nevertheless he was induced by Sergius, a Monothelite propagandist, to use language whereby, while stating the Catholic truth that there are not two discordant wills in Christ, he appeared to imply that there is no distinction between the divine and human wills.

The letter in which Honorius thus expressed himself was not a dogmatic decree to the Church, and consequently it has no bearing upon the doctrine of the Pope's infallibility, which has reference only to dogmatic and moral definitions of doctrine addressed to the whole Church, and obligatory on all to accept them. Nevertheless what he actually did say was consistent with Catholic faith, though the letter was written without due consideration of the importance of the issue involved.

To this we may add that the Roman Abbot John, who was the secretary of the Pope at the time, defended the orthodoxy of the letter itself, but said "it had been falsified"—this word being used in the sense that it had been falsely or erroneously interpreted.

But we are told that the Council of Constantinople decreed an anathema against Honorius as a heretic. This is a mistake. It is true that in the detailed history of the Council we are informed that some of the Bishops in pronouncing the acclamations cried out "Anathema to Honorius, the heretic;" but we have nothing to do with these opinions of individual Bishops, but solely with the decrees of the Council, which alone were approved by the supreme authority of the Pope. These decrees condemn Honorius, indeed, not as a heretic, but as one who did not maintain the Catholic and the doctrine of the Apostles with vigor: "non iustavit." Honorius, therefore, was not condemned for heresy, but for permitting himself to be deceived into the use of language not explicitly enough in condemnation of heresy. There is a wide difference between these two things, but there is nothing in the whole history of the case to justify the statement that the Church or Pope Honorius was condemned for or taught heresy. On the contrary, Popes Agatho and Leo II. declared in letters addressed to the council that the Apostolic (Roman) See had never taught error, or been depraved by heretical novelties.

It must always be borne in mind when the doctrine of Papal infallibility is under consideration that the decree of the Council of the Vatican does not declare that the Pope is impeccable, or that he is infallible when he makes a pronouncement on other subjects outside of faith and morals, or when he speaks of faith and morals merely as a private doctor; but only when he defines faith and morals, in his official capacity as pastor and teacher of all Christians. His acts outside of this sphere are, therefore, not to be taken into consideration when we are investigating whether he has spoken infallibly, and so the letter of Pope Honorius to Sergius has nothing whatsoever to do with

the question of the infallibility of the Pope or of the Church. We have treated this subject at some length, as it is of considerable importance, being frequently harped upon by enemies of the Catholic Church. Having done so, we are obliged to defer the consideration of some other points, such as confession of sins, the honor paid by Catholics to the Mother of God, and the petitions addressed to her to obtain her intercession with her divine Son. We shall refer to these subjects in our next issue.

THE EPISCOPALIAN ORDINATION OF A LATITUDINARIAN.

It has been for some months a cause of commotion in the Protestant Episcopal Church of the United States that the intention of Bishop Potter of New York was announced to ordain the Rev. Dr. Briggs of the Union (Presbyterian) Theological Seminary of that city to the Anglican "priesthood." Dr. Briggs' views impugning the inspiration of the Scriptures have been put forward and commented upon so frequently in the press that it is scarcely needful to speak of them again in detail, but for the information of those who may not have a clear notion of what they are, we will mention here that he was deposed by the Presbyterian General Assembly for maintaining that the Bible is not the revealed Word of God, and that it is in fact frequently false, especially in its historical narratives, and he still adheres to this belief, even in his latest writings, as in certain books which he has published within the last few months.

Bishop Potter ordained this heretical teacher to the deaconship some months ago, and notwithstanding the opposition which has been offered to his proclaimed recent intention to promote him to the so-called priesthood, the ordination was made on Sunday, the 14th inst.

Some time ago, the Rev. Dr. Costa publicly protested against this proceeding, and Bishop Isaac Lea Nicholson of Milwaukee announced just before the ordination that nearly all the Bishops of the West joined in a protest against it, though he had not himself taken part in the controversy. He added, however, that should Dr. Potter carry out his declared intention, he will be brought to trial before the Council of Bishops. He said also:

"It was an error to admit Dr. Briggs into the Church and to make him a deacon, and it will be a still greater mistake to ordain him to the priesthood. I sincerely hope Bishop Potter will reconsider his plan and not ordain him. He has been far too lenient and liberal with Briggs, and I hope he will now give his ear to a few Briggs' followers. However, if he does this and ordains him, he can be held responsible, and I suppose he will have to answer to the Council of Bishops for ordaining the man."

Bishop Nicholson asserts that in his opinion, Dr. Briggs has been greatly over-estimated. He says:

"I have heard him preach and have read many of his works, and I do not regard him either as a strong or a great man. In my opinion he is one of those loud-mouthed fellows who are always making a noise, and who like to hear people talk about them. He is an interloper and a vainglorious man. His works show that he has no business to be teaching in a Christian Church."

Bishop Potter may, indeed, be brought to trial, but unless the United States Episcopal Church has much more vigor in it than its mother Church, the Anglican, the decision of the Council of Bishops will be of no account in the matter, and the Council may as well not be held. An ecclesiastical Council having no authority to enforce its decrees cannot be regarded in any other light than as a manifestation of impotence. It is something very different from the Council of Jerusalem, the proceedings of which are recorded in Acts xv, and which did not hesitate to prefix to its decrees the clause, "It hath seemed good to the Holy Ghost and to us."

A curious circumstance in connection with the controversy is the fact that Bishop Potter had selected St. Peter's church for the ceremony of ordination, but the Rev. Dr. Clendenin, the rector, in a public letter, declined to have it used for the purpose of advancing to the "priesthood" one whose views of Scripture are so decidedly heterodox as those of Dr. Briggs. Other clergymen, however, were not so fastidious, and ostentatiously offered their churches for the purpose.

This whole occurrence accentuates the diversity of beliefs in the Churches which claim to be identical with the Church of England. The crisis in England, which threatens to break up the Church there, arises from opposition to the reintroduction of those Christian doctrines which had been entirely laid aside until about the middle of the present century; but the present trouble in the American Episcopal Church is of quite a contrary character, the object of the opposition

being to save the Church from a tendency to Latitudinarianism. So great is the commotion which the event has caused that many clergymen of other denominations than the Episcopal have taken part in the controversy. Among these is the Rev. Silliman Biagden, now of Washington, D. C., who sent the following telegram of congratulation to the Rev. Dr. Clendenin for the firm stand taken by him to maintain the fundamental doctrines of Christianity:

"Praise God for the stand you have taken! May Christ give you grace to hold and keep it! Many are on your side. Rev. S. B."

The Rev. S. Biagden continues: And now since Bishop Potter still persists in ordaining him, in the very face of all the protests against, and opposition to, I sent Friday the following telegram, to each of the three Bishops: Neely, Seymour, and Grafton; only changing the phraseology to suit the Bishop addressed, viz.—To Bishop Neely:—Can't you, —Bishops Seymour, Grafton, Nicholson and others—protest, stop, and prevent disgrace to Church, by proposed ordination of adjudged and condemned heretic?"

And may God grant it, if it be possible and in accordance to His Will, for His Name's Sake, Amen. Just think of what an awful thing it is to ordain a pronounced heretic, thereby defiling the Church, and rendering the Priesthood "Unclean." What an awful thing it is, to bring into the Church that which is "Unclean," and thereby to "defile" the House and Temple of the Lord God Almighty!

Christ Almighty avert it, and stop and forever prevent such sacrilege, if it be possible and in accordance to His Will, for His Great and Dear Name's Sake, Amen. All this, and more, reminds us of "The Abomination of Desolation" mentioned by Daniel, Matthew, and Mark; and should send us to our knees, in increasing watchfulness and prayer. (Dan. 11:31, Dan. 12:11, Matt. 24:15, Mark 13:14, 57.) I was much interested in your letter published in today's N. Y. Tribune, entitled, "Mass and Confession both Episcopal."

It is calculated to open up and ventilate the subject, and to do good, and to prepare the way, more and more, for "Christian Unity." May the Lord Jesus bless it, as to Him seemeth best. Hoping you are well; and that our Great High Priest will ever have you in His holy care and keeping, I am faithfully yours, in His Faith and Love, Rev. Silliman Biagden.

The whole matter seems to us to be a tempest in a tea pot, for it is well established, especially since the decree of Pope Leo XIII. declaring Anglican Orders invalid, that Dr. Briggs had just as much Apostolic succession by his Presbyterian ordination as he has now that he has become an Anglican "priest."

POPE PROCLAIMS THIS A HOLY YEAR.

The Pope has solemnly approved a Bull proclaiming the present year a holy year.

The Vatican has issued the Papal Bull proclaiming a jubilee at the end of the century, 5,000 copies of which are in Latin and 5,000 in Italian. This document, which is officially given to the world on Ascension day, is a species of political testament from the Pope. It will be contemporaneously received by all of the Bishops, Nuncios and Apostolic Delegates, and at the same time promulgated from the four Roman basilicas—St. Peter's, St. John Lateran, Santa Maria Maggiore, and St. Paul's.

"RICE CHRISTIANS."

An interesting book might be made of the tributes paid to Catholic missionaries by Protestant writers and travelers in our time. We will do human nature the justice to say that such a work, if at all complete, would require several large volumes. But a most useful book at present would be one proving, on the testimony of non-Catholics, the utter uselessness of Protestant missionary effort. Mark Twain has never been accused of partiality to the Church—far from it—but even he would have to be included among the witnesses. In "Following the Equator," page 652, we find these lines:

"Protestant missionary work, as a rule, is coldly regarded by the commercial white colonists all over the heathen world; and its product nicknamed 'rice-Christians'—occupationless incapables, who join the Church for revenue only. But I think it would be difficult to pick a flaw in the work of those Catholic monks; and I believe that the disposition to attempt it has not shown itself."

"Following the Equator" was published in 1897. Meantime "the disposition" has shown itself unmistakably. But "picking flaws" would be a very euphemistic name for the slanderous accusations which have been circulated against Catholic monks abroad by innocents at home.—Ave Maria.

THE RE-UNION OF CATHOLICS AND PROTESTANTS.

A non-Catholic lady who has been a "steady reader" of this paper asks our opinion about a re-union of Catholics and Protestants. We answer: "The Church is appointed by our Blessed Lord as the one fold in which the ordinary blessings of redemption are granted to the faithful. We know that there are thousands not in the Catholic fold who are only outwardly separated from us. That is, they honestly follow conscience as their guide, and conscience is the one monitor that will surely lead them to their heavenly inheritance; but by prejudices and the theories of early education they regard the Church not as its enemies have represented it to be. And hence, when they assail us, we know they do not really war against us, but war against a phantom of their imagination. We would wish all

these to be disabused of their prejudices, and to be restored, even outwardly, to the communion with which they are in reality spiritually united. But we pray for all others also, and wish to regard them precisely in the sense of the Gospel narrative of the prodigal son who had returned to his father's home.—American Herald.

THE SCENE A STRIKING ONE.

Under the reign where religion is proscribed, the scene just displayed at Lourdes is a striking one. Forty thousand men left their homes and occupations, and flocked from all departments in France to the pilgrimage at the Grotto. For the first time under the Republic, the procession of the Blessed Sacrament passed through the streets of the town, followed by the immense crowd of pilgrims. General de Charrier, the commander of the Zouaves of Paray, and all the surviving officers of that regiment, were present, heading the procession; each department formed its group and carried its banner.

THE MONTH OF MAY.

Buffalo Union and Times. Here is a tender tribute to the Queen of May from the always noble mass of Cardinal Newman. The verses are especially timely in these mid-days of flowering May, and we know they will be heartily enjoyed by all our literary readers:

Green are the leaves and sweet the flowers, And rich the hues of May, We see them in the gardens round, A most contented day.

And on among the streets and lanes, And always we descry, By fruitful gardens the fair sunshine, The blue triumphant sky.

O Mother Maid, be thou our aid, Now in the coming year, Lest sighs of earth to sin give birth, And bring the tempter near.

Green is the grass, but wait awhile, 'Till growth and then will wither; The flowers, brightly as they smile, Shall perish altogether.

The merry sun, you sure would say, Is never cold sit in gloom; But earth's best joys have all an end, And sin, a heavy doom.

But Mother Maid, thou dost not fade, With stars above thy brow, And the pale moon beneath thy feet, For ever throned art thou.

The green, green grass, the glittering grave, The heaven's majestic dome, They image forth a Paradise, A more restful home.

They tell us of that Paradise, Of everlasting rest, And that high tree, all flowers and fruit, The sweetest yet the best.

O Mary, pure and beautiful, Thou art the Queen of May; Our gardens wear thy hair, And they will never decay.

CHURCH OF THE THIRD CENTURY.

A chapel founded in the third Christian century, and long forgotten or neglected, has just been restored and reopened for Christian worship. The building stands on the Appian Way, that famous Roman thoroughfare, and had been abandoned for centuries, partly demolished and even used as a wine cellar. The noted explorer of the catacombs, De Rossi, found this rude cellar and recognized in it the ancient oratory of St. Sixtus and St. Cecilia. He transformed it into a museum for the inscriptions found in the neighboring catacombs, but only within the last two months has it been carefully restored to its original form and use, much to the satisfaction of the Christian world.

The bust of De Rossi has been placed in it, and at the modest altar pious pilgrims pray for the souls of the martyrs St. Cecilia and Pope Sixtus. The latter was surprised in the near-by catacombs during the violent persecutions of Valerian and slain (258) here. Around this chapel lies the first cemetery of the Popes. The Cardinal Parocchial has well called it "The Sistine Chapel of the Catacombs," the predecessor of the majestic Sistine of Michael Angelo designed by the genius of Michael Angelo as the final resting-place of those who later ascended the throne of St. Peter. This modest chapel, which was originally a mere cell with three apses, sheltered the pious liturgical assemblies and the love feasts in honor of the martyrs, celebrated by some of the first Roman Christians who dared to creep out of the catacombs. As a monument of these early sufferings and persecutions it is a priceless relic of ancient times, which will ever stand in commemoration of the masterful influence of the teachings of Christ.

ST. FRANCIS OF ASSISI.

Some cynic has said that most people who find it inconvenient to practise virtue consider themselves excusable if they admit virtue in other people. One must do our age the justice to admit that it has risen to the admiration of St. Francis of Assisi. We have already called the attention of our readers to "The Mirror of Perfection," in reviewing which a writer in The Academy says that although "The present generation may not be more inclined to walk in Franciscan foot-prints, it feels less perplexity of admiration, less hesitation of sympathy. The age of Thoreau and Walt Whitman and Count Tolstoy can have Francis a reformer of life, free from folly and from failure. He has forever shown the possibilities of spiritual wealth in poverty, of spiritual greatness in obscurity, of spiritual glory in humility."

And this blessed heretic calls St. Francis "our saint," if you please—we please—and declares he was "a divinely human that he might have been the 'Beloved Disciple.'" And yet this "child of God," continues the writer, "was a very natural Christian

these to be disbanded of their prejudices, and to be restored, even outwardly, to the communion with which they are in reality spiritually united.

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man—to put it boldly and frankly—just one of ourselves without our selfishness, our insane and vexing absorption in ourselves.

THE SONS OF ERIN.

"Beware," says a proverb, "of an Irishman without humor." But this can not be taken as a reflection upon the sons of Erin.

"What are you building?" asked a serious-looking stranger of an Irishman who was mixing mortar.

A CONVERSION.

A convert from Anglicanism who passed ten years in Anglican orders, in a communication to the London Tablet, traces the course of circum-

I read, I prayed, and I saw clearly that the Pope is not merely the leading Bishop, the best possible head of Christendom,

A SUBLIME VOCATION.

It is a very sublime vocation, the vocation of a Catholic priest. I ask you, brethren, is there a more benefi-

The holy Church carrying out the wishes of her Founder, the priest is expected to stand at the altar and offer up the holy sacrifice of the Mass.

God's revealed truth comes in contact with many points, with other truths, it is of the utmost importance, nay, of absolute necessity,

CATHOLIC VIEW OF BRIGGS' CONTROVERSY.

Rev. Dr. Henry A. Brann, the well known Catholic writer, preached Sunday morning at St. Agnes' church, New York city, on "The Inspiration of the Bible."

"In regard to the difference between Inspiration and Revelation we may say that everything in the Bible is not Revelation.

"We hold that all parts of the Bible are inspired from the first sentence to the last. Two General Councils of the Church, the first at Trent in the sixteenth century and the other the Vatican conference of 1870, have decided this.

"In regard to the present controversy in the Protestant Episcopal Church, it is to be regretted very much that our great universities, colleges and seminaries of learning, like Yale, Harvard, Princeton and Columbia,

A BRACE OF QUERIES.

A friend wants to know whether an Indulgence can be applied to a living person, and what is the difference between Easter Water and ordinary Holy Water.

We cannot apply an Indulgence to anyone who is living. The Church not wishing to encourage sloth among her children does not intend Indulgences to benefit living persons except those who themselves perform the prescribed conditions.

the grace of perfect cleansing. It is blessed in the name of the one, true, living and all holy God, who created it in the beginning and in the name of Jesus Christ, who, by His divine power, changed water into wine at Cana, was baptized in the tide of the Jordan, walked upon the Sea of Galilee, and commanded His Apostles to teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Ordinary Holy Water is a mixture of salt and water and is blessed according to rule before High Mass on Sundays. Salt is exorcised, blessed and sanctified by whatever is touched or sprinkled by it may be preserved from all corruption and uncleanness.

THE GREAT NOVENA FOR UNITY.

We speak often and easily of faith, hope and charity. They are words consecrated to our use by Holy Writ, and each has its profound and technical, theological meaning.

Holy Church has set aside the 15th of December, just one week previous to Christmas Day, as the feast of our Blessed Lady's Expectation; and the Sunday previous to Pentecost may fittingly be called the Sunday of Expectation.

They had faith in Him, they had hope in Him; but faith and hope, during those solemn hours of prayer and waiting, would, we may suppose, have intensified into a great strength of expectation, as they looked on the face of Mary the Mother of Jesus, and remember how her expectation had been abundantly fulfilled in an ecstatic joy beyond all previous imagination.

Probably most of us feel that in common parlance we mean something more by expectation than by hope. Of course it is true that we only hope for what is desirable and good, while we may sadly expect pain and sorrow and loss.

If we expect a great joy at nightfall, the day's toil is easier. What is life but a brief day at the longest, with heaven at its end! And when we have said that one word, heaven, what have we not implied by it, and what is the bliss that we may not expect?

When Cardinal Wiseman lay dying, and on the very Friday when he received Holy Communion for the last time, Canon Morris relates that he made an effort to tell his meditation on heaven "Only some sentences were audible, and it was clear that his memory did not serve him with the words that would express his thoughts. I heard some such sentence as: 'diamonds, and on every facet a Virgin or a Martyr.' And then the two striking phrases: 'rush through the angels into God,' and, after a time, during which he had evidently been pondering on the eternity of the Beatific Vision: 'I never heard of any one being tired of the stars.'"

He had said once of himself: "I have never cared for anything but the Church. My sole delight has been in everything connected with her. As people in the world would go to a ball for recreation, so I have enjoyed a life—a life spent for God. In death, he said: 'I wish to be in perfect harmony with our Blessed Lord, and I only want to fulfill His holy will. My mind has

been constantly dwelling on what it is to be with God."

This man had been a famous scholar, a notable linguist, holding nearly the highest ecclesiastical and official dignity the world or the Church can offer; but what was all this compared with the faith, the hope, the expectation that were his? "To rush through the angels into God!" What a vivid realization and expectation of the unseen, great realities, these words imply!

"Such were his expectations, and when he had closed his eyes upon England, he had already seen the work he had begun, expanding everywhere and the traditions of three hundred years everywhere dissolving before it. Time is not with the Church of God. Converging lines may stretch beyond our sight, and overpass the horizon; but they must intersect at last."

Such is the fervent expectation that should fill our hearts, as we make the great novena for unity this week.—Sacred Heart Review.

PRAYERS FOR THE DEAD.

Are They Reasonable in Themselves and Legitimate for Christian Use?

In no respect, says The London Saturday Review, did the religious revolution of the sixteenth century work more drastic change than in Christian belief and practice with regard to the dead.

It may be thought that the time has come when the whole question may be considered on its merits, apart from the natural, but not the less distracting, passions of the Reformation.

TO DENY THEIR VALIDITY IS TO DOUBT THE REALITY OF LIFE BEYOND THE GRAVE.

The presumption would seem to be in favor of an affirmative answer on both counts. The question takes for granted the continued life of the departed, and the worth of prayer. If the natural suggestion is that they still, as the rest of living folk, are within the range of those spiritual influences which are set in motion by prayer.

At least, if this be not their case, the reason must be either that their state is irrevocably fixed, or that there is no intercourse between this world and that other whereto they have passed. Probably the majority of Protestants would adopt the first alternative. The familiar utterance of an ancient Jewish pessimism would, perhaps, be quoted as the sufficient negation of a Christian hope. "If a tree fall towards the south, or towards the north, in the place where the tree falleth, there shall it be." Apart from an entirely arbitrary assumption as to the effect of death, there seems to be no reason for thinking that the state of the departed is irrevocably fixed. The inference from the facts of common experience is distinctly in the other direction. Myriads of children die before their qualities of mind and character have had the opportunity of development; multitudes of men pass from the world with "unexercised powers," simply because the world has brought to them no possibilities of exertion. Scarcely any go from us in such state of mental and moral perfection that we are convinced that the best result has in their case been reached. Inequality, immaturity, iniquity—such are the characters of human fate if indeed the stroke of death mark the final and irrevocable aspect of its victims. This doctrine is equally intolerable to the reason and revolting to the conscience. Whether or not our prayers may help them, we cannot doubt that the dead are in a state of discipline and under a process of development. The other alternative is not less inadmissible. The actual relations of this life of the world to that other life into which death introduces men, remain buried in profound obscurity; but the ineradicable instinct of the human heart unites with the express testimony of the Christian Revelation to repudiate the notion that all intercourse is prohibited between them. To pray for the departed is the natural consequence of belief in their continued life under discipline, and in the closeness of the fellowship between

this world and the other. Nothing short of express revelation could authorize a religious man's condemnation of such prayers. To deny their validity is to doubt the reality of life beyond the grave; to deny their efficacy is to dispute the worth of all prayer. How prayer can really be of service at all is a question easier to ask than to answer; that prayer is of service, none the less, the postulate of religion.

PRAYERS FOR THE DEAD AS OLD AS CHRISTIANITY ITSELF.

If, finally, we make appeal to Christian history, the answer is still affirmative. Prayers for the dead make their appearance with the earliest Christian literature, not excluding the New Testament. They are rudely scratched in the memorial inscriptions of the Catacombs, they have their place in all the ancient Liturgies, their universality is assumed by Fathers. They needed no formal and authoritative introduction into the Church; their origin was spontaneous and general because the ideas which they expressed were inherent in Christianity. If, with few and slight exceptions, such prayers find no place in the Anglican formularies, yet it must be remembered that the principle on which the Anglican Church justifies her position in Christendom—the appeal to the practice of primitive ages—requires and commends their use. As a matter of fact, they have been continuously used in the English Church, and their legality has been affirmed by the ecclesiastical courts. That the practice is destined to extend can hardly be doubted by any who have watched the tendencies of English religious life. Few will question that there is danger lest the genuine Christian custom should again, under the ever-present influence of the Roman system, become corrupted and compromised by the mediæval tradition. Against this danger the Bishops must be on their guard. It is of happy omen that their lordships are evidently determined to maintain that middle course which shall combine a frank recognition of Christian liberty to pray for the departed with a firm suppression of language and practice inspired by the discarded belief in purgatory. "In our private prayers," said the Primate, "there is nothing in the Church of England teaching to forbid our prayers for those whom we love, and who are gone before us, but in our public worship there is need of that kind of reverence which restrains the language, and which perpetually acknowledges our own ignorance—our ignorance both as to what is happening in the world of spirits, and our ignorance of how God will bring to a completion the work which He has begun in Christian souls."

NON-CATHOLIC CRITICS OF THE SACRED SCRIPTURES.

The comments of certain religious teachers on the duty of Bishop Potter to ordain Dr. Briggs a priest show the grossest ignorance of the sacrament of Holy Orders. These men begin the inquiry whether God has spoken, by criticising what God is said to have spoken, instead of investigating the fact whether God has spoken. When they laud reason to the stars and vault the perfectibility of human intelligence, they are the most unreasonable of all people. It is pitiable to think how many bar the way against themselves of arriving at an acceptance of the Christian belief, because they will criticise what authority says before they study the motives for submitting to that authority.

To many minds the apparent absurdity of Transubstantiation is alone and at once conclusive against Catholicity; and this, although, at the same time, they confess that they do not know what substance is, or how it exists, or what are its possibilities of non-existence and change. Yet they would inexpressibly vexed at a man born blind, and therefore ignorant of perspective, who should admit, from his sense of touch, that in statuary solid figures were possible, but should absolutely refuse to believe that solidity could be represented by painting on the, to him, incontrovertible principle that what was of two dimensions could not be so transformed that, remaining still of two dimensions, it should exhibit three dimensions. "And how dare you, sir, who are shorn of one faculty, dare to contradict us who have that faculty, on one of the very points of the faculty's clearest testimony!" Just so, and this suggests the reflection that there may be a Being whose range of perception excels ours by considerably more than ours excels that of a blind man; and that if a large and intelligent portion of the human race assert that there are evidences, widely scattered up and down, of such a Being having made communications to man about matters momentously concerning man's interest, the only prudent thing, in that case, is to examine, most diligently and perseveringly, every accessible part of evidence so important, and not refuse to weigh the evidence because of what it testifies.—Sacerdos, in American Herald.

"There is not a moment of any day of our lives when nature is not producing scene after scene, picture after picture, glory after glory, and working still upon such exquisite and constant principles of the most perfect beauty that it is quite certain it is all done for us, and intended for our perpetual pleasure."—Ruskin.

THE STUDY OF THE CRUCIFIX

The crucifix, the image of the crucified Saviour of mankind, is indeed the best compendium of the Gospel, says the Irish Catholic. To the philosopher, or to the angel who has never lost his first estate, the Incarnation seems far more significant than the crown of Divinity upon the brow of glorified creaturehood...

AS THE LODESTONE TO THE ORE.

The world is coming back to the Church by a strange and very devious route. We chastised them, and they resisted. We argued with them, and they derided. We prayed for them, and they scoffed. Of late years we have been confining ourselves to honoring God and saving our souls, and strange to say, the sects have been drawing nigh to us and mingling in our worship, and actually falling in love with both...

CATHOLICISM CONQUERING AND UNCONQUERABLE.

The friends and enemies of Dr. Briggs are supposed to be acquainted with the main facts in the life of the history of Julian, the Apostate; but it may be well to recall a few facts. Our Blessed Lord had foretold that the Temple of Jerusalem should never be rebuilt, but Julian the Apostate had said, "I will rebuild it and prove Him wrong, and the Catholic Church, which was founded on Him, and so made three attempts to rebuild the temple, and each time failed—on the first occasion from an earthquake, in which many were killed. At last the hand of God struck him. He was wounded, and as he lay dying, he took some of the blood flowing from a wound in his hand, and throwing it up in the air, he said: 'Galilean! Galilean! Thou hast conquered.' In other words, 'Catholicism! Catholicism! Thou hast conquered.' The same words resound throughout history in every age about the Catholic Church. The great verdict of history is that Catholicism is conquering and unconquerable. Dr. Briggs, with his friends, as well as his enemies, should respect that verdict, and be on the safe side of the bush, by submitting their intelligence and their will to the one true Church, of which St. Peter was the first Pope, and Leo XIII. his legitimate successor.—American Herald.

SPECIAL TO THE CATHOLIC RECORD.

ARCHDIOCESE OF OTTAWA. Very Rev. Canon Archambault took formal possession of St. Francis de Sales, Gatineau Point, on Thursday last week. Rev. Father Lussimber, late curate, has been transferred to Grenville. The pupils of Rideau street convent gave a successful concert in the White Rock Hotel on Monday evening last week. Very Rev. Father Leonard, the Father of the Poor, preached a retreat there on the Feast of St. Paschal Bammis last week. He preached a retreat for the boys from South West Catholic Immigration Society who arrived in Ottawa on Sunday last week in charge of Miss Proter. Seventeen little boys and five little girls landed on the boat at Ottawa on Sunday last week on their way to the first time on Tuesday last week at L'Orignal St. Joseph, Mount St. Anthony, New Orleans. The Archbishop of Ottawa presided at the sacrament of Confirmation in the afternoon of the same day. The Right Rev. Dr. Howley, Bishop of St. Johns, Newfoundland, was in the city for day and two nights on his return from his tour.

THE LAND OF SWEET SOMETIME.

Over the water will I see some day To the land of sweet sometime, And I'll anchor there for a year and a day, In the ripples of gold on the lower bay, In the sunset rays of the golden day.

THE LAND OF SWEET SOMETIME.

It's over the river in Somedayville, The lake of Someday, And later on in the night I'll sail out on the twinkling mill, The river of Wait and See!

THE SEISMOUS OF ST. FRANCIS.

Up soared the lark into the air, A shaft of song, a winged prayer, A soul, released from pain, Were flying back to heaven again.

THE SEISMOUS OF ST. FRANCIS.

St. Francis heard it; he was him An emblem of the seraphim; As he fell, his wings were spread, The light, the heat, the heart's desire.

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VOLUME XXI. The Catholic Record. London, Saturday, June 3, 1899.

"ESPIRITU SANTO."

The cordial reception extended to Mrs. Skinner's book, "Espritu Santo," is a sign of the times. Twenty five years ago a novel portraying Catholic life would have received scant courtesy from the critics, and Harper & Brothers would have thought long and deeply before permitting it to come from their workshop. To-day, however, "Espritu Santo," fragrant with the odor of Catholic custom and belief, is a welcome visitor to every fireside, and the publisher is, by giving it a prominent place among his literary wares, endeavoring to make amends for the past.

The story is well told. It is not a controversial catechism with some descriptive scenes and perfunctory love-making; but it is a record of human love and sorrow written down in graceful characters by men and women who were for the most part stumbling on life's path, feeling intensely, sinning bravely and knowing where to seek a remedy for the miseries of the soul. There is a tone of sadness in it; but above rings the clear glad notes of duty done, of repentance, of joy that would earthy dreams and hopes may vanish, and earthly objects may elude the grasp, there is the heaven that "may be had for the asking," awaiting all true hearts when they go home.

The story is of love, not of the kind that is "a cold dry and dreary animalism, but of a love that has its roots in the reverence and reserve, in the great, all surrounding atmosphere of modesty which makes the distinction between the true refinement and barbarism, be the latter never so gilded. "I suppose," says the grandmother of "Espritu Santo," "that her name has a strange sound to Northern ears, but the Spanish name their children after the fess's of Our Lord and His saints. Our little girl's name is very precious to us. She was born on Whit Sunday morning, the feast of the Holy Spirit, in the city of Mexico. As soon as the mother saw the child she asked that the priest might be sent for at once to baptize it. Just before he came, the nuns of a neighboring convent sent over a flower, a little white flower that the Mexicans call 'El Espritu Santo.' The priest came hurriedly, and as he entered the room, we could hear the nuns chanting the 'Veni Sancte Spiritus.' He glanced at the little pale, almost lifeless figure, holding in its hand the white flower of the Holy Ghost, and, without asking us to name the child, he took it up at once and pouring the water on its brow, said: 'Espritu Santo, I baptize thee in the name of the Father and of the Son and of the Holy Ghost.'"

Teodoro Daretti, a tall, awkward boy of fifteen, meets Espritu at a festive gathering. He is attracted to her because she pities his loneliness, and between the two grows gradually a bond that nothing in after years can sever. Teodoro becomes a great tenor singer—and this gives the authoress an opportunity to initiate her readers into the mysteries of stage-life. Tenderly and gracefully is his love for "Espritu" depicted. The plaudits of the audiences, the flattery of the great never caused him to be unfaithful for one moment to the maiden to whom he had pledged his troth. But to take earthly nuptials were never to take place. Teodoro was speeding to Espritu, her voice ringing in his ears, and beckoning him on to happiness; and he knew not that he would meet her in heaven.

"From the convent on the opposite height came the sound of voices singing—for it was the eve of Pentecost; the monks were chanting the first Vespers of the feast, and the bells rang with sweet and joyful clangour. Espritu Santo opened her eyes a last time and smiled at them all. The rosy sunset light touched the face that lay on the pillow: she stretched her hands towards it. 'O luc beatissima!' she murmured, and with a soft glad cry the gentle spirit breathed itself out."

And he—where was he who should have been by her side, and for whom she called in infinite longing from her couch?—

CLARKE & SMITH, Undertakers and Embalmers, 118 Dundas Street, Open Night and Day, Telephone 288.