

**PAGES
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London, Saturday, Jan. 19, 1895.

CHRISTIAN UNITY.

With a view to prepare the way toward bringing about a general union between the principal Protestant denominations of the Dominion, the Methodist General conference, held some time ago in this city, made proposals for the institution of a federal court to take cognizance of the general interests of the various denominations, in such a way that they might not clash with one another in the establishment of parishes and the location of preachers, especially in those localities where it is difficult to maintain the variety of congregations at present existing.

According to the plan proposed, each of the negotiating churches would be represented on the federal court, which, however, would have no power over matters of creed or discipline, or over matters affecting the independence of the churches negotiating. They would have, however, as we understand the matter, authority to decide what localities should be left to the administration of one or other of the churches federated.

Official notice does not yet appear to have been given to the other Churches concerned on the action taken, but it is proposed that such notice shall be given soon, in the hope that a kind of union between them may be effected in this way. The Churches to be dealt with at present, besides the Methodist, are the Presbyterian, Baptist, and Congregational.

In the absence of decisive official action it is difficult to say what decision may be finally reached, but through the retiring President's address at the Baptist Convention, the position of the Baptists seems to be indicated, and it is decidedly adverse to the proposal.

According to the Canadian Baptist's report the retiring President stated to his colleagues that they will probably soon be called upon to define their position on the organic union of the different denominations in a way they have not hitherto done.

He asks: "Why cannot we Canadian Baptists fall into line? Is it because we are less in sympathy with Christ's prayer that His people might be visibly one, than are the other bodies of Evangelical Christians?"

To this question, he answers: "By no means. We are not one whit behind any of them in desiring that Christ's prayer for unity may be realized. None lament more than we, ourselves, the divisions which to-day exist among the people of God. Our brethren of the other denominations we love; we rejoice in all the good they have been able to accomplish, and we will come as near to them as the principles which bind us to the headship of Christ will allow."

He then explains that the Baptists have a distinct belief as to the teaching of Christ which they cannot compromise, and that unless they are convinced that they are in error on the points in question "they must retain their present denominational distinction." He continues:

"To us these principles are so divine, so fundamental to New Testament Christianity, that we dare not compromise them. Nay, we believe that instead of compromising them we exist to proclaim them. Upon us is laid the responsibility of proclaiming truths and principles concerning which other denominations are silent."

There is an honesty in this proclamation of a determination to uphold what the Baptists believe to be the divine truth, which we cannot but admire, much as we differ from them in belief.

Christ prayed for unity in His Church, but unity does not consist in compromising the truths He has revealed. In the true Church there must be unity of faith in the unhesitating acceptance of all doctrines which He has revealed. Any other position than this would be an insult and injury to Almighty God the Revealer, Who is Truth itself, and who can neither deceive nor be deceived, and who, therefore, should be believed on His word of Revelation.

The obligation which Christ imposed on His Apostles to teach His truth to all nations, implies an obligation upon all to accept His teachings, and any plan such as that proposed by the Conference, to permit certain localities to be over-run by false teachings, without making any effort to correct the error, will open the door to total unbelief in all the truths of Christianity. There can be no real unity unless the denominations submit to the teachings of the Catholic Church in their entirety, and admit the authority of the divinely appointed Supreme Head of the Church, the successor of St. Peter.

The yearning for unity which we have of late years discovered to be growing stronger and stronger from year to year among many Protestants is praiseworthy, because unity is one of the marks of the true Church of Christ, and perhaps it is an indication of a return, sooner or later, to the one fold, but the methods of attaining unity which have been usually proposed, and which, like this plan of Methodist Conference, and those which emanated from the assemblages which have taken place annually at Grindelwald, Switzerland, during the last few years, are fallacious, both because they make provision for the widest divergencies of doctrine, and studiously avoid any measure looking to reunion with the great Catholic Church, which not only already possesses that unity which Christ requires, but is also one with the Christian Church of nineteen centuries and with the Primitive Church as established by the Apostles, one in doctrine, one in discipline, and one in having a centre of perpetual unity.

We notice that the denomination known as "The Disciples," which is somewhat similar to the Baptists in doctrine, through the columns of its Hamilton organ, the Canadian Evangelist, approves of the stand taken by the Baptists, though it repudiates the Baptist claim to have alone the truths of religion, and it states the position in the following terms:

"Nor do we like the way in which Baptists appear to assume that they have a monopoly of New Testament loyalty, and ignore others who have, to say the least, an equal right with them to be called New Testament churches. It would be great folly for those who hold to the immersion of believers as the only Scriptural baptism to enter into any combination with Padebaptists that would even in a small degree hinder them from proclaiming the truth."

Thus The Disciples, equally with the Baptists, see clearly that they would compromise what they believe to be the truth by adopting the plan proposed by the Methodist Conference.

MR. DALTON MCCARTHY'S MOTIVES.

Mr. Dalton McCarthy, in an address delivered the other day at Picton, took great pains to impress on his audience that his quarrel with the Conservative party which led him to separate himself therefrom "was not a quarrel of men but a quarrel of measures."

Now that he has undertaken to be the leader of a political party, it is no doubt very convenient for him to put this construction upon his conduct, for he is well aware that the public will not be disposed to regard his personal piques as a sufficient reason for the establishment of a new party with a new policy for the whole Dominion.

It is, therefore, necessary for him to make, it appears that he has public reasons for his course in becoming the leader of a party whose war cry is the suppression of Catholic rights in Manitoba and throughout the country. He must imagine, however, that people have short memories if he thinks they will so easily forget his declarations made at the time of his announcement that he was independent of any existing party.

In December, 1892, he declared positively to Stayner, "It is not so much a question of policy that has driven me out of the ranks. It is the first time since I have been in public life that I have been ignored in the formation of a new Government. If I cannot be taken into the confidence of the councils of my party, it is time for me to assert my independence."

As regards his policy, he said in the same speech:

"I am a National Policy man, and if we could settle the Manitoba question, we could still afford to spread out upon trade matters while adhering to the National Policy in all its integrity."

In the face of this declaration it is too much for Mr. McCarthy to expect to be believed now when he states that his quarrel is one of measures and not men. Certain people should have good memories. The public know

that Mr. McCarthy's Picton declaration is one of expediency, and it is extremely unlikely that his present following of one member in the House of Commons will be increased on the ground of what he in his self-importance regards as a personal slight offered him.

THE PROSPECT IN ARMENIA.

According to the despatches received from Armenia, the condition of that unfortunate country remains as unsatisfactory as ever, notwithstanding the delusive promises of the Porte that the Christians would be protected.

The further details given of the September massacre prove it to have been quite as horrible as described in the original report. The Turkish soldiers sent against the inhabitants numbered 60,000 men from the garrisons of Erzeroum, Irida, Van, Moosh, and other stations, the commanders announcing to the people "We have orders to put you to the sword for openly defying the Government." On this the Armenians determined to defend themselves as best they could.

This was on August the 18th, and on the first attack the Turks were repulsed. The Armenians were afterwards defeated and the massacre began on September 5. Those who then submitted unconditionally were bound to stakes and their limbs sawed off. Children were thrown into boiling oil, and grown-up people were ripped open and their eyes gouged out.

Those who thus suffered belonged chiefly to the Greek Church, and among them were forty priests. It is believed also that the Archbishop of Marasch was executed, as he is among the missing, and all the efforts of the British consul to find him have been unsuccessful.

The persecutions still continue. The Kurds still make their incursions upon the Armenians, and no redress is given by the Turkish authorities. On the contrary, in some districts, the latter have been informed that they must protect themselves, as the authorities are unable to protect them against Kurdish invasion.

A telegram to the Morning Post, of London, England, states that in consequence of this state of affairs, Tahsin Pasha, Governor of Bitlis, has been assassinated by an Armenian, who committed suicide before his arrest could be effected.

The Armenians are desperate and ready for any violence. Above all things they are resolved to accept willingly any change which will deliver them from Turkish despotism. The question now is what the new rule will be.

Judging from the past it might be supposed that Russia would be the foremost power to seek to deliver Armenia from the oppression under which she is suffering, but the experience of Russia since its last war with Turkey has not been altogether satisfactory to that power. The establishment of an autonomous Bulgaria has put Russia further off from the realization of her cherished hope to reach Constantinople, as Bulgaria has shown itself to be peculiarly adverse to Russian interference in its internal affairs, and it is said that Russia will be unwilling to have the experiment repeated in Asia by placing an autonomous Armenia between her Asiatic territory and Constantinople and India. Thus it is that the jealousies of the European powers have hitherto wrought against the delivery of the Christian population from Turkish rule, and as long as these jealousies are allowed to prevail, the Turks will be the gainers, or, at least, they will not be dealt with so decisively as might otherwise be the case. It is thought, however, that on the present occasion the English Government will take the lead in insisting upon guarantees that such atrocities as have so frequently shocked the Christian world shall not be perpetrated again.

The position taken by Mr. Gladstone in denouncing these atrocities is believed to be quite in accordance with the sentiments of Lord Rosebery, and though Lord Beaconsfield stayed the onward march of Russia toward Constantinople twenty years ago, there is good reason to believe that the Conservatives now will co-operate with the Government in taking such measures as will confine Turkish authority within narrower limits, if not end it entirely in Armenia.

Mr. Gladstone has certainly the British public of all parties with him in demanding that Turkey be restrained, and no political party can afford now to give the Porte a loose rein. We may therefore hope that effective measures will be taken to deliver the Armenians from oppression

as soon as the investigation shall have been completed which is now going on.

It is well known that the recent outrages are not an isolated event; and Mr. G. W. Smalley, in a cable despatch from London to the New York Tribune, states that there are at the Foreign Office consular reports covering the last three years, which show that the persecution of the Armenians had been constantly increasing for years, until it culminated in the general massacre. This is undoubtedly correct, and Mr. Gladstone was, of course, perfectly aware of these facts, though the reports were never published, and this renders the recent speech at Hawarden all the more ominous, the more especially as it is almost certain that the ex-Premier intended to Lord Rosebery his intention, to speak to the Armenian delegation in denunciation of Turkish perfidy, and the latter did not attempt to restrain him.

ZOLA IN ROME.

It is a subject for some surprise that Emile Zola has found in Rome a welcome among what is reckoned by the Tribune and the anti-Catholic press as the most select society in the city.

We can readily understand that talent of a high order, combined with a life of virtue, should command the respect of rank and even of royalty, and this has often been the case. But in the case of Zola, whose only claim to fame rests upon his having penned some volumes which ought not to find their way into any virtuous home, it is difficult to conceive that he should be lionized by those who have any respect for themselves or desire for the preservation of modesty in their families.

It is admitted that the productions of Zola's pen have not elegance of style, or grandeur of conception to recommend them, but that their only attraction is the fidelity with which he has depicted vice in its worst forms, with the most disgusting details, and in the vilest language of the haunts of indecency, there being not even literary merit to commend them.

He has aimed, indeed, for years, to become a member of the celebrated French Academy, but without success, and at the filing of the last vacancy in that learned body he did not obtain even a single vote, though he made every effort to secure the distinction of being numbered among "the Immortals."

It is with surprise, then, that we learned that Count Luigi Primoli gathered together a select circle of distinguished guests, among whom were the United States Ambassador and his lady, to do honor to Zola. It is still more surprising that he was accorded an interview by Queen Margarita, who has been regarded as a good Catholic, notwithstanding the position of hostility in which the Pope and King Umberto stand in relation to each other.

The only explanation of this is that the distinguished Italians who thus degraded themselves, did so to encourage Zola in misrepresenting the Catholic Church, as he has done in his book on Lourdes, and as he is expected to do again in his forthcoming book on Rome, and Queen Margarita was undoubtedly influenced by Premier Crispi and the king her husband to give the prurient novelist a cordial reception. The Pope, however, has maintained from the first a dignified position in regard to him, and has steadily refused to admit him to any interview, though Zola announced with a great flourish of trumpets, from the time when he first said he would visit Rome, that it was his intention to seek an audience from the Pope. He sought it, but it was refused him.

With the exception of Queen Margarita, all who united in showing honor to Zola are known enemies to the Pope. It is easy to surmise from this what sort of a book on Rome will come from his pen. It will be as unworthy of credit as the one he has already written on Lourdes.

A correct appreciation of Zola's "Lourdes" is given by M. Henry Laserre in a recent letter in the Gaulois, addressed to M. Zola. M. Laserre says:

"In the opinion of those who know your previous works, the book just published stands out pre-eminently wickedness amongst them all. Your book, sir, is not a romance whose object is to lead the reader through the regions of fancy; it is not a work of the imagination, aiming to deceive. The truth is met with in it only in those minute proportions absolutely indispensable for forgers to turn copper or lead into gold, to circulate as genuine money amongst those countless dupes who look not beneath the surface, and who knew not how to weigh things.

This big volume against faith is a specimen of bad faith."

INTOLERANCE REBUKED IN A BAPTIST UNIVERSITY.

Chancellor Rand, of the McMaster (Baptist) University, on Thursday last made a feeling reference to the death of Sir John Thompson, whom he described as "a man of exceptional ability and irreproachable character." Mr. D. E. Thompson, Q. C., who is a member of the Board of Governors of the University, also spoke very feelingly on the matter. He declared that Sir John's character was free from any breath of suspicion, and in view of the valuable services the late Premier has rendered to Canada, he said he "put in a plea for religious toleration."

It is the more pleasant to find these liberal-minded Baptists give this testimony to the high character of the late Premier, as the Rev. Mr. Madill, who is at the head of the P. P. A. of Ontario, made recently a savage attack upon Sir John Thompson, for no other reason than that he was a Catholic.

In reference to Mr. Madill's attack on the late Premier, Mr. Thompson made the following appropriate remarks:

"Because of his religious convictions the late Premier had been grossly maligned and openly opposed by many people. He regretted this, and still more deeply regretted the fact that even some Baptists, in spite of their avowed belief in religious toleration and liberty of conscience, had taken a part in this malignance and opposition. He deprecated the spirit pervading such organizations as the P. P. A. and A. P. A., which would exclude Roman Catholics from all public offices, and deny them the privileges of the State. 'Better,' said Mr. Thompson, 'make war upon them at once and exterminate them. It is the same spirit.' Although he had never been a political supporter of the late Premier, he could not but express his admiration of his character and his appreciation of his public service. Concluding he said: 'When at some future time Canadian history is written by an impartial historian he will be compelled to write that, up to the present time, with the exception of Sir Alexander Mackenzie, no Premier of Canada has had a character so above reproach, and has rendered such signal service to his country during the time that he held office as Sir John Thompson.'"

These remarks were made in presence of the students of the University, and the applause they elicited is a positive proof that Rev. Mr. Madill's intolerance is not an index to the feelings of his own co-religionists throughout the Province. This fact, however, was known otherwise through the almost unanimous vote by which the Convention or Conference of the Baptist Church of the Dominion condemned Mr. Madill's bigotry at its meeting last summer.

We should here mention the fact that Mr. Madill, immediately after the announcement of Sir John Thompson's death, wrote a letter to the Toronto Globe professing sympathy and sorrow on account of Sir John's sudden death. The public cannot but regard such an expression as impertinent and hypocritical, coming from his pen. His aim is evidently to give an importance to the society of which he is president; but nothing which Mr. Madill can say will give it a renewed lease of life after the death-blow it received both by the election of the 28th of June, and by the more recent election in London, where P. P. Aism was buried under the votes of the electorate by the great majority of 803 votes recorded against the P. P. A. candidate for the city.

ANOTHER MANITOBA SCHOOL DECISION.

So frequently have we had decisions and counter decisions of the courts regarding the school laws of Manitoba and the rights of the Catholic minority in that Province, that it is no wonder there should be some confusion in the public mind in regard to the actual state of the question; and this confusion is somewhat increased by a cable despatch received a few days ago to the effect that it is reported in well-informed circles that a further decision will soon be given by the British Privy Council reversing that of the Supreme Court in Canada, whereby the Catholic petitioners of Manitoba were denied the right of appearing before the Governor in Council of the Dominion to argue their claims.

By the last decision of the Privy Council, the Catholic minority is authorized to appeal to the Dominion Government for redress against the Greenway-Martin school laws.

Our readers will remember that there were two cases brought up in the first instance, one on behalf of Catholic, and the other on behalf of the

Church of England schools, against the new school laws. It was decided by the Supreme Court of Canada that the Acts abolishing Separate schools in the Province were unconstitutional, but the Privy Council reversed the decision and declared them constitutional.

Many of our Canadian journals thought that by this decision the matter was ended, and argued that it should be ended so. While we were certainly of the opinion, and expressed ourselves to the effect, that the decision of the Privy Council dealt unjustly with the Catholic minority, we pointed out that the right still remained with our co-religionists to appeal to the Dominion Government for redress against the unjust legislation of Manitoba. This is the point which is under consideration by the Privy Council, concerning which it is said that the decision is to be given now favorably to the Catholic minority.

It would be premature for us to announce that anything very definite in regard to Catholic rights has been settled by the Privy Council, as the exact terms of the new decision have not reached us, but the appearance is to the effect that the Catholics will now be able to show the Governor in Council the hardships which have been inflicted on them by the Manitoba law, and that the Dominion Government will have authority to point out to the Manitoba authorities the nature of these hardships, requesting them to give the relief required, and if they refuse this, it will be competent for the Dominion Parliament to grant such relief over the heads of the Legislature of Manitoba.

For the sake of peace in the Province, we hope this extreme measure will not be necessary; but if the Manitoba Legislature persist in their injustice this method of giving relief will become a necessity which we trust the Dominion Government and Parliament will not neglect to apply.

A PROSPEROUS LIFE INSURANCE INSTITUTION.

We are pleased to call the attention of our readers to the Provincial Provident Institution of St. Thomas, the purpose of which is the insurance of members on the assessment principle, similar to that used by the C. M. B. A. and other mutual benefit associations. The reason given by this institution for the adoption of this method is to reduce the expense of life insurance, which under the old methods allows a very large margin for the profit of stockholders.

There is a reserve fund in society, formed by the payment of one assessment annually, and 10 per cent. taken from all the mortuary assessments. This reserve fund will be used for the purpose of paying the assessments when on account of an epidemic or any other cause, the assessments of any year exceed ten in number, but provision is made that if the reserve fund be insufficient for the payment of the insurance policies issued, assessments shall be levied in order to pay these.

The Provincial Provident Institution was incorporated in 1884, and the number of members insured has increased rapidly every year since, so that there are already 7,500 policies in force, with policies ensuring to members \$12,500,000.

The managing officers of the association are well known business men, and we believe the association to be thoroughly reliable. The assessments are not high, as they range from 75 cents per death for a member eighteen years of age, to \$3 for a member fifty-five years old, on every \$1,000 of insurance. A good idea of the cost of insurance in this association may be had by knowing the rate of assessment levied for each decade of a member's age.

At from 18 to 20 years, the assessment for each thousand dollars is 75 cents, at 30 years 85 cents, at 40 years \$1.00, and at 50 years \$1.95. At 55 years, the amount is \$3.00. The number of assessments annually is, of course, liable to change according to the mortality of the year, but so far they are reported as having averaged 10, which is very low. This small number of assessments is accounted for by the fact that great care is taken to admit only good risks to membership.

We do not by any means desire to depreciate the excellence of other insurance associations while speaking of the good features of the Provincial Provident. To members of the C. M. B. A., who desire to increase their life insurance, it will be found a most useful institution, possessing, as it does, none of the objectionable features to

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found in the many secret societies... ding business in the Dominion.

The headquarters of this association... in St. Thomas, Ont. Mr. Geo. K. Mortan is the President, and Mr. E. S. Miller the Secretary. Any sum from \$1,000 to \$5,000, at intervals of \$1,000, may be insured in the Institution.

EDITORIAL NOTES.

The Presbyterian Theological Sem... inaries of the United States appear to... be in open rebellion against the Gen... eral Assembly. The Lane, McCorm... ick, Union and Western seminaries... have positively refused to place them... selves under the Assembly, not with... standing that the Assembly issued... orders that this should be done; and... the Chicago Interior says that it has... information which makes it nearly... certain that the more orthodox institu... tions of Princeton, Alleghany and... Auburn will also refuse. The South... ern Presbyterians are in favor of the... independence of the seminaries, and... though the question of similar action... has been brought before it for consid... eration it is positively stated that it... will not ask the seminaries within its... jurisdiction to do what the Northern... Assembly has demanded.

The London Daily News, in an edito... rial last week, said that the Liberal... party is bound by every consideration... of honor and justice to uphold the Irish... policy of Mr. Gladstone, and that duty... and expediency point the same way... Many men who entered the House of... Commons for the first time two and a... half years ago, coldly convinced by dry... argument of the necessity of Home... Rule, have been turned by experience... into Home Rulers of a type at once... practical and enthusiastic. It adds... that they have abandoned any idea that... they may have entertained that Home... Rule means the dismemberment of the... Empire. This idea is now left to... speakers and writers who have neither... responsibility nor self-respect. As the... Daily News is Lord Rosebery's official... organ, these statements indicate that... the Government is still bent upon doing... justice to Ireland, and their plain an... nouncement will greatly gratify the... Irish people. It may be inferred that... the Home Rule question will be once... more the most important issue at the... next general election, and if the ver... dict of the electors be the same as at... the previous election, the Lords will... scarcely dare to set themselves against... the will of the people a second time on... this question.

The Rev. Dr. N. D. Hillis, of Evans... ton, Illinois, has been called to the pas... torate of the Central Church, which was... under charge of the late Dr. Swing... His idea of administering to the spiri... tual wants of the congregation is a... novel one. He says:

"I shall not endeavor — provided... I go to the Church — to... lead the Central Church toward... Presbyterianism. The congregation... is composed of Baptists, Methodists... Jews, Episcopalians, and representa... tives of all sects, so that orthodoxy has... no basis there. I shall try to keep my... work along the lines of extending the... organization's influence as a Christian... Church. Character construction, the... betterment of humanity, and the dis... semination of all good principles of... religion are the chief things an institu... tion like the Central Church ought to... consider."

The doctor evidently does not... consider that the commission given to... the Apostles to teach all things He had... taught them, was meant for him. He... promises, however, to teach all good... principles of religion, though he will... exclude Presbyterianism. This is... rather hard on Presbyterianism, to... which the doctor himself belongs. The... question remains how he is to make... the organization a Christian Church, if... he will not run counter to the pecu... liar dogmas of the Jews in his cong...regation.

The Forbidden Societies.

An officer in the Knights of Pythias... has tried to misrepresent the motive of... the Catholic Church in forbidding its... members to belong to that society... as well as to the Odd Fellows and... the Sons of Temperance. He says that... the Knights have lately taken an... extreme position in the matter of... patriotism by declaring that they must... acknowledge no allegiance as super... ior to that of their country. To his... insinuation that this declaration sup... plies the motive for the Church's un... friendliness to it, we may reply: 1. The... Church was likely not a... wares of this declaration when it... reached its decision which was... sufficiently justified on other... grounds; 2. In matters purely civil... or material, Catholics yield to no other... citizens in recognizing the supremacy... of the allegiance due to their country... This declaration of the Knights, there... fore, in so far as it is proper, does not... trouble Catholics at all. Of course, if... the State were to encroach on the

spiritual, Catholic citizens would give... to it the same reply that the Apostles... Peter and John made to the rulers of... Jerusalem when the latter ordered... them to desist from doing their relig... ious duty of preaching and teaching... in the name of Christ. What that... reply was, see the Acts of the Apostles... chapter IV., verse 19. — Catholic Re... view.

GIBBONS ON INGERSOLL.

The Cardinal Scores the Agnostic... Without Mentioning His Name.

Cardinal Gibbons, on Sunday, Jan. 6... preached a sermon in the Baltimore... Cathedral, which is believed by those... who heard it to have been aimed at... Col. Robert G. Ingersoll, though His... Eminence did not mention the name of... the eloquent agnostic. It was Epiph... any Sunday, and the knowledge that... the Cardinal would preach caused the... Cathedral to be crowded. The text was... the first verse of the sixteenth... chapter of the prophecy of Isaiah: "Arise, shine; for the light is come, and the glory of the Lord is risen upon thee." In part the Cardinal said:

"It is fashionable, as well as profit... able, to cast odium as well as ridicule... on Christianity and the Sacred Scriptures, which are the basis of the Christian... religion. A man of limited capacity, but... of fluency of speech and shafts of wit, can propose objections and diffi... culties in a half hour which may take... a learned man a month to answer.

"I would ask you, my brethren, to have... three answers ready in your mind when you are confronted by any... difficulties against Christianity:

"First—Ten thousand difficulties do... not make a single doubt, and ten thousand... doubts do not destroy a single fact... of Revelation; ten thousand... layers of fog and cloud do not blot out... the sun in the heavens nor diminish its... splendor.

"Second—The Christian religion has... been in possession for two thousand... years, and has been cherished by the... wisest and best of men in every age... and country, and it is stronger to day... than it was ever before.

"Third—All the civilizations of the... past and all existing civilizations to... day worthy of the name have been... based on the doctrinal and moral prin... ciples of the Bible.

"It is time enough to surrender our... Christianity when some better system... is brought forward to supplant it.

"Let us transport ourselves in... spirit to the dawn of the Christian era, and... let us stand in imagination on one of... pagan Rome's seven hills. We see at... our feet that immense city teeming with... a population of about three million... inhabitants. We observe that city... dotted here and there with idolatrous... temples, and niches to false gods are... erected at the corners of the streets. In... the words of the Apostle of the Gen... tiles, 'They changed the glory of the... incorruptible God into the image and... likeness of corruptible man and of... birds and beasts and creeping things, and... they worship the creature instead of... the Creator, who is blessed forevermore.'

"Such was the condition of society... when our Lord appeared on the... theatre of public life. He called... around Him twelve insignificant men—men... without wealth, men without human... learning, men without any of the... prestige of fame, men without any of... those elements which are considered... essential for the success of any great... enterprise. He commands them to... effect the most mighty moral revolu... tion which has ever taken place in the... history of the world. He commands them... to uproot idolatry from the face of... the earth and to establish instead of... this the worship of the one true and... living God and to dispel the most... cherished and inveterate passions from... the heart of man, and to plant in their... stead the peaceful reign of Jesus Christ.

"No thoughtful man can fail to... admire the wisdom of God in employ... ing such inadequate means (humanly... speaking) in the propagation of the... Gospel. For if He had appeared as a... temporal sovereign with all the pomp... and majesty of royalty, if He had used... the influence of the Caesars and if He... had impressed into His service the... imperial armies they would justly ex... claim: 'There is no miracle here, for it... is not by the finger of God but by... the arm of the flesh that Christianity... was propagated.' For, if the Gospel... had been advocated by the orators... philosophers, statesmen and poets of... ancient Rome, the world would again... cry out: 'There is no miracle here, for... Christianity was developed not by the... folly of the cross but by the per... suasive words of human wisdom.'

For, if men were induced to embrace... the Church by bribes and emoluments, the... world would justly say: 'There is no... miracle here, for men were drawn to... the Church not by the pearl of great... price, but by the gold that glitters; but... when they contrasted the weakness of... the instruments with the marvellous... work performed they were forced to... exclaim: 'The finger of God is here.'

"It may be interesting and instructive... to consider some of the principal... causes which (under the irresistible... influence of God's grace) operated so... powerfully in the rapid diffusion of the... Christian religion.

"First, the Christian religion gave... the Dagan worldly a rational idea of... God. If proclaimed a God essentially... one and self-existing, of a God existing... from eternity unto eternity. It spoke... of a God who created all things by... His wisdom, and whose superintending... providence watches over the affairs of... nations as well as of men. It spoke of... a God infinitely just and merciful, infinitely... holy, infinitely wise.

"Second, the Christian religion

not only gave man a sublime idea of... his Creator, but gave him also a rati... onal idea about himself. Hitherto... man was a mystery and a riddle to... himself. He knew not whence he came... or whither he was going. The Christian... religion gave not only life to his under... standing but peace as well to his heart... It brought him that peace of God which... passeth all understanding and which... springs from a conscious possession of... the truth. It brought him a triple peace—peace... with God, by teaching him to keep the... commandments; peace with his neighbor, by... enjoying the virtues of justice and charity; peace with himself, by in... structing him to keep his passions sub... ject to reason, and reason subject to... the law of God.

But it will profit us nothing to be... enrolled in the army of the Lord, in the... Church Militant, unless we are personally... clothed in the panoply of Christian... righteousness. The only victories to be... fought on our credit are those that we... personally achieve.

All the works of God have one strik... ing characteristic, they all bear the... divine stamp of individuality. There are... no two stars alike in magnitude and... splendor; there are no two leaves of... the forest alike; there are no two grains... of sand absolutely identical; there are... no two human faces alike. In this vast... congregation before me there are no two... dispositions in all respects identical. Every... one of you is a world in yourself.

"God loves each one of you person... ally. He does not contemplate the... human family in the mass as we regard... a heap of sand. He has loved each of... you with an eternal love. I always... admire the remarkable utterance of St. Paul: 'Christ loved me and delivered Himself... up for me.' He does not say: 'Christ loved... us, but me, as if to remind us that... Christ's love for Paul himself was as... strong as if concentrated on himself and... not upon the whole human race. And... as God's love is centred on us so should... we centre our love on God. We know... where Christ is to be found. Let us ask... Him to come and reign over our souls—intellect, will, memory.'

LOURDES vs. SCIENCE.

Dr. Boissarie's Recent Lecture in Paris.

It is matter for rejoicing that the... wondrous cures wrought at Lourdes... now command general attention from... scientific men. Physicians have come... to realize that there is a large mass of... medical testimony bearing on these... marvels which demands study, and, thanks... especially to the learned Dr. Boissarie, is... quite available for the most searching... investigation. We have hoped for this... happy result ever since hearing, years ago, a... remark attributed to Professor Huxley—namely, that... if he could accept at all the class of... events which go under the general name... of miracles, he should cite, as those having... the best external evidence, not the miracles... of primitive Christianity, but the miracles... of Lourdes.

The publication of M. Zola's infam... ous work on Lourdes has certainly had... this happy effect—that the attention of... unbelievers is directed as never before... to the history of the shrine and the... marvels which are constantly being... wrought there. Many have heard of... the miraculous Grotto this year for the... first time; and many others, who simply... scoffed at the alleged miracles, are now... convinced that there are cures at Lourdes... which are above the skill of physicians... and the power of nature.

No better man could have been... chosen to preside over the Bureau des... Constatations Medicales established at... Lourdes than Dr. Boissarie. He is... described as 'a cautious, hard-headed... practitioner, with an excellent knowl... edge of his profession.'

Every medical visitor is impressed... by his desire for the fullest publicity... regarding the cures, and by the frank... ness with which he explains the method... of investigation. Hitherto Lourdes... was known almost exclusively by the... books of M. Lasserre, which, though... critical, learned, and well written, were... not calculated to satisfy the scientist. The... historian of Lourdes is a rhetorician, and... figures of speech are a distraction to... men of science, who are supposed to... deal only with facts. M. Lasserre's... books have been supplemented by two... works from the pen of Dr. Boissarie,—viz., 'Lourdes... Histoire Medicale,' and 'Lourdes... depuis 1858 jusqu'à nos jours,'—both of... which are simply a scientific investi... gation of the history of Lourdes and... the recoveries effected there. These... volumes, being intended for investigators, bristle with names, dates, and medical terms. That they... have excited interest among those for... whose benefit they were written is... shown by the fact that within a year... as many as one hundred and fifty... medical men have gone to Lourdes to... study the testimony for themselves.

The case which Professor Huxley is... said to have referred, and which to... most medical experts would appear... 'quite beyond the reach of anything... like a stimulus given to the nervous... powers by faith and hope,' is that of... Francis Macary, a cabinet-maker be... longing to the town of Lavur, near... Teolouse, and who was cured of enor... mous varicose veins in the legs, attended... with ulceration—three doctors—Segur... and Rossignol of Lavur, and Bernet of... Paris—testifying to the cure, and two... of them to its being inappreciable by... science. Macary had been an infidel, without... faith in the miraculous water, and of... course, without expectation of being cured... by it. His recovery was amazing to himself, his... physicians, and his friends, who considered... him a very poor subject for a miracle.

But Dr. Boissarie has cited many... cases quite as remarkable as that of... Macary. At a lecture delivered by this... eminent physician in Paris on the 27th... ult., before an audience largely composed... of doctors and medical students, fifteen... persons from different parts of France... were present to testify to their cure of... terrible diseases, wrought by the miracu... lous water of Lourdes. This assembly of... miracles, and the medical diagnoses and... certificates which were read, produced... an extraordinary impression.

Among those who presented them... selves for inspection was a young woman named Marie Lemauchand. She... went to Lourdes horribly disfigured... with lupus, which had partly destroyed... her nose and mouth, and had spread... over her whole face. Zola's realistic... description of her appearance was first... read, then the medical certificates, and... finally Marie was asked to stand up... and show her face. As she did so there... was a general exclamation of wonder. The... victim of lupus, whom the doctors had... abandoned, had become again quite a... pretty fresh-faced country

girl, whom medical men declared to be... perfectly healthy. Another subject was... a man who had been pronounced at the... Salpetriere Hospital to be suffering... from paralysis and blindness, caused... by atrophy of the optic nerves. He went... to Lourdes, and recovered his sight and... health instantaneously. Then there was... a girl who was cured of a cancer, which... was so bad that a surgeon refused to... operate upon it; and another of a wound... in the foot caused by caries of the bone.

Lourdes and its marvels can not be... ignored or explained away. Let the... full blaze of scientific light be focused... upon the spot. The very existence of... Lourdes is supernatural, and the cures... there of diseases pronounced incurable... by medical science testify to an Almighty... Power, and bear witness to the divinity... of the Catholic religion.—Ave Maria.

ARCHBISHOP CLEARY.

Of the many eminent prelates who... have ruled the Church of God in Can... ada it may, perhaps, be correctly said... that few, if any, have rendered greater... service to religion and morality than... has the present Archbishop of Kingst... on. The Pope's selection of a learned... and zealous Irish priest, who as pro... fessor and college president, had dis... tinguished himself in his own country, to... rule an important Canadian diocese, was... presumptive proof of special fitness... in the appointment to the exalted... position. Nor did Dr. Cleary belie the... Pontiff's estimation of him or the high... expectations raised by his fame as a... profound theologian and eloquent... speaker, for no sooner had he set foot... on Canadian soil and opened his lips in... an inchoate love of truth, he can make... no compromise with error, sham or... fraud. It is his unsparring public... denunciations of those that provoke... the hostile and malicious comments of... the secular press and of the sectarian... bigots who express strong dissent... from many non Catholic pulpits. Poss... essing a vast store of knowledge and... unrivaled power of logical argument, he... often uses both the Catholic and... secular press to expose the falsity of... an opponent's position. It is there... that he can use 'saber cuts of speech,' and... it matters not if his antagonist be a... legal luminary, a learned principal... of a university or an editor of a great... daily paper, any or all of them meet... more than their match in an intellect... ual contest with the Archbishop. Owing... to his keen supervision of the political... and State questions in their relation... to the rights and interests of his... people, he enjoys a wider sphere of... celebrity than any Church dignitary in... the Dominion, and is, on that account, much criticized, misrepresented, if not vilified.

Nevertheless he does not shrink from... the ordeal, but contends with fearless... courage and consistency for the main... tenance of tolerance and fairness to... Catholicism, and for the sacred rights... of parents in the moral and religious... education of their children. It will be... readily assumed that the various opinions, theories and loads of gossip... manufactured and retailed concerning... him are the merest inventions and... distortions. To acquire an accurate... idea of the real character and genius... of the distinguished prelate under re... view he must be studied at close... range. In a word, he must be seen in... the midst of his faithful priests, heard... in his Cathedral pulpit or in his power... ful sermons during the pastoral visitations... of his diocese, or closely followed in... the multiplied churches and schools and... in the zeal of his faithful body of... priests, as well as in the healthy con... dition of Catholicity throughout his... archdiocese. It was in due recogni... tion of the advance made religiously... and educationally during the former... years of his episcopate that the Holy... See raised the venerable mother diocese... of Ontario, Kingston, to the archiep... iscopal rank and dignity in December, 1889. In October of the following... year His Grace received the pallium... from the venerable hands of Cardinal... Taschereau in Kingston Cathedral.

BORN IN IRELAND.

The subject of this sketch, the Most... Rev. James Vincent Cleary, D. D., S. T. D., was born in 1828, in Dun... garvin, county Waterford, Ireland. His... preparatory studies were partly made... in the classical school in his native... town, afterwards continued in Rome... for three years, then in Maynooth... College, Ireland, where he finished his... theological course, taking first call to... first premium in dogmatic theology... and Scripture in a class of one hundred... and eight students. In the year 1851... he was ordained to the holy office of... priesthood, after which event he... continued his studies for three years... in Salamanca University, Spain. Re... turning to his native land with his... widened knowledge and mature facul... ties, he assumed the onerous duties of... professor of dogmatic theology and... Sacred Scripture in St. John's College, Waterford City, which position he held... for upwards of twenty years, having... been President of the same valued in... stitution for three years. At a public... examination held in the Catholic Uni... versity in Dublin he received the de... gree of doctor of sacred theology in 1862.

In February, 1875, he was nominated... parish priest of his native parish, Dun... garvin, from whence in 1880 he was... appointed Bishop elect of the dis... tant See of Kingston, receiving episc... opal consecration in November of the... same year in the chapel of the Propa... ganda, from the hands of Cardinal... Simeoni, and arrived in his cathedral... city of Kingston on the 7th of Septem... ber, 1881.

A FAMOUS DIOCESE.

The diocese of Kingston whose hon... orable traditions are worthily upheld... by its present incumbent, gains re... nown from the fact that the Right Rev. Thomas... Weld, conductor of its first... Bishop, Right Rev. and Hon. Alex... ander Macdonell, was created a Cardinal... of the Holy Roman Church in 1830. This... distinction was conferred by Pope Pius... VIII. out of gratitude for the abolition... of the penal laws which had been expunged... from the English statute book the year... before. Inasmuch as the Right Rev. Thomas... Weld was the first Canadian prelate... raised to the Cardinalial rank, it sheds... a reflected lustre on Kingston, See, although the exalted dignitary... never set foot on Canadian soil.

In concluding this brief summary of... a remarkable Canadian prelate, it may... interest our readers to know that Ire... land and the Home Rule cause have no... able or more devoted friend than the... venerated Archbishop Cleary, whose... thrilling appeals in his country's behalf... have stirred thousands of apathetic... hearts into active co-operation for her... deliverance from the foreign yoke of... thraldom.

Viewed in relation to the results of... his government of the diocese over... whose destinies he has presided for... more than thirteen years, Mgr. Cleary's... severest critics cannot gainsay the fact... that his vigorous and uncompromising... administration of affairs has been an... immense benefit to the sacred cause... of true religion, virtue and morality. This central fact and truth... is admitted even by those who think... him wanting in the spirit of concilia... tion and that form of expediency which... seeks to adjust matters by the unfair... balance that would yield too easily to... the spirit of the world for the sake of a... temporary peace.—Wm. Ellison in Philadelphia Catholic Times.

CONSPICUOUS ABILITY.

Endowed with the keenest intellect... and perceptive faculties, together with... an inherent love of truth, he can make... no compromise with error, sham or... fraud. It is his unsparring public... denunciations of those that provoke... the hostile and malicious comments of... the secular press and of the sectarian... bigots who express strong dissent... from many non Catholic pulpits. Poss... essing a vast store of knowledge and... unrivaled power of logical argument, he... often uses both the Catholic and... secular press to expose the falsity of... an opponent's position. It is there... that he can use 'saber cuts of speech,' and... it matters not if his antagonist be a... legal luminary, a learned principal... of a university or an editor of a great... daily paper, any or all of them meet... more than their match in an intellect... ual contest with the Archbishop. Owing... to his keen supervision of the political... and State questions in their relation... to the rights and interests of his... people, he enjoys a wider sphere of... celebrity than any Church dignitary in... the Dominion, and is, on that account, much criticized, misrepresented, if not vilified.

EXCHANGED CROSSES.

Interesting Incident Between Bishop Enard and His Holiness.

An interesting incident is reported... to have recently taken place in Rome. Bishop... Enard, of Valleyfield, Province of... Quebec, who is now in the Italian... capital, on being received by the Pope... presented a number of objects which... he wished to be blessed by His Holiness. Among these was a... Bishop's pectoral cross of exquisite... design. The Pope examined it atten... tively and expressed his admiration... for the artistic piece of work. Seeing... this the Canadian Bishop ventured... the remark that, since His Holiness... admired the cross, he would feel most... happy and honored in offering it to... him. Leo XIII. replied that he would... accept on one condition only, and that... was that Mgr. Enard should himself... accept his own pectoral cross in... exchange. As may be imagined, the... bargain was soon concluded, and when... the Bishop of Valleyfield returns, his... diocesan can admire the pectoral... cross that once adorned the breast of... Leo XIII.

A good periodical is like a sensible, sunny and sound-hearted friend whose... appearance on one's threshold always... gladdens the mind with the promise of... a pleasant and profitable hour.

REPUTATION, MERIT, HONESTY.

When any article is found in use in... all parts of the civilized world, it is... proof positive that such an article is... necessary and does its work well and... effectively.

Especially is this true when the article... is only purchased because the buyer... believes it is not wise to longer do without... it. Such an article is

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WARNER'S SAFE CURE.

A remedy that can be found in the... bazaars of India, at the fairs of Russia, on... the equator at Singapore, in the far... north at Stockholm, under the Southern... Cross of Australia, and in every city and... hamlet in Europe, Canada and the United... States, must possess remarkable power... for the healing of the nations.

WARNER'S SAFE CURE

is a medicine with a history. It has... revolutionized the treatment of Bright's... disease, and today stands without an... equal for the cure of all kidney, liver, urinary and female diseases. The in... habitants of the civilized world say so.

This universal remedy is now controlled... entirely by H. H. Warner & Co., Ltd., of London, England.

Offices and laboratories are established... at London, Eng.; Rochester, N. Y.; Mel... bourne, Aus.; Toronto, Ont.; Paris, France; Frankfurt, Germany; Danedin, N. Z.; Kreslington, Switzerland; Bombay, India.

You make no mistake in buying and... using a medicine which bears the stamp... of the world's approval.

THE ARCHBISHOP OF Canterbury and English Church History.

The Archbishop of Canterbury has apparently lent, says the London Tablet, his sanction to the strategic reconstruction of English history which has entered so largely into the ambitions of the Church Defence Institute. At a meeting at Ashford held on December 15, the Archbishop, according to the report of the Guardian, expressed his views on continuity in the following terms: "He commented upon the extraordinary amount of ignorance that existed among rich and poor alike as to the history of the Church, and pointed out the continuity of the Church of England from primitive times to the present, showing that it was the same body, with the same organization, and urging as one proof of the claim that the Reformation did not manufacture a new Protestant Church, the fact that nearly all the clergy remained at their posts after that event. A prevalent idea even among Churchmen was that there was a time when the English Church was Roman Catholic, and that this was altered by Henry VIII., who substituted for the older body a Protestant Church which we have to day, and handed over to it all the property that had previously belonged to the Roman Catholics. He had even found in a school reader in use in a large number of National schools a statement of this description, and he added he intended to have a thorough examination of all the readers he could find in order to get them revised where possible. They knew that the Church now existing was the same body as that which existed before the Reformation, and which dated from a period which could not be defined; and in proof of this he cited William the Conqueror's refusal to do homage to the Pope for the kingdom of England (finding his predecessors had never done the like), the fact that the Preface to the Prayer Book alluded to the services in the Church of England having before the Reformation been read in Latin, and also the fact that England was the only country of Europe that had never accepted the Canon Law unless parts of it had been specially adopted and enacted in the country."

We note that it is stated that at the end of the meeting questions were invited. We will assume that this invitation was not limited to those who had the advantage of listening to the Archbishop's address, and we will avail ourselves of it, so far as to address to the Archbishop, and to those who share his views, the following three questions:

1. In proof of the continuity of the English Church, "he cited William the Conqueror's refusal to do homage to the Pope for the Kingdom of England (finding that his predecessors had never done the like)." Now this fact is a commonplace of English history. No one with even an elementary knowledge of the Middle Ages or of feudal custom could for a moment mistake the meaning of such words as "homage" or "fealty." William refused—very properly, we think—to enter into that temporal alliance which Professor Freeman calls "commendation," by which the English King would become the temporal vassal or "man" of the Pope, and hold his kingdom as a temporal fief of the Holy See, after the manner of the Norman kingdom in Naples. Such a political and temporal arrangement has no more to do with the spiritual and dogmatic obedience which a Catholic gives to the Pope as successor of St. Peter, than it has to do with the transit of Mercury, or the latest eclipse of the Moon. William would not have been one jot more a Roman Catholic if he had granted it, nor was he one jot less a Roman Catholic when he refused it. Neither Spain, Austria, France, nor any Catholic country at the present moment is a fief of the Holy See. Yet the existence of a Roman Catholic Church in the world is hardly a fact that can be called in question. Clearly, then, no tie of "homage," "vassalship," "fealty," or "commendation," can be reckoned as an essential to Roman Catholicity, nor can any person or country be argued to be not Roman Catholic for the want of it. These are facts known to every ordinary well-informed reader of English history. It would be discourteous to doubt that the Archbishop of Canterbury was perfectly aware of them. Therefore we ask the question: If it is a well known and clearly established fact that the medieval "homage" refused by William the Conqueror was simply a matter of temporal relationship or feudal commendation, is it quite honest to speak of it as if "homage" were meant in its general and modern sense, and as if it referred to the spiritual allegiance which every Catholic yields on dogmatic grounds to the Pope, and to imply that William's refusal of such "homage," proves that the English Church in Norman times was not Roman Catholic? That in the rank and file of mere Church Defence lecturers, who harangue popular and sympathetic audiences, there should be found occasionally some who descend so far as to play tricks of this description, is a matter not of surprise, but of regret. We naturally refuse to associate the thought of conscious dishonesty with educated clergymen of the Church of England, and least of all with the Archbishop of Canterbury. But precisely for that reason, it seems to us a city that the Archbishop should even in appearance have lent his sanction to what every student of history must recognize to be a discreditable piece of historical sharp practice.

2. Our second question bears upon

the same point. The Archbishop's argument proves nothing unless it proves that William the Conqueror was not a Roman Catholic. We invoke the following facts: 1. The Church in Normandy, of which William was a member, plainly acknowledged Papal Supremacy. Its Primate received the Pallium from the Pope. Only a few years before the Conquest Manger, Archbishop of Rouen, was deposed by a Council presided over by Papal Legates, who pronounced the sentence of deposition. 2. William himself not only recognized the jurisdiction of the Pope, but had recourse to the Pope for a validation of his own marriage with Matilda. 3. William, before undertaking the Conquest, submitted his whole case and claim to the Pope before whom it was discussed in consistency. 4. William carried out the Conquest with the sanction and blessing of the Pope, and under a consecrated banner solemnly bestowed on him by the Holy See. 5. William had himself specially crowned by Papal Legates. 6. The whole reconstruction of the English Church at the time of the Conquest was effected by Councils presided over by the Pope's Legates, and convened by the authority of the Pope and of "the Roman Church," as may be seen in the letter of citation given in Wilkin's Concilia, (vol. 1, p. 323) 7. William himself, in the very letter in which he refuses the claim of temporal homage or fealty for his Kingdom, assures the Pope, "We have loved your predecessors, and you, above all, we desire to love sincerely and to listen to with obedience." (obedienter audire.) With these seven unquestionable historical facts before us, we ask how is the life and action of William to be squared with the Archbishop's contention that the Conqueror was not a Roman Catholic? Was the man who lived and died in communion with the Roman Church, who had himself crowned by Papal Legates, and who had the chief ecclesiastical affairs of the realm settled by Papal and Legatine Councils, one who believed that the Bishop of Rome hath no jurisdiction in this realm of England? Was the man who protested that he loved the Pope and desired to listen to him with obedience, one who believed that spiritual obedience to the Pope is neither due nor desirable but a result of falsehood and usurpation?

3. Our third question touches the general issue. The Archbishop implies that amongst the mistakes of a popular and prevalent ignorance is the belief that the English Church before Henry VIII. was Roman Catholic. Again we turn to the facts, English Kings—Henry III., Edward III., and a long list of others—declare in their letters that they are "devoted sons of the Roman Church." In 1246 the English Primate and Bishops declare that "the Kingdom of England has ever been specially devoted to the Roman Church." In the same year the English Abbots and Priors protest that the "English Church is a special member of the Most Holy Church of Rome." (Matthew Paris, anno 1246.) 3. The Archbishop has only to look into the registers in his library at Lambeth to see the oath of "fidelity and obedience to the Pope and the Roman Church," which the Catholic Archbishops of Canterbury and the English Bishops for centuries before Henry VIII. took at their investiture or consecration.

The following was the declaration of the faith of the English Church, which Archbishop Arundel in 1413 drew up, and with the full sanction of convocation applied as a test to the Lollards of his time: "Christ ordained Saint Peter the Apostle to be his Vicar here in earth; whos See is the Church of Rome, ordeyning and granting the same power that he gat to Peter shoulde succede to all Peter's successors: the which we callen now Popes of Rome, by whos power in churches particular special be ordeyned prelates, as Archbishops, Bysshopes, Curates, and other degress to whom all cristen men ought to obey after the lawes of the Church of Rome." Our question, then, to the Archbishop is this: Are men who affirm that they are "faithful and devoted sons of the Roman Church," not Roman Catholics? Is a Church whose clergy solemnly state that it is "a special member of the most holy Church of Rome," not a Roman Catholic Church? Are archbishops and bishops who solemnly swear before the Church and the nation that they will "be faithful and obedient to the Pope and the Roman Church," not Roman Catholics? Is a Church, which through its Primate in convocation makes an open declaration of the Divine institution of the Papacy, and the claims which the Pope, as the Vicar of Christ, has to the obedience of all Christians—and is so deadly earnest in doing so that the Archbishop and convocation are ready to send to the stake their fellow Englishmen who would not accept it—is such a Church not a Roman Catholic one? If these are not proofs of Roman Catholicism—public, official, judicial and sworn proofs—then what, in the name of historical evidence, are or ever can be?

These are our questions. They are not ours alone. They must have arisen, on the publication of the Archbishop's address, in the minds of thousands of educated readers in this country. We submit that to them and to us his Grace owes a plain and straightforward answer. There are other passages of the address which sufficiently answers themselves. It seems to us puerile to confuse doctrinal and organic with mere material continuity. Doctrinal and organic changes were distinctly the

work of the Reformation. If doctrinal changes do not effect a solution of continuity, and if mere material identity suffices to maintain the sameness of a Church, then we are landed in the preposterous principle that a Church remains the same as long as it is composed of the same people, and worships in the same buildings, and preserves the framework of the Christian hierarchy, whatever be the changes in its beliefs and teaching. But if so, the Church of England might equally well have laid claim to continuity if Henry VIII. had made her Arian or Unitarian. Continuity of that kind would surely not be worth having or claiming. It is the continuity of the person who remains the same man, and says his prayers in the same house, even when he has become an apostate. A nation may, like an individual, recede from Catholic unity. If it rejects a portion of what it itself declared and held to be Catholic faith, and serves its organic connection with the Holy See and Catholic Christendom, it remains indeed the same nation, and people, worships in the same religious buildings. But the same Church it is not, and cannot be, as long as the very meaning and character of a Church is, and must be, determined by considerations of belief and doctrine and canonical allegiance. The worst of such arguments as those which the Archbishop and his friends employ, is that they are conspicuously marked by a tendency to secure a cheap verbal continuity, at the price of demoralizing public opinion, by sinking the notion of continuity itself into the lowest and most grossly material level of its acceptance.

The Archbishop contemplates a thorough revision of the school readers, so that Anglican school children may learn their history from the Church Defence Institute. We would suggest that His Grace should go farther. It will be absolutely useless to remove all traces of pre-Reformation Roman Catholicity from the school readers, unless he can erase them from the records and archives of the country. He must suppress the Rolls Series, close the Record Office, expurgate a whole section of the British museum, and, above all, he must be careful to burn the Registers in his palace of Lambeth. In a word, he would require to eviscerate English history. Until then his efforts must be the merest pin-scratching on a granite wall. Rather will those very efforts have an effect diametrically opposite to what he wishes, and serve to direct public attention to the wall, against which he wastes his strength, and to the indestructible strength and solidity of its construction.

The Deathless Dead. Star, Jan. 5, 1895. On the occasion of his funeral, commenced in England and terminated in Canada, of the late Sir John S. D. Thompson, P. C., K. C. M. G., Premier of the Dominion.

In the presence of our Monarch, at the throne's feet to die! When his sun of life was flashing in the zenith of its sky; When in his path of glory, with successful feet was trod; Thus to pass from out a palace through the palace gates of God! While the murmur of his triumph through historic Windsor ring. Comes an angel, swiftly rushing, on his dark, electric wing; Like a lightning flash that spirit, with his mandate came and fled; But the giant oak was shattered—lo! the honored one was dead!

Royal tributes out of number scattered on his glorious bier: Garland and fond inscription, kindly word, and sigh, and tear. Curfew-bell and half-mast standard, warlike pageant, solemn state. "Midst which Queenly eyes were watching as they bear him thro' the gate. London in its great confusion, with its rush and crush of men. Pause for a breathless moment at the tolling of "Big Ben." While the heart of all the Empire seems to beat in muffled tones. As the news of death is speeding round the world from zone to zone.

In the temple lighted tapers, and the incense-perfumed air. As the Church in its noble greatness, offers up the requiem prayer. With his crucifix beside him, with his rosary by his side. Rests he near the sacred altar, in regalia he died. Meanwhile forth an order goeth to Great Britain's iron fleet. Her Leviathans, awaiting at Gibraltar's granite feet: Sae, the steersman weighs her anchor, and amidst Biscay's breaker foam, Swiftly cleaves her giant pathway, as she heads her prow for home.

Not the conquering Roman galleys; not the gilded prows of Greece; Not the argosies triumphant, bearing home the "Golden Fleece." Not that vessel surging France-ward, from St. Helen's lonely rock; Not the proudest British warships, thunder-burnt and for battle's shock; Not the caravels, Columbus, seeking out the Western world. Sped upon more solemn mission, or with sadder flags unfurled. Black and moving sarcophagus, plunging o'er Atlantic's breast. The transformed Blenheim carries the dead Premier home to rest.

When, at eve, the fiery chargers of the sun have stopt to rest. And the pallid moon is hanging on horizon's dizzy brink. O'er the vastness of the ocean the Almighty seems to bend. And to watch the funeral vessel as the shades of night descend. Loudly through the steel clad rigging how As a billion stars are gazing on the wilderness of waves; Like the phantom-ship of story, with its hull of deepest black. Swiftly speels the throbbing monster on its phosphorescent track.

Meanwhile thousands are awaiting, in the silence deep of grief,— Canada's great breast is heaving, anxious for when the flood of her affection like a pent-up lake, may burst. And, in gathering strength and volume, swell around the one she nursed; Eyes are fixed upon the signals, eyes are straining, where afar,

By the blue horizon's circle must appear the man-of-war. "On the first noon of the New Year"—the command that England gave; On that sunny, as flashed the noon gun, dropp'd the anchor in the wave.

Prelates, warriors, statesmen gather, from all sections of the land: "Round that bier a nation's greatest, with her humblest, weeping stand;— From the Governor and Consort to the lowliest peasant, all In procession, speechless, breathless, through the Legislative Hall, Creeds are blending, strife forgotten, many tears are freely shed, As the thousands surge in silence past the casket of the dead. Glorious tributes, from Atlantic to Pacific's lordly wave. Come the garland gifts of sorrow for the Premier's hallowed grave.

In St. Mary's what a concourse, as the sombre drapings fall In profusion and in richness, o'er the gorgeous funeral pall. While the "Dies Ira" rises, in a vast, harmonic swell, From an assemblage of the nation comes the universal wail. Acolytes are moving slowly, thurifers their censors swing, Loudly peals the deep-ton'd organ, solemnly the prelates sing; Words of praise come from the pulpit, ere the Church's rites are done. "Dust to dust"—the nation weeps o'er her dead, but deathless son.

Once again the martial music breaks upon the winter's air. As the vast procession forms round the sacred House of Prayer. Funeral march reversed arms, muffled drums and steady pace, As the "deathless dead" is borne to his last long resting place. Let us pray that his example may be cherished with his name: He is now beyond the clangor of ambition, strife, or fame. Rest his ashes, as he'd wish it, near his loved Canadian sod; Rest his soul, in joys eternal, in the mansion's bright of God! Montreal, January 3, 1895. J. K. FORAN.

"MUST LIVE BEYOND." A Priest on "Hamlet."—A Lecture on Shakespeare's Greatest Play.

INNER MEANING OF "HAMLET." A large and intelligent audience greeted the Rev. D. J. Stafford, D. D., of Washington, D. C., who lectured on "Hamlet" in Metzerott hall, in that city on the evening of Dec. 20, for the benefit of the fund to establish a new operating room at Emergency Hospital. Previous to the lecture the Rev. Dr. Stafford, Gen. Hooker of Mississippi introduced the lecturer, and spoke of the hospital as one of the greatest and most deserving charities in the city. In presenting Dr. Stafford, Gen. Hooker said the talented young divine's welcome could not be less, because he was a "Washington boy." It was most fitting, he said, that after acquiring great renown in other cities as a minister and lecturer, Dr. Stafford should be called to his native city in the fullness of his mental and physical vigor.

Dr. Stafford was in excellent condition, and held the attention of his audience from the first word to the last. His style is graceful and finished, and his elocution perfect. His conception of "Hamlet" was marked with great originality, it being based upon the solitude of genius and the insufficiency of life. The first part of the lecture consisted of an analysis of the play. "It is the first of Shakespeare's productions that we read," said the lecturer, "and the last that we understand. Dramatically, 'Hamlet' is not a great play. Nothing, indeed, can surpass the poetic beauty of that first scene in the moonlit battlements of Elsinore, nor the rapidity and power of the movement from that on to the appearance of the ghost. But after that it lags; it stumbles; it goes aside after incidents; it does not keep the main business in sight, and the catastrophe is finally brought about by indirection. It has not the swift, rapid, all sustaining, all absorbing action of 'Macbeth,' the pomp and majesty of 'Julius Caesar,' or the Henrys, the great depth of passion of 'Lea,' the exquisite poetry of 'The Tempest,' and yet it is greater than all. 'Hamlet's' purpose lies deeper. It touches depths never reached by these, and in those profound regions where body and spirit meet the secret and meaning of 'Hamlet' must be sought. In the others we consider the actions; in 'Hamlet' the source of action. In the others we consider the individual; in 'Hamlet' we consider the race, and from it learn a profound and general philosophy which embraces all."

"In the mysterious solitudes of our own being we find a sympathy with it, and there alone can find its meaning. The first meaning of Hamlet is the solitude of genius. There are many kinds of solitude. We are all solitary in spite of ourselves. We are what we are, and cannot be other. There is something in us which we cannot share; we are alone and solitary in spite of ourselves. We cannot lose our identity; we cannot cease to be solitary, and throughout the eternities this individuality will subsist. The next is the solitude of station, great in proportion to the height. The King is solitary, and therefore, the bard makes King Henry exclaim: 'Oh, hard condition, twin born with greatness.' His station lifts him up above men; he cannot have the sympathy and fellowship that are given to others. The last and greatest is the solitude of genius. No one feels like him, hears what he hears; sees what he sees! This is the greatest solitude. Like the highest peak in the mountain range, he sees more, sees entire worlds not visible from below, but has less in common with the earth and less of its life upon its summit. Such is the solitude of Hamlet. Such is the solitude of Shakespeare, and in Hamlet he gives a picture of his own heart. He felt

this solitude and the consequent sadness. A HINT OF SHAKESPEARE. "There seems to have been a time in Shakespeare's life when he met sadness, disappointment, when he was ill at ease and unhappy. About this time he gave us Lear, Timon, the melancholy of Jacques and the Duke of the same play, and Hamlet. I think that time was always in Shakespeare's life, and Hamlet is the full and finished picture; and I love to think of him, great as he was, towering in solitary grandeur over the whole world, yet feeling our common human sorrow. He felt it then, the insufficiency of this life. Nowhere does he find satisfactory antecedent to the ghost's revelation. It tastes to him like sand in the mouth. His soul craves for something more. The accidental sorrows of his life only deepen this sense of void and vacuity this life cannot satisfy, and yet he is too great to be a pessimist and accept the philosophy of evil. He does not speak to us as Schopenhauer and Hartmann, but he hopes.

"Life is weary, flat, stale, and unprofitable. This world is but a sterile promontory. Why, look you, this majestic roof frilled with golden fire only a pestilential congregation of vapors, and yet, what a piece of work is man. SPIRITUAL HOPE IN HAMLET. "Man is greater than this life and must live beyond. Such is Hamlet's philosophy, and this is its great meaning and peculiar charm. Hamlet carries us beyond this world. Lear dies, and it is over with him. Caesar falls—Cassius and Brutus, Antony and Othello—and we think no more of them, but the direct effect of Hamlet is to carry us beyond. We feel that he is living and that we shall live, and we look up to follow him and the flight of ministering spirits through the spheres. He is there and we salute him. 'Good night, sweet Prince, and flights of angels sing thee to thy rest.'"

A PRIEST'S JOKE. Patriotic Pride that Puzzled a French Imperial Guard.

Rev. Father Carrier, C. S. C., who was a United States chaplain during the war and afterward assistant superior to the late Very Rev. Father Sorin at Notre Dame University, tells the following amusing incident which occurred in 1866 while he was in France in the interest of the community. Father Carrier had private despatches from the French Minister for Napoleon III., and was admitted to a private audience with the Emperor, when the occurrence took place. On arriving at the entrance to the palace I was met by one of the guards who demanded to know my business. "I wish to see the Emperor," said I. "Are you a soldier?" asked the guard. "Greater than that," I responded. "Perhaps you are a lieutenant?" "Greater than that," said I. "Can it be that you are a general?" "Greater than that," said I, raising myself to my full height. "Are you a prince?" questioned the guard. "Greater than that," I again replied. "Surely you are not a king?" said the mystified guardian. "Ah! far greater than that!" I replied. "Pray, who are you?" asked the much-puzzled man. Looking him square in the face I answered with all the dignity I could command: "I am a citizen of the United States!"

It is needless to say that I was soon piloted into the private apartments of his Majesty, and that later on when I related the joke I had played on the guard, he enjoyed it almost as much as myself.

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Cardan, the Galley-Slave.

CHAPTER II.

To carry on his enterprise successfully, Cardan was in want of a larger sum of money than he had stolen from Madame de Mellan's secretary; besides, that money was nearly all spent. This obstacle was very soon overcome. The bankers of Marseilles are not so suspicious as their brethren of Paris; they are too negligent, and too easily part with their double Napoleons and Spanish piastres to a skilful knave.

The accomplice chosen by Cardan was called Valentin Proghere. He retained only his first name when he became the valet of Cardan, who now transformed himself into M. Albert Kerbriant. The mission entrusted to Proghere was of a very delicate nature, notwithstanding the luminous instructions with which he was favored by his master.

He was to repair to the residence of Madame de Mellan and examine the ground, in order that the drama might begin without peril to its author. Proghere, dressed like the confidential servant of a good family, set out for Toulon, and on arriving in that city he took a little boat, and landed close to the house of Madame de Mellan about sunset. He played his part admirably; he announced to the two ladies that M. Albert de Kerbriant had arrived at Nantz by a merchant-ship, which had sailed from the Cape of Good Hope; that the fatigue of the voyage had compelled him to send in his resignation sooner than he could have wished, and that he had come back from the Indies as a passenger, independent of his services, and willing to fix his abode at the choice of the ladies De Mellan.

During this conversation Proghere remained standing on the terrace, ready, in case of the slightest appearance of mistrust on the part of the ladies, to spring over it, and flee into the open country. This precaution was unnecessary; Madame de Mellan was a good and unsuspecting woman, who had passed all her life in a patriarchal habitation in the Savannas of the New World. She gave implicit credence to the story told by the pretended servant of her future son-in-law, and in the intoxication of her joy she embraced her daughter, who was much agitated at the idea of so sudden a marriage.

The next day, at about 3 o'clock in the afternoon, a great noise of wheels and the cracking of a postilion's whip announced the arrival of a post-chaise. "It is M. de Kerbriant, my master!" said Proghere. "I know his chaise." A young man, dressed in black, and of very distinguished appearance, leaped lightly upon the terrace, and, as if suffocated by tears of joy, kissed the hand of Madame de Mellan.

Cardan was so wonderfully disguised that Proghere was for a moment alarmed, for he did not know him.

The escaped galley-slave bowed to Mademoiselle Anna, and addressed her in this phrase, prepared fourteen leagues off.

"I bless the memory of your father, that generous man who fixed me for a son-in-law; for I must assure you, Mademoiselle, that my voyage round the world has not given me an opportunity of seeing any lady whom I should so gladly choose as a bride!"

These words were followed by the long silence which always succeeds profound emotion; but, when a reasonable space had been allowed to silence and melancholy recollections, the conversation insensibly assumed a lively air, especially at supper. Cardan showed an exquisite taste in talking with the ladies on other subjects rather than his marriage. He described the voyage, having traced the route upon a map, mixing his recital with the technical phrases of the sea, which he had also studied for the purpose, and at the conclusion of his narrative he assumed a melancholy tone and attitude and said:

"I have traversed some thousand leagues, I have visited all the quarters of the globe, and I have acquired the experience of age, which such a journey gives even to a young man, and I have found that happiness, if it exists at all, can only be secured in the fulfilment of domestic duties, in a circle of relations and friends isolated from the world."

Madame de Mellan pressed the hand of Cardan, signifying by her mute action what she felt at hearing such noble sentiments fall from the lips of her son-in-law.

By a transition, very skilfully managed, Cardan induced his future mother-in-law to make a determination which was very important to him. He spoke of some pretended quarrel which he had had at Nantz with some young officers, formerly his comrades, who had reproached him with what they called his desertion of the service in such terms as to provoke an affair of honor.

"I do not fear an encounter of this kind," he added, "and they know it; but it would be a grievous affair to cross words with old friends, because they see my retirement in so unjust a light. I would rather give them leisure to understand me better. When our commander, who knows me well, comes back to a French port, he will plead my cause better than I can myself. I have, therefore, resolved not to show myself in Toulon, and there-

by I shall avoid disagreements which might have very serious and unpleasant results. If my mother-in-law will consent to the plan, I propose that we should make some little excursion into the country, or to Italy, or Spain, if she prefers it; and when we come back to France, my conduct will have been already justified by my fellow officers, who will, in the meantime, have returned from India, and my unjust friends will be prepared to apologize." All this was said in so simple and natural a manner that it might have deceived the most suspicious. The good and simple Madame de Mellan was so much alarmed, especially on her daughter's account, that she was the first to propose leaving the neighborhood of a city where her son-in-law was exposed to the risk of challenges which he could not refuse. Her retirement in the country did not seem a sufficient safeguard against her maternal alarms, since all the villas in the vicinity were inhabited by the families of naval officers, who interchanged visits on the fine summer evenings. Cardan did not exhibit any eagerness to quit the vicinity of Toulon, but this well-acted coolness redoubled the fears of Madame de Mellan, who felt herself obliged to urge her future son-in-law immediately to commence his journey. Drawing the galley-slave aside, therefore, she said to him, while pointing to Anna:

"That poor child is very timid. We must travel some time together. We shall be old friends at a month's end. Are not you and I independent of the world? You can marry my daughter in Spain or Italy as well as in France, or anywhere else. Let us begin by setting our minds at ease, and set out on our travels immediately."

Cardan bowed with the air of a man who has only to submit, and replied: "I will not refuse the first request of my mother-in-law: it shall be as you wish, Madame."

In the arrangements that were then made between Cardan and the good widow, it was agreed that Proghere, the pretended valet, should remain in the country to take care of the luggage and various little domestic affairs, and that a certain sum of money should be left with him for necessary or unforeseen expenses. Before day-break on the morning, Madame de Mellan, her daughter and the convict set out post for Marseilles. In that city, Cardan procured passports for Spain, and a few days afterwards he arrived with the two ladies, his intended victims, at the Hotel of the Asturias, at Barcelona.

The annals of crime offer few examples of a story in which the marvellous takes so large a share; if, however, these events were not extraordinary, they would not be worth relating. About a fortnight after the departure of Madame de Mellan, the young Albert Kerbriant landed upon the Quay of Toulon before the Hotel de Ville, and, without even stopping to change the dress he had worn on his voyage, he hastened to find Madame de Mellan.

At the post-office he was directed to her country-house, and our sailor, mounting the first horse he could procure, set off at a gallop. To return from India with the smiling prospect of a wealthy marriage, to tread your native ground and behold the house inhabited by your unknown betrothed, are events that do not happen every day. The young Albert started at the sight of the vine covered Italian trellis, through the interstices of which he could see floating tresses and clouds of white muslin. There was his future family, his happiness, his fortune, his all. He threw himself from his horse at the entrance of the avenue, and, reaching the terrace in uncontrollable agitation, he murmured his own name and that of Madame de Mellan.

A group of ladies and young people rose in silence at the officer's introductory exclamation, and with amazed looks interrogated the new comer, who was wholly unknown to them.

Startled by this strange reception, Albert thought that he must have mistaken the house, and endeavored to excuse himself, saying:

"Pardon me, ladies, I must have made a mistake, which is not strange, as there are so many villas in this neighborhood without names or numbers. I have taken this for another, though it was very well described to me."

A lady of middle age then said, addressing the sailor:

"Perhaps, sir, you are not mistaken. We have only resided here one week. Madame de Mellan lived in this house before us; the neighbors told us so, and they will doubtless tell you the same."

"Has Madame de Mellan removed to the city, then?" enquired the young man, agitated by a sinister foreboding.

"No, sir," was the reply; "she went away in a post-chaise, with her daughter and her son-in-law."

"Her son-in-law!" exclaimed the sailor, in a tone of astonishment.

"Yes! her son-in-law; that is to say, the young man who is to marry her daughter, Anna."

Albert de Kerbriant summoned up all his fortitude, and, ashamed of making his emotion a spectacle for strangers, he composed his features, his voice and his demeanor, and said:

"Excuse me, Madame, if I enter into details which may appear to you somewhat indiscreet. Will you allow me to ask one question? Have you heard the name of this son-in-law, this young man who is to marry Mademoiselle Anna de Mellan?"

"Oh!" replied the lady, "it is a name well known in this house, the maid-servants have often mentioned it to the neighboring farm-

ers and their wives: it was to M. Albert de Kerbriant that Mademoiselle Anna was betrothed."

"I know it!" said the true Albert. "You see then, sir," said the lady, "that we are well informed. By this time, no doubt, the marriage is celebrated."

"With M. de Kerbriant!" cried the young man, in a voice that started all the witnesses of the scene, though they nodded their heads in the affirmative.

"With M. de Kerbriant!" again repeated the unfortunate Albert in a tone of despair. "That must be impossible: I am Albert de Kerbriant, and I came here to marry Anna de Mellan: there is some terrible mystery. Some miscreant has intercepted my letters, and assumed my name! What a frightful discovery!"

He sank heavily on a bench on the terrace, wiping the cold perspiration from his brow. The excitement of anger presently made him rise proudly; he saw in a moment that all his judgment and determination as an officer, and his coolness as a man, were necessary to discover and chastise an action of such unparalleled atrocity and audacity.

He took leave of the ladies at the country-house, with apologies for having intruded on their solitude, and hastened to collect from the farmers of the neighborhood all possible information as to the day and the hour of Madame de Mellan's departure, and the direction in which they travelled, so that he might not lose a moment in following on the track of the ravisher. At Marseilles he visited all the fratrate hotels, and at the Hotel des Empereurs, the intelligent and active Castel, having heard all about the three travellers, told Albert de Kerbriant that three persons such as he described had passed two days in the house, before they embarked for Barcelona. Castel even named the banker to whom he had taken the false Albert de Kerbriant, who had wished for and procured a letter of credit for fifteen thousand francs, on behalf of his mother-in-law. The young sailor hastened to the house of the banker, where he not only received confirmation of all that he had heard from Castel, but was shown his own signature by the banker, his writing being counterfeited with a dexter and talent for imitation which could only be displayed by the celebrated galley-slave. This was a clue to guide his enquiries; he took post-horses, and in less than five hours he was at Toulon, with the commissary of the galleys, who informed him of the escape of Cardan the forger, and gave him a personal description of the criminal. The same evening Albert set out for Barcelona, furnished with important information, and a letter for the French consul.

TO BE CONTINUED.

Under the Ban.

The action of the Holy See declaring that Catholics cannot join, or retain their membership in, the Oddfellows, Knights of Pythias or Sons of Temperance and remain within the pale of the Church, was not unexpected and, consequently, occasions little surprise.

This decision has been foreshadowed by the advice given by American prelates, who, when recently questioned about the matter, after stating that the subject was under consideration at Rome, counselled Catholics to keep aloof from these organizations, whose character the prelates evidently knew, would fail to commend them to the Holy See.

The matter is now definitely settled and the papal decree will, of course, be dutifully observed by Catholics throughout the world. There are plenty of Catholic organizations, social, beneficial and benevolent, for Catholics to join without exposing their faith to the dangers that always attend membership in secret societies.—Catholic Columbian.

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