

The Catholic Record.

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

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HIGH GRADE LECTURES.

In some of the great centres across the border lectures are given every winter on educational, historical and philosophical topics. They are, we understand, growing in favor, and it looks as if the lecture which had, as we thought, gone out forever has regained its old-time popularity. Opinions may differ as to the value of these lectures. The people who are painfully up to date are inclined to merely patronize them. But they are posing for effect, or are so debilitated by feeding on the trash of the novel and newspaper as to be unable to follow and profit by a philosophical disquisition. They would be more at ease at a minstrel entertainment or listening to a budget of cheap witticisms and slang that sometimes masquerades as a lecture in places we wot of. They have been talked down to so often that they are degraded and feeble in intellect, although ready at all times to vent ignorant criticism upon anyone or anything they cannot understand. And we have a horde of such people. But perhaps they are not altogether to blame. What we read in Dr. Brownson's Life may be said also of Canadian systems of education:

"One great defect of our whole course of teaching, we read, from the kindergarten up is that too great pains are taken to make everything interesting and pleasant and to eliminate all that savors of labor on the student's part. If the first books given to children were such as would require an effort to understand them, and the same rule followed all through, the mind would be more exercised and thereby strengthened to judge."

And because we have not been taught that labour is, as in all things else, necessary for the development of the intellect, we are contented with the gossip of the streets, to accept any solution of a problem from a newspaper and to be wowed by the essays of materialistic scientists. For such, lecturers are an invaluable boon. They will be over their heads, but this is what they need. What they and all of us require is a mental stimulus. Not the things one can see at a glance, but those which demand effort to be understood should be provided for us. Why then should we not have a course of lectures in every city of Canada? They would meet with favor from the masses of the population. We say this without hesitation. There are some pessimistic enough to imagine that the lecturer would be confronted by empty benches. But not we. We have confidence enough to believe that the high grade lecture will find attentive hearers. Surely we are not to be satisfied forever with the dancing class and everlasting euclyre party! We may not vie with the Catholics of other lands, but we refuse to admit that we are so sordid minded and intellectually degraded as to take no interest in what pertains to Catholic history and philosophy.

They, says Bishop Spalding, who realize how much of the spiritual activity of the present age is found outside the Church cannot but see that the Catholic religion must more and more cease to be a power in the world unless Catholics themselves become morally and intellectually more alive. In the presence of the vast movement of the modern world we Catholics seem to have grown timid, as though we feared lest human opinion should prevail against truth, man against God; and this lack of knowledge, which comes of little knowledge and less faith, makes us weak and despondent. Whatever is an aid to human progress is favourable to the Christian religion, to the worship of God in spirit and in truth.

Empty Pews not Surprising.

Says the Freeman's Journal: "The batch of sermons published in the Monday issues of the New York papers affords the psychological student a rare opportunity for the study of the vagaries of the human intellect, and of the itching strenuousity of the preachers to say something odd, whimsical, fantastical, in a word, bizarre. They supply the papers with just the kind of sensational stuff they like to insert in their budget of strange things. A plain sermon instructing the ignorant in the truths of Christianity, or exhorting evil-doers to repentance, would find no place in these papers. It would be too commonplace. What they want is those oratorical, colored-light pyrotechnics wherein the pulpitier exploits his facility of curious phrase and makes their exposition of Christianity comprehensible in the eyes of the serious and thoughtful, and an object of ridicule to the thoughtless and worldly-minded. It is not surprising that the chief complaint of Protestantism is empty pews."

ARCHBISHOP RYAN'S SERMON.

Following is the text of the splendid sermon of His Grace, the Most Rev. P. J. Ryan, of Philadelphia, at the Golden Jubilee of St. John's Cathedral, Cleveland.

"Thanks be to God for His unspeakable gift." (2 Corinthians, 9, 15.)

Venerable Fathers of the Episcopate and the Clergy and dear Brethren of the Laity:

We meet this morning in this newly decorated Cathedral to lift up our hearts and voices to the Most High in tones of jubilee and thanksgiving for the benedictions showered down by God for half a century on His children assembled in this place and belonging to this Diocese, of which this is the Mother-Church.

Only God Himself can know these blessings in their entirety. How many hearts breaking in sin and sorrow have found comfort here, in the silent, invisible intercourse of the human soul with its great Original, the prayers that ascended and the graces that descended like the angels in the vision of sleeping Israel, and the Holy Sacrifice of the New Law offered upon this altar every day and several times in the day, as a propitiation to God for the sins of men—the renewal of the cry of Calvary, "Father, forgive them, for they know not what they do!" We have also to give thanks for the devoted Bishops and priests who have, by word and example, led so many souls to God and to peace.

What shall we render to the Lord for all that He has given to us? We shall take the chalice of salvation and call on the name of the Lord. In the Mass of Thanksgiving to-day adequate praise and gratitude are offered to our God for all these favors. The wonderful progress of religion in this diocese, evidenced by the fact that in less than fifty years, its Catholic churches increased from 71 to 268; its priests from 21 to 275; and its schools from 7 to 144, with other institutions in proportion, suggests the subject on which I desire to address you this morning, namely, the establishment and permanence of the Catholic Church in spite of the most formidable obstacles, as a proof of its divine origin. To those who would say to me that this is true of Christianity in general but not of your Church alone, I reply that from the beginning Christianity was an organism, one and distinct, that it was not a collection of ecclesiastical organizations differing in faith and discipline, but an institution known as the Christian Church; that alone it had stood the brunt of Jewish hatred and pagan persecution, that it was not like the religion of Confucius, a mere collection of ethical doctrines, but a living institution, the prophecies and promises of God on earth with its own headship, its judicial and executive powers. Only within the last few centuries was conceived the idea of a sectarian Christianity. Of course the various bodies outside of the Church are Christian in this sense, that they retain most of the doctrines of Christianity, but as organisms, distinct from the old Church, they cannot be confounded with Christianity.

The subject of the propagation and permanence of the Christian Church is an argument in favor of its divine origin is opportune now, when the fundamental truth of Christianity is often questioned. Other arguments there are of great and convincing cogency—arguments from miracles performed, prophecies fulfilled and the intrinsic excellence of Christian ethical teaching. But these arguments presuppose a belief in miracles and prophecies and an appreciation of the ethical teaching of Christ. Alas! in our day there are too many who question the foundation of such proofs. But no rational being can question causality as a basis for argumentation. No man can say that an effect must not have a cause adequate to that effect. Now, the propagation and permanence of the Christian Church are effects which can have no other cause than the divine origin of that Church. To a keen observer in Judea, who had not the key to the Christian system, it might have appeared that Christianity was to be buried with its Founder. I can well imagine a Jewish skeptic of that day, thus soliloquizing: "What a marvellous man was this young Rabbi! How far above all our prophets and teachers in personal excellence and sublime doctrine! How holy His life, how wonderful and awful His death! Was He the incarnate deity He claimed to be, and on account of which elms we stoned Him and finally crucified Him? If Deity ever became incarnate, could it be enshrined more appropriately than in this man? At times I have felt as if I could be His follower, and sever all connection with Judaism and follow Him. I take up the cross and follow Him. But I now feel relieved of this necessity. I feel He was only a man, one indeed above all the children of men on this earth, but still only human and erring in judgment. He spoke of the great kingdom He was to found, the prophesied fifth kingdom spoken of by Daniel the prophet. He told His disciples to go forth and teach all nations. He sent them as an army to conquer the forces of the triple alliance of intellectual error, moral depravity and social rebellion against God. But He has shown His weakness and unwisdom in the selection of men destined for this gigantic purpose. He has chosen the wrong men. Did He have any doubt that these fools would overcome the wise, and these weaklings the strong, and these nobodies the rulers of the world? At their head, in the van of His army, is the veriest coward who with an oath, did thrice deny Him."

If, dear brethren, in spite of such weakness and ignorance on the part of the first apostles they did still conquer, surely their power was from God alone. But when we consider some of the obstacles they had to surmount and how they overcame them this becomes unquestionable. The first obstacle was the exclusiveness of the new religion.

There was a kind of catholicity in pagan Rome. It absorbed the various gods of the various nations which she had conquered. It adopted these gods and had them enshrined in the great temple all the gods. This looked like an attempt at a confederation of sovereign, independent and contradictory deities. To this catholicity by absorption was opposed the new national dominion of one great power. Had the first apostles of Christianity, arriving at the portals of the Pantheon, only asked that a shrine be dedicated to Jesus of Nazareth, the God of Israel, and the Holy Sacrifice of the New Law offered upon this altar every day and several times in the day, as a propitiation to God for the sins of men—the renewal of the cry of Calvary, "Father, forgive them, for they know not what they do!" We have also to give thanks for the devoted Bishops and priests who have, by word and example, led so many souls to God and to peace.

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Another obstacle which the new faith had to overcome was the state and individual pride of these pagan days. In the doctrine of perfect equality of men before the Supreme Being—the equality of the master with his slave, the equality of the poor barbarian captive, who, bound in chains, followed the chariot of the conqueror in Roman triumph, with the man who sat in the chariot and to whom it was necessary to whisper at times "thou art a man" lest he might believe himself a god—such all-leveling doctrines seemed to menace and degrade imperial power. It is true that Christianity taught perfect obedience to the laws, and gave divine sanction for their observance, declaring that all power was from God, and that he that resisted the power resisted the ordinance of God, and that they that resisted deserved condemnation. Still, as the position in sight of the Supreme Being was the true criterion of excellence, and as Christianity, though it recognized the superiority of the ruler in the State, made him perfectly equal with his slave, when kneeling in the Christian Church, it was gallingly humiliating to pagan pride. The truth is that the virtue of humility was almost unknown and unpracticed in those days. The very word in Latin generally implied lowliness and degradation. It is true that there were some great souls, "naturally Christian," like Plato, who tried to know themselves, and who felt the limitations of their natures; but they were rare, and deep pride, intense and all-corrupting, was the characteristic of paganism. The new teacher cried out to this proud generation: "Learn of Me for I am meek and humble of heart, and you shall find rest to your souls." Let the pride of intellect and heart bow down in subjection before me for I am king of both. Though My kingdom is not of this world, it is still a kingdom and I am a king, as I answered Pontius Pilate. My dominion extends into regions beyond the sway of all earthly monarchs. They influence only the outward acts of men. But am king in the sanctuary of the heart, where earthly monarchs dare not enter, king in the noble regions of the intellect, which are ever free from any other domination—King of kings, and Lord of lords, monarchs of the kings of thought and lord of the lords of knowledge. To humble pride of intellect, Christianity revealed mysteries which demanded the tribute of our understanding—the loyal tribute of intellect itself to the supreme sovereignty of God. Such were some of the obstacles which Christianity had to encounter, and such the means by which they were overcome. I have already described the character of the men commissioned to effect the wonderful revolution, and how, humanly speaking, they seemed totally inadequate for this gigantic work. What, however, were the results? The history of the world for nearly two thousand years gives reply to this question. The blessings, spiritual and temporal, of the Christian religion, perpetuated by that wondrous organism, the Catholic Church, are the results.

And now it only remains for us to consider how we shall individually become sharers in the graces and blessings of our holy religion. Remember then that as "faith cometh by hearing" so it is perpetuated and increased by hearing. In this Cathedral is the chair of truth and authority. From it your fathers and many of yourselves heard the words of power and unction that welled up from the heart of your first Bishop, Right Rev. Amadeo Rappi, whose statue stands as a sentinel before the altar of truth. You heard the earnest eloquence of his successor, Bishop Gilmore, whose rugged, fearless honesty challenged the admiration of his strongest opponents and whose name remains in benediction amongst you. And as their appropriate successor, you have one who, I can testify from intimate knowledge, inherits the good qualities of both. What a devoted and earnest priest, poor in the things of this world, but rich in spiritual treasures they will share with you. Hear, love and obey them. Remember, they teach you no individual theories, but the truth as believed in the universal Church. For as a cannon ball falling on the ground touches it only at one point, yet the whole weight of the ball is found at that point, so the priest teaching only what the whole believes, has a weight far greater than that of individual opinion. You should also, dear brethren, do all in your power to transmit the unspeakable gift of the Christian religion to your children—first by your personal example, for this is the silent, potent power which can effect much more than your commands to them. As frequently and earnestly insisted on, you should see to their Christian education and this in the daily school work.

Trust the old Church in her teachings and spirit. She has the accumulated wisdom of the ages. She knows the human heart for she has studied it in every race. She knows its every fibre, and we believe that she is illumined by the spirit of God to understand it. When she warned the world of the dangers of divorce and the facility of granting it in secular courts, after the state had taken matrimony out of her legislation, the world smiled at her fears and her warnings. Now she sees and confesses that she is right. We must remember that there are two kinds of divorces—the matrimonial one and the educational one. "What God has joined let no man separate" is true of both. Until quite recently religion had always been taught

with the secular branches of education. The attempt to separate them will prove fatal to the country. It is certain that if religion be not taught in the school, it will not be properly taught at all. I venture to say that what is true of Catholic parents is true also of Protestants. That if you take away the three classes—first, those who are not competent to teach; those who though competent have not the inclination, and, third, the class who, being both competent and inclined, have not the time, but few will remain. As to the Sunday school, though it may be useful to supplement home teaching, it is comparatively useless if standing alone. As has been frequently remarked, no parent thinks it sufficient to have his child taught arithmetic or grammar only once a week, as the child will forget each lesson before the next is taught. And yet the child's morality and eternal welfare are in question, his temporal as well as his religious well-being. Believe me, no matter what theories are advanced to account for the increase of crime—and it is confessedly increasing in the country—the time will come when men will see and confess that as the old Church was right as to matrimonial divorce, so she is also right in regard to educational divorce. You should also endeavor to communicate this "unspeakable gift" to your non-Catholic brethren. You should live on terms of friendship with them. Remember they are those "other sheep" which the Lord has, which are not indeed of this fold, yet His sheep to be brought into it. It is a member also the remarkable fact that when Christ, offered for all time and for all nations an example of perfect fraternal charity. He presented not an orthodox Jewish priest or levite, but an heretical Samaritan, as if to show us that beautiful, all-embracing charity should know no distinction. Let us unite with all in works of beneficence, and as Peter and John going into the gate of the Temple which was called beautiful, saw the poor infirm man, healed him and sent him in bounding and rejoicing and praising God, so be it our mission to send the spiritually infirm through the "beautiful gate" of Catholic charity into the temple of the living God.

REMARKABLE INCIDENT

WHICH LED TO MANY CONVERSIONS TO THE FAITH.

The following example of supernatural intervention in the conversion of a family, is one of the most remarkable incidents recorded in the annals of American Church History. We shall give it in the historian's own words:

About 1779 a Lutheran of German origin, Livingston by name, removed with his family to a place in Middlesex county, still called Wizard's Clip. Soon after this his house was haunted by a strange visitor, that burnt his barn, killed his cattle, broke his furniture and cut his clothing all to pieces in a most curious and remarkable manner. He naturally sought means to rid himself of this annoyance, and not a few volunteered to deliver the house. The first who came, however, were soon put to flight by the conduct of a stone, which danced out from the hearth and whirled around for some time, to their great dismay. A book of common prayer, used by another party in conjuring it, was unceremoniously thrust into a place of contempt. Others tried with as little success; but at last Livingston had a dream, in which he saw a Catholic church, and heard a voice calling him to the priest was the man who would relieve him. His wife then persuaded him to send for the Rev. Mr. Cahill, who seemed rather unwilling to go, but at last yielded, and sprinkled the house with holy water, upon which the noise and annoyance ceased. Livingston soon after visited a Catholic church at Shepherdstown, and recognizing in the officiating priest the person whom he saw in his dream, believed and resolved to become a Catholic.

The Rev. Mr. Cahill subsequently said Mass at his house, but Mr. Livingston and his family were instructed by a voice which explained at length the sacraments of Penance and the Holy Eucharist, prayed with them, and repeatedly exhorted them to prayer and mortification, and the family were known to be almost ignorant of English and without Catholic books. The Rev. Mr. Cahill, Prince Gallitzin, and his tutor, the Rev. Mr. Brozius, Father Pellentz and Bishop Carroll all investigated these occurrences, which were renewed during seventeen years, accompanied even by apparitions, and all considered them really supernatural, generally ascribing them to a suffering soul in purgatory.

To show his gratitude to Almighty God, Mr. Livingston gave a lot of ground for the benefit of the church. The conversions did not cease with his own family; many of his neighbors were also brought to a knowledge of the true faith, and in one winter no less than fourteen were converted to the Catholic faith in a more strict observance of the duties which religion enjoins, and warned of the least neglect. Strange as these incidents may seem to many, no facts are better substantiated, and a full account was drawn up by the Rev. Demetrius A. Gallitzin, who in 1797 went from Comowago to Livingston, and spent three months in examining into the circumstances. "My view in coming to Virginia," says he, "and remaining there three months, was to investigate those extraordinary facts of which I had heard so much, and which I could not prevail

upon myself to believe; but I was soon converted to a full belief of them. No lawyer in a court of justice ever did examine or cross examine witnesses more strictly than I did all the witnesses I could procure. I spent several days in penning down the whole account."

The very name of Clifton, preserved to this day, is a proof of the facts which give rise to the name. Most of these details are derived from a narrative preserved in the family of a Catholic neighbor of Livingston, and witnesses to the whole transaction.

A SLANDER NAILED.

New York Freeman's Journal.

An indictment against Catholicity, not for the first time made, on data taken from prison records, that a majority, or a very large proportion, of the inmates of our jails are Irish and, therefore, Catholic, is replied to by a police sergeant in a letter to a Chicago paper, in which he says:

"For many years the writer was desk sergeant at one of the principal police stations in this city (Chicago), and had every opportunity of learning and observing the ruses and falsehoods resorted to by prisoners in concealing their ages, nationality and occupation. To the questions 'What is your age?' 'What is your nationality?' 'Married or single?' 'What is your occupation?' asked the desk sergeant many a lying answer is returned. Many and many a time the prisoner gives a wrong name. Wrong or right his answer forms part of the record. The court sheets from which the information regarding the prisoner is derived and the commitment papers to the Bridewell made out are only copies of the arrest book kept by the desk sergeant. To give Irish names is common trick of people arrested. I could recount hundreds of cases where arrested persons gave an Irish origin, and yet they were as foreign to everything Irish as wool in a goat's house."

The anti-Catholic "statisticians," of course, know this quite well. They know that the jail record names—the "Murphys," "Flanagans," etc.—are no proof of nationality. Still they pursue their trade of slander without shame or scruple.

IGNORANT AND ILL-MANNERED.

"The dinner to Mgr. Falconio, Apostolic Delegate to Canada, was a well-conceived tribute to a gentleman who has commended himself to all with whom he has come in contact. His graceful words, complimentary of Canada and its people, are undoubtedly sincere, and Canadians of all classes will regret that a gentleman who has fitted himself so happily into our life has had other duties delegated to him. That being the case, it must be considered as important that this mutually pleasant gathering was somewhat marred by an injudicious transposition in the toast list. In this country of free opinion no individual need explain why he prefers to drink one man's health rather than another's. It is a matter of choice with him. But the first among the toasts at a public banquet is so nearly universal that it must have occasioned surprise, among some of the guests at least, to find that it was departed from at this dinner. There could be no argument that it was merely a private affair. A dinner to which the Premier of the Province of Ontario and the Mayor of Toronto were invited, and at which the press was represented, could not be regarded as anything but public, and to ask these gentlemen to honor the toast of the King second to that of any other person was to put them in an embarrassing position, and one which true hospitality would have forbidden."—The Globe (Toronto), Nov. 20.

The one surprised and embarrassed guest on the occasion referred to was the Mayor of Toronto, who "didn't know enough to keep his mouth shut."

On Thursday, Nov. 13th, leading citizens of New York gave a farewell banquet in honor of the retiring French Ambassador, M. Cambon. Some of the most distinguished public men of the United States were invited guests. In the chair was that experienced presiding officer, Senator Chauncey Depew, and the first toast proposed was "The President of France," the second, "The President of the United States." Nobody present felt that he was "in an embarrassing position and one which true hospitality would have forbidden." Boers were not bidden to the feast.

On Sunday, Nov. 23, in New York, took place the public dedication of the new Russian Orthodox Church of St. Nicholas. According to report, "several prominent Episcopal clergymen were present by invitation," besides the Russian Ambassador at Washington and his suite; and after the benediction "long life was proclaimed to the Imperial House of Russia, the President of the United States, etc." There is no mention of any vulgar protest on the part of the Episcopal clergyman present who were gentlemen all. The pro-Boer Mayor of Toronto was conspicuously absent, likewise the editor of The Globe and our own "truly-loil" Citizen Caledar, Dec. 02.

Most people go through life with closed eyes and minds. They do not notice what goes on about them; they have no curiosity about trees, birds, stars, the mechanism of locomotives, the art of sailing, the wonders of electricity, the endless variety and movement of things in the world in which they live. They do not learn as they go on in life, because they have not formed a habit of learning.—"Success."

To say little and perform much is the characteristic of a great mind.

WHY I BECAME A CATHOLIC.

HORACE E. CHAPMAN, M. A. IN ENGLISH. T. S. PUBLICATION, VOL. XXIV.

That which first led me to disbelieve in Anglicanism as having any other than a human origin, was the government of the Established Church—or in other words the exercise of the Royal Supremacy, through the Privy Council, which Court without doubt is the final Court of Appeal of Anglicanism in matters of Faith.

The first time I ever heard of the Privy Council was when I was a student at a Theological College. A clergyman at Brighton, a certain Mr. Purchas, used to indulge in a very elaborate form of ritual, and thereby raised the wrath of an exceedingly Protestant population.

It was at that time all-important to me, the statement that was made to take notice of any of the decisions of the Judicial Committee.

Afterwards, another thing occurred which threatened serious disaster to all who held the Doctrine of the Real Presence of our Lord in the Holy Communion.

This case also was eventually carried to the Judicial Committee of the Privy Council. That august and spiritual tribunal, representing the Queen as supreme governor of the Church of England, decided that through Mr. Bennett had gone seriously near infringing the Articles, yet he had not absolutely done so—on the land, it was not to be supposed that his view in any way represented the teaching of the Church of England, for any one might hold, as against Mr. Bennett, that the presence was only real in the heart of the faithful.

This satisfied everyone. It only now remained to preach the objective doctrine more strongly than ever. But what a denial of all Faith! Mr. Bennett was right or he was wrong. Such a doctrine as the Real Presence does not, before God, admit of the doctrine of the Real Absence.

Three other events of supreme consequence to the Anglican Church occurred while I was in Brighton (1) the passing of the Public Worship Regulation Act; (2) the publication of the Oath of Homage, in the House of Lords, by Lord John Russell; and (3) the appointment of Lord Penzance to be Dean of Arches.

The Public Worship Regulation Act was a measure brought in by Archbishop Tait, supported by Lord Beaconsfield, which had for its object the suppression of Ritualism. By it, any three persons residing in a parish, even though not communicants, could bring a charge against a clergyman for any of the following points: lighting candles which were not required for the purpose of light, using incense, standing (when celebrating Holy Communion) with his back to the people, mixing water and wine, wearing vestments.

This Act passed into law, with a proviso that the Bishop, if he saw fit, could veto proceedings, and prevent their going further. A sharp struggle took place over the retention of this veto clause in the House of Commons; the Protestant party opposing it tooth and nail, and the Liberal and Church party generally supporting it. The measure was severe, and proud to be efficacious in putting down Ritualism, with the extravagance of which the English people were heartily wearied. It is of interest to remember that it was then that Mr. Disraeli raised the "No Popery" cry, and, with seething sarcasm, spoke of the celebration of the Holy Communion by the Ritualists as the "Mass in masquerade!"

Undoubtedly it was a time of great excitement to all catholic-minded people; and I asked myself, after all, the Church of England was nothing but a department of the State, or, as some statesman once described it, "the moral police force of the Government of England."

People did not know what to think or what to do. The more logical followed their reason, and became Catholics. Others wrote pamphlets, addressed meetings, protested, and of which came to pass, and were content with what they did.

I was greatly upset. The Privy Council was now no longer looming in the distance, but standing out clear and sharp in the near horizon: for the process by this Bill was: First, the Bishop then the Court of Arches; and then the final arbiter—the Privy Council—representing the Sovereign.

The Public Worship Regulation Act was passed to put down Ritualism. It has signally failed, and the license to do what you like and "go as you please" has enormously increased since the attempt. To my mind the publication by Lord John Russell of the "Oath of Homage," on the presentation of the Bishops to Her Majesty, was likely to produce a deeper impression on reflective minds.

Lord John Russell, in order to expose the pretensions of Ritualists and Sacerdotalists in the Church of England, alluded to this oath in the House of Lords, and wrote a letter to the Times, in which he made public his form. This came like a blow from a sledge hammer. No one had ever heard of it. Simple

people thought that when a Bishop went to Windsor to do homage, he went as a citizen to do fealty to the Queen. Not at all! The process is this: Dressed in his full canonicals, he is taken by the Home Secretary into the royal presence, and then on his knees, after kissing the Bible, says:

"I—Doctor in Divinity, now elected, confirmed, and consecrated Bishop of—do hereby declare that your Majesty is the only Supreme Governor of this your realm in spiritual and ecclesiastical things, as well as in temporal, and that no foreign prelate or potentate has any jurisdiction within this realm; and I acknowledge that I hold the said Bishopric, as well the spiritualities as the temporalities thereof only of your Majesty. And for the same temporalities, I do my homage presently to your Majesty—so help me God, God save Queen Victoria!"

"It would be impossible, I think," says Mr. Allies, "to devise a more unambiguous declaration that spiritual and jurisdiction are decided, in the Church which was set up by Queen Elizabeth and continues what she made it, from the Crown and nobody but the Crown, than this which is professed by each of the Bishops of that Church as he enters on his office. There is a completeness of statement about it, which tells of the shrewdness with which the Tudor axe severed heads, and does away with every attempt to palter and shuffle. From Elizabeth to Victoria, every Bishop humbly confesses on his knees 'I acknowledge that I hold the said Bishopric, as well the spiritualities as the temporalities thereof, only of your Majesty.' What is become of the succession of the Apostles? What of the jurisdiction belonging to episcopal, or metropolitan, or patriarchal sees? Where, above all, is the mission of the world's Redeemer, 'Go, and make disciples of all nations?' The Elizabethan crosser is a stick which the temporal sovereign first lays over her Bishop's shoulder, and then gives him to keep his clergy in order with."

Now this most extraordinary oath, like a great many other remarkable things, came in with Elizabeth; but except the Bishops, I doubt until Lord John Russell published it whether ordinary persons knew of its meaning and import.

It was at once attempted to explain it away, but it remains—and my firm belief is, that in this oath is to be found the reason for the apparent indifference of the Episcopate to all definite truth. They can do nothing after taking it, and they cannot disobey the law in any particular without resigning their see. I was however myself to experience something of the meaning of the Royal Supremacy, for when rector of Donhead, I was prosecuted for ritual irregularities. And among other charges brought against me was that I was guilty of ceremonially mixing water with wine in the administration of the Holy Communion. The Bishop of Salisbury at that time was Dr. Moberly, for whom as long as I live I shall retain a very real affection. He availed himself of the power granted him by the Public Regulation Act, and quashed all further legal proceedings against me. He had in an interview previously asked me whether I mixed water with wine in the presence of the congregation. I said, "Yes, I do, and I feel most strongly about this, as having nothing of the authority of apostolic times." I was determined to let the Bishop know my position, and I said at the end of the investigation, "My Lord, I wish to tell you that my mind is made up, I shall either obey you implicitly, or resign."

"Is there not a third course open to you?" said the Bishop, "sin bravely, Pecca fortiter." I replied: "You mean by that, resist your authority?" "Yes," he said.

"That is impossible for me, my Lord. With my views of the office and position of a Bishop, I could not do so, especially as the appeal from your judgment would finally be to the Privy Council."

And then the good Bishop said with real feeling: "I yielded to the Bishop in so far as the ceremonial mixing of water and wine was concerned. Whether the Bishop would have acted as he did had he not felt bound by law so to act, you can best judge by this letter which he wrote to me on receiving my submission."

"On the question of mixed chalice I own that I have a clear and strong opinion; and though I do not think that that opinion would be the decision of the Reformed Church of England (whether that decision was deliberate and doctrinal, or, as seems not improbable, more or less casual and unconsidered), yet I think it a grave misfortune and wrong that it should be so ancient and original, so unpractical in the primitive ages, and conversal in the primitive ages, and considered so important, should be forbidden writers of the extent of being made penal, to the Church of England."

I quoted these remarkable words, "I am convinced that it is impossible for an Anglican Bishop to disobey the law or the Church of England," and by the way, in a letter to the present Bishop of Salisbury in 1887. They are to the mind of the only explanation of the reason which prevents the Bishops of that Established Church from taking action in any matter, however serious, which could bring them in opposition to the law.

And why? Simply because without the law they are powerless: they have

no authority except that given them by the law; and even if they should think the law has allowed anything which is contrary to the teaching of Christ, still they cannot take action against the law.

"The plainest illustration of this is to be found in their past and present attitude towards the grave evil of divorce. Our Lord says: 'Whosoever marrieth her that is put away doth commit adultery.' The human law has torn into shreds the plain command of Christ, and has legalized adultery; and yet men who are by some supposed to be Apostles of Christ, have come to tolerate, and even directly give their sanction to it; for licenses are still issued from the Bishops' Courts authorizing the marriage of divorced people, and according to high authority, they cannot be refused. 'The law does not compel a clergyman to marry divorced people, but it does compel him to lend his church to any clergyman who has no scruple in performing the ceremony, and the Bishops cannot, and dare not, prevent this frightful act of profanation.'"

I know myself of a case of a man twice divorced, and re-married a third time, according to the service of the Church of England. Is not this really amazing? And yet it is not so, for divorce has degenerated the Church of England from the very beginning. It is divorce which to-day threatens to destroy the sanctity of all home life, and is yearly increasing. 'The marriage bond, which is pronounced by the clergyman, and is indissoluble, is easily snapped asunder. The solemn words of the service, "Those whom God hath joined together, let no man put asunder," have become a sacrilegious farce, and the Bishops, the pretended successors of the Apostles, do nothing. No, because they have sworn before Her Majesty that they derive their spiritualities and their temporalities from the crown, and say, what the law decrees, that they must allow, or, which they never do, give up their palace and their princely incomes."

What a position! And what a striking object lesson in the encircled continuity of the identity of the present Established Church with the old Catholic Church of England!

And even for the Bishop himself since he is only to be obeyed when he acts according to Canon Law, he must be disobeyed whenever he attempts to sanction the irregular proceedings of the Judicial Committee or Lord Penzance.

But these pleas for disobedience are easily answered: (1) The Privy Council.—The late Lord Selborne in his defence of the Church of England, says, in contrasting the Privy Council with the Court of Delegates which preceded it, "It is needless to add that there cannot possibly be any difference in principle between an appeal to the King in Chancery, given by Statute in A.D. 1533, and an appeal to the King in Council, given by Statute in A. D., 1832; the latter may, or may not be, a better Court than the former; but there cannot be any difference in principle."

As regards (2) Lord Penzance, what did the irregularity of his appointment amount to, when, without any question, an appeal from his decision went to the Privy Council? And as regards (3) Privy Council?—The Bishop when he is only obeying the law according to Canon Law, it seemed to render nugatory all obedience whatever on the part of the clergy to their Bishop—for have Anglican Bishops since the Reformation ever thought of grounding their exercise of authority on Canon Law—as distinguished from the "King's Ecclesiastical Law," which is nothing else than such Statute Law as relates to ecclesiastical matters?"

I asked this question and I need scarcely say, I obtained no reply.

It was clear in short that, whilst repudiating every existing authority on earth (and this on so-called Catholic grounds), we were becoming an exhibition to the world of ultra-Protestantism, and of lawlessness run riot. There is not, nor can there be, the slightest doubt about the fact of the Royal Supremacy being the ultimate authority for the Church of England, as well as the source of all jurisdiction and order for the Anglican Episcopate, as I shall presently show.

The ground is indeed clean of it only people who desire an explanation of so much that is contradictory and perplexing in Anglicanism will face and work out this point first of all; and then investigate, and seek explanation for, whatever difficulties of detail they may find in the doctrine and practice of the Catholic Church. For this investigation must, if honestly and fearlessly undertaken before God, lead people to ask, "By whose authority was all this done? and by what law of God, written or unwritten, was the determination of religious causes transferred to the King from the Pope, who had exercised in this country supreme authority in things spiritual ever since the mission of St. Augustine?" Obviously, if the conclusion arrived at be that the present Church of England, both in its origin and Government, is the creation of the State, we shall no longer be

mystified by first having taken for granted, on the pure basis of assumption, the Church of England to be divine, nor shall we, by any power of intelligible reasoning, ever again identify the Establishment with any part of the Catholic Church, which claims submission from us all, only because her origin and government are from God.

And that the crown is supreme in all causes, ecclesiastical or civil, requires no laborious argument to prove, and the following quotation from Lord Campbell and Lord Coke, which will be found in Mr. Allies' book *Per Crucem ad Lucem*, p. 28, will suffice for my present purpose.

"Lord Chief Justice Campbell delivered judgment on the 25th, April, 1830, upon a point raised by the opponents of the decision in the Gorham case—the point namely, maintained by Sir Fitzroy Kelly, on behalf of the Bishop of Exeter, that, in a matter touching the Crown, an appeal does not lie to the Queen in Council, but lies to the Upper House of Convocation. Lord Campbell, deciding in the negative this claim, says:

"In the following year (1534) Henry VIII. finding that there was no chance of succeeding with his divorce suit with the sanction of the Pope, and being impatient to marry Anne Boleyn, resolved to break with Rome altogether, and, preserving all the tenets of the Roman Catholic Faith, to vest in himself the jurisdiction which the Pope had hitherto exercised in England. Sir Thomas More, and now resigned the Great Seal, and was held by the plant Lord Audley, who was ready to adopt the new doctrines in religion, or to adhere to the old, as suited his interests."

He proceeds to say that this seizure of the Papal jurisdiction was effected by the Statute 24, Henry VIII. c. 12, by which, instead of allowing the decisions of the Archbishops "to be final" as it was by Statute 24, Henry VIII. c. 12, the Legislature now enacted that, "for lack of justice at or in any of the courts of the Archbishops," "it shall be lawful to the parties grieved to appeal to the King's Majesty in the King's Court of Chancery, where judges are to be appointed under the Great Seal, who are to adjudicate upon the appeal."

The appeal is given in all causes in the courts of the Archbishops of this realm—as well in the causes of a purely spiritual nature which might hitherto have been carried to Rome, as in the classes of causes of a temporal nature, enumerated in Statute 24, Henry VIII. c. 12.

Lord Chief Justice Campbell further cites Lord Coke in support of this judgment. In his fourth institute, p. 340, commenting upon the Statute 28, Henry VIII. c. 19, this great lawyer says: "A general prohibition that no appeals shall be pursued out of the realm to Rome, or elsewhere. Item, a general clause that all manner of appeals, what matter soever they concern, shall be made in such manner, form, and condition within the realm, as is above ordered by 24 Henry VIII. in the three causes aforesaid;" and one degree further in appeals for all manner of causes is given, viz., from the Archbishops' Court to the King in his Court of Chancery, where a commission shall be awarded for the determination of the said appeal, and from thence no further."

With this judgment Lord Campbell ended all attempts to dispute or limit the Royal Supremacy in appeals for all manner of causes.

There cannot be a better illustration of the reality of the Royal Supremacy, as being the final determining power in the things spiritual, than the recent case of the Bishop of Lincoln. Dr. King was prosecuted by the Church Association for ritual irregularities. The case was heard first before the Archbishop of Canterbury and his assessors and he gave their judgment. But the Church Association appealed to the Queen in Council, and the Privy Council spoke the law. Now what, I ask, has been in the latter half of this century the consequence of the judgments of the Privy Council? Nothing less than the total destruction of all positive truth. For this court has had to deal, from the Gorham case inclusively, to the present time with questions which embrace the whole range of Christian belief and Christian life.

"Thus in the judgment of Heath v. Burder, in 1862, it had to deal with our Lord's atonement, with jurisdiction, and the forgiveness and remission of sins. In the cases of Williams v. Bishop of Salisbury, and Wilson v. Fendall, it had to deal with the inspiration of Scripture, and the doctrine of eternal retribution, and punishments, the belief in prophecy, and many of the most intricate questions of theology. In the Gorham case in 1850, it had to deal with the point whether clergymen of the Church of England were bound to believe and teach the regeneration of infants, in and by virtue of Baptism. In the case of Liddell v. Westerton, and Liddell v. Beal, it laid down that in the Church of England there was no longer an altar of sacrifice, but merely a table at which communicants were to partake of the Lord's Supper; that the term altar is never used to describe it, and there is an express declaration at the close of the service against the doctrine of transubstantiation, with which the idea of an altar and sacrifice are closely connected."

And what has been the outcome of these judgments? The High Church party have taught, more strongly than ever before, all and every doctrine, as far as they understand them, of the Catholic religion, obedience to all authority except their own notably able position barely distinguishable from Unitarianism, and the Low Church party, caring nothing about Church and Sacraments, except as occupying an entirely subsidiary position in the Christian dispensation, and disowning all ideas of a Priesthood and an Apostolic Ministry, are as contented as ever with their Gospel of negation.

"Go ye, teach all nations," was the Divine Commission. Does the Anglican Communion fulfil the command? What doctrine do her ministers teach? How may the rich and the poor, the educated and the uneducated, the heart on or the savage, know what is of Faith, what of opinion, what is truth, what is error, what the efficacy of the Sacraments, what position they occupy in the Christian dispensation as regards our Salvation, what the nature of the Christian Ministry, and how exercised in dealing with immortal souls, what the belief about the intermediate state, what the meaning of the Communion of Saints, what is well-pleasing to Almighty God, and how man ought to worship Him, and how he is surely to work out daily his own salvation? Alas! the answer is, no one can know; nothing in the whole range of the Christian revelation is any longer a matter of certitude, but every-thing, wrangled about and fought over, in pulpits, in the press, on platforms and in homes. The Babel of tongues is the only living voice to be heard in the English Establishment, the city of confusion.

But perhaps you will say, "All this may be true, and yet after all the English Church suits the English people, their ways and their habits. They do not care about inquiring too deeply into its origin, doctrines, or practice. They are content with things as they are; enough for them that the Established Church is English, and that it is a witness to that glorious policy of complete isolation which both in temporal and spiritual things seems to point to the fact that the world was made for the English, and that outside their sphere of influence every one else occupies a position of inferior mediocrity. It would be something too novel for us, continued on sixth page."

THE TWO SCORES. ALCOHOL AND MORPHINE. (From the London, Eng. Times and Opinion)

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THE IMMACULATE CONCEPTION.

On Monday, the 8th inst., the Catholic Church celebrates the feast of the Immaculate Conception of the ever-blessed Mary, the Mother of God.

By this is meant that, by a special grace or favor from God, Mary was preserved from the first moment of her conception from the stain of original sin which passed down upon the children of Adam in general.

As Mary was descended by the ordinary mode of generation from Adam, she was by nature subject to the common lot of mankind; but by the special will of God, and by virtue of the atonement which Christ was born to offer for the sins of the human race, it was as much within the power of God to preserve Mary entirely from falling into original sin as to blot out the stain and guilt after it had been incurred.

By the definition of the doctrine of the Immaculate Conception, the Church declares that God has done this, and that Mary never incurred the guilt of original sin, being preserved from it, not from any merit of her own, but by a special grace from God.

No son ever loved His mother as Jesus loved Mary, for He was the model Son whom all sons should imitate.

As a necessary consequence of this love, the graces and prerogatives of Mary must have exceeded those conferred upon every other creature. Ingrate she was the queen of all who ever enjoyed the favor of God; Queen of Angels, Queen of Patriarchs, Apostles and Martyrs, and of all Saints. Homage and love are therefore due to her beyond all the Saints of God, for, according to the Apostle St. Paul, "honor, and glory, and peace" are due "to every one that worketh good." (Rom. ii, 10.)

Mary stands pre-eminent among those who have done good, and she must, therefore, be pre-eminent among those who are deserving of glory, honor and peace, from God as well as from man.

Therefore, also, an angel was sent as a messenger from the adorable Trinity to express the high honor in which God holds her, and to announce to her the new dignity which was to be conferred upon her, that of Mother to God made Man, the Saviour of His people. And because of this dignity the angel addresses Mary by a title not hitherto given to any creature, which we translate into English, "full of grace."

It is true that we have in our English version of the Holy Scripture the expression "full of grace and truth" in St. John, i, 14, applied to Jesus, and in Acts vi, 8 "full of grace and fortitude" to St. Stephen the first martyr; but the Greek word used by the Evangelist in the address to Mary is different from that employed in the other instances. It is *kecharitomena*, the perfect passive participle of the verb signifying "to make gracious." It implies, therefore, that long before Mary had received the fulness of sanctifying grace from God, she was most beloved of God. Hence the Bull of Pope Pius IX, which promulgates the doctrine of the Immaculate Conception declares the traditional sense of these words to be that

"This special (singularis) and solemn salutation which is not elsewhere heard, shows that the Mother of God was the seat of all divine graces, adorned with all gifts of the Divine Spirit, almost the unbounded treasury and inexhaustible abyss of these same graces, so that she was never subject to the curse, but was with her Son a sharer in perpetual benediction, and deserved to be addressed by Elizabeth who, under the inspiration of the Divine Spirit, said: 'Blessed art thou among women, and blessed is the fruit of thy womb.'"

The love of our Lord Jesus Christ for

THE VIRGINITY OF MARY, THE MOTHER OF GOD.

C. R. Alberta, enquires whether there is proof of the perpetual virginity and the immaculate conception of the Blessed Virgin Mary, and whether the statement of some Protestants can be sustained that the Blessed Virgin had other children before or after the birth of our Lord Jesus Christ.

Our correspondent further informs us that some proselytizers, who have been endeavoring to propagate this heresy among their young hired girls in the North-West, have likewise drawn the inference that, having had these other children, the Blessed Virgin could not have conceived and born without sin, and that therefore the Catholic doctrine of her immaculate conception is an error. Thus they endeavor to draw the girls from their faith.

Answer. 1. It cannot be maintained that the Blessed Virgin had other children beside Christ, whether before or after His birth. The constant faith of the Catholic Church against such a teaching is sufficient proof of this, for the Church cannot err in matters of faith. St. Paul in his first epistle to Timothy, (iii, 15) says that the "Church of the living God" is "the pillar and ground of truth;" and in St. Matthew's Gospel (xvi, 18) we are assured by Christ Himself that the gates of hell shall not prevail against it, (the Church). The following decisions of the Church, and declarations of the creeds approved by the Church, are, therefore, decisive on this point. Note here also that most Protestants admit the authority of these creeds.

The Council of Lateran in A. D. 649 says:

"Whosoever does not confess, in accordance with the Fathers that the blessed and immaculate Mary, Mother of God, was always a virgin, permanent and after child-birth, let him be condemned."

The Apostles' Creed declares that Jesus Christ . . . our Lord was . . . born of the Virgin Mary."

The Nicene Creed has the same doctrine; and it should be noted that virginity herein mentioned is implied to be perpetual.

The Fathers of the Church constantly taught the same, showing that this was the constant belief of the Church. St. Ambrose declares frequently that the contradictory teaching is sacrilegious, thus (on the institution of virginity c. 5-9): "Some denied that she (Mary) persevered as a virgin. We have preferred to pass over in silence so great a sacrilege. Mary did not cease to be the mistress of virginity, and it could not be that she who gave birth to God should also give birth to a man."

Hence Mary was named by the Fathers *aei-parthenos*, which is the Greek of "ever-virgin."

St. Basil the Great, a Greek Father, says: "The ears of those who love Christ do not endure to hear that the Mother of God should ever cease to be a virgin." (Homily 25.)

C. R. seems to intend to state that persons have endeavored to pervert young Catholics in his neighborhood by representing to them that the Bible proves that Mary had other children after the birth of Christ.

We presume that the chief passage of the Bible which has been quoted as proving this as the one to which Protestants frequently appeal as if it favored this notion—St. Matt. (i, 18-15): "Before they (Mary and Joseph) came together she was found with child of the Holy Ghost . . . and he (Joseph) knew her not till she brought forth her first born Son (Jesus)."

From this it is inferred that she had other children from Joseph.

It was a common mode of speaking among the Hebrews by such expressions as "before they came together," or "till she brought forth" to indicate events which had happened, without implying that something of the same kind would follow or had followed afterward. Thus we have in Genesis viii, 6, 7, "Noe sent forth a raven which went forth and did not return till the waters were dried upon earth." This does not imply that the raven returned when the waters were dried up, but that it never returned.

In Isaiah (xli, 4) God says: "I am till you grow old." This does not signify that God will then cease to exist, but that He is for ever and ever, and the same is meant of the intercourse of Mary and Joseph, that she remained a virgin after, as well as before the birth of Christ.

There is another example of this in I Maccabees v, 54, which must be admitted as an evidence of the Hebrew usage, independently of the question of the divine authority of this book, which Protestants call apocryphal. The passage is:

"And they (the Hebrew army) went up to Mount Zion with joy and gladness, and offered holocausts, because not one of them was slain till they had returned in peace."

This means that they were not slain either before their victory at Ebron, or before or after their triumphant return to their own country.

THE DOUKHOBORS.

The latest report from the land of the Doukhobors is to the effect that the recent pilgrims are tired of the folly which led them on their aimless march to Winnipeg. The sufferings endured through privation of the comforts of home were great, notwithstanding that the bounty of the people was freely extended in supplying them with the necessities of life and in alleviating the discomforts they would have endured had they been left to their own resources.

Having been compelled to return to their homes, they have now settled down quietly to their business. They are convinced of the folly of their recent escapade, and notwithstanding the religious scruples they have hitherto entertained against the cruelty of employing animal labor for the cultivation of their farms, or of using animal food, they are now buying horses and cattle to replace those which they let loose on the prairies only a few months ago.

The leaders under whose persuasions they went forth from their homes to convert the world to the Doukhobor creed are still exhorting them to follow the supposedly divine impulse of going forth *en masse* on their mission of teaching their doctrines to the unregenerate population by whom they are surrounded; but the Doukhobors have lost faith in their preaching, and now pay no attention to them.

It is not to be supposed that the whole Doukhobor population partook of the craze of letting loose their domestic animals and going forth to preach the Doukhobor gospel, as only about 1800 out of the 8,000 entered upon this wild scheme. But, after all, being now freed from their curious delusion, they may turn out to be good and industrious citizens. We have no doubt that a few years contact with the Canadian people will change their strange ways, and that, to some extent, they will become assimilated to the Canadian population.

The pilgrimage escapade has shown the people and press of Canada that they were too precipitate in extending so cordial an invitation to these people to settle on Canadian soil, and the conviction has gained ground in this country that the Russian Government may not have been so much to blame in their treatment of the Doukhobors as was in the first instance represented to be the case. Canadians themselves were obliged to use compulsion in order to restrain Doukhobor fanaticism, though our Government has certainly not meant to persecute them on account of their religious belief. The Doukhobors, however, have thought themselves persecuted when measures were taken to force them to get upon the railway trains which were to carry them back to their homes.

We do not doubt now that any treatment which they experienced from the Russian Government was intended only to wean them from some foolish notions they had got into their heads, and which would be of serious injury to themselves and their families and to the more peaceful and less fantastic people who were settled in their neighborhood on and near the mountains of the Caucasus.

While the pilgrimage craze was on, and when it was discovered that the Canadian Government was determined to put an end to the mania, the leaders of the movement made formal application to the United States Government for a territory where they might enjoy liberty to put into practice their religious principles without any interference on the part of the authorities. The religious liberty they demanded was that they should govern themselves after their own fashion and according to their notion of the law of God, without being amenable to the laws of the United States.

An answer has been given by the United States Government informing the petitioners that their request cannot be acceded to under any considera-

tion, so that all negotiations in that quarter must be regarded as being at an end.

A similar request has been sent to the Sultan of Turkey, but we cannot conceive that they will receive any greater encouragement from the enthroned assassin of the Armenians than they have already got from the more civilized countries of British Columbia and the United States. Such fantasies cannot be desirable settlers anywhere, and if Abdul Hamed should even accept them, we might justly entertain the suspicion that when he would find it convenient he would not scruple to send his hordes of soldiers among them to diminish their numbers by wholesale massacres. Perhaps they will now settle down into quiet settlers in our North-West, and in that case they may yet become promoters of the prosperity of Canada.

Here the authority of the Church and the reasoning we have followed in showing the perpetual virginity of Mary the Mother of God will supply any deficiency which might occur in the merely Scriptural proof. But the burden of proof rests upon our adversaries, who have no right to assume, against all the probabilities of the case, that the brethren and sisters of our Lord have any nearer relationship to Him than that of being first cousins.

For the present, our correspondent may read in another column our remarks on "The Immaculate Conception."

A SAD LOSS.

It is a long time since the Catholics of Canada have been called upon to mourn the loss of a layman of more prominence than Dr. John A. MacCabe, LL. D., Principal of the Normal School, Ottawa. We received the news in London on Sunday last in time to have the prayers of the faithful attending Vespers in St. Peter's Cathedral asked for the repose of his soul. The deceased was not only a prominent Catholic layman, but a man in every regard deserving the name. In every phrase of life he was admired for his rectitude of character, for sterling honesty, and for his sincerity. He was a friend whose friendship was of value because it came from the heart and was never prompted by expediency. The publisher of the CATHOLIC RECORD feels that he has lost one of his most valued acquaintances. It was a pleasure to know Dr. MacCabe, for he had a brilliant mind, admirably cultured and one felt all the better and happier after social intercourse with him. Such men are rare and we cannot help feeling that the hand of death takes them from us all too soon. In another column we publish the press despatch giving particulars of his death.

May heaven's light shine perpetually upon his soul!

RELIGIOUS INSTRUCTION IN THE SCHOOLS.

We notice by the Toronto Globe that the special committee of the Anglican Synod of the Diocese of Toronto appointed to consider the question of religious instruction in the schools has forwarded a letter to Premier Ross in which it is represented that parents should have greater facilities in the public schools for securing religious instruction for their children. The reforms desired in the public school system are included in the following propositions:

"1. Freedom and facility for every child to be taught the religion of its parents, or that which the parent desires it to be taught.

"2. The actual average cost of the secular education of every child in every Public elementary school to be defrayed out of public funds.

"3. Voluntary schools equipped as Public schools to be admitted and recognized as an integral part of our Public school system.

"4. Religious instruction to be imparted in every Public school during the first half-hour of each day—such religious instruction to be non-denominational in all common Public schools, and the managers of voluntary Public schools to be free to provide whatever religious instruction they may desire in the schools under their control. A proper conscience clause to be acceptable in all schools."

The Canadian Church of England in its synods, or at least the synod of Toronto, has very constantly advocated religious instructions in the schools, and it very properly follows the example of the Church in England, but the imparting of religious instruction in the public schools of Ontario is impracticable on account of the diversity of sects among the Protestants. The question would naturally arise, who shall be the teacher? If a Presbyterian, he might teach predestination and reject the necessity of Bishops. If a Baptist, he might teach the necessity of baptism by immersion and reject infant baptism, and so on for the rest. Thoughtful men among the Anglicans admit the impossibility of teaching religion in the Public school. Rev. Dr. Langtry of the Church of England, Toronto, said in a sermon, which appeared in the Toronto Globe of Oct. 21st, 1901:

"It is one of the results of our accursed sectarianism that where the teachers are permitted, may be required to teach all the truths of literature and history and science, they are not permitted in this Christian land to teach the truths of the Christian religion, and no attempt has been made by our legislature to get over this great sin upon this Christian land."

This is as true now as it was in 1901.

The world has not, I believe, a better of men, who are more contented, better satisfied with their lot in life and the work they are doing than the priests of the Catholic Church.—Bishop Spalding.

tion, so that all negotiations in that quarter must be regarded as being at an end.

A similar request has been sent to the Sultan of Turkey, but we cannot conceive that they will receive any greater encouragement from the enthroned assassin of the Armenians than they have already got from the more civilized countries of British Columbia and the United States. Such fantasies cannot be desirable settlers anywhere, and if Abdul Hamed should even accept them, we might justly entertain the suspicion that when he would find it convenient he would not scruple to send his hordes of soldiers among them to diminish their numbers by wholesale massacres. Perhaps they will now settle down into quiet settlers in our North-West, and in that case they may yet become promoters of the prosperity of Canada.

Here the authority of the Church and the reasoning we have followed in showing the perpetual virginity of Mary the Mother of God will supply any deficiency which might occur in the merely Scriptural proof. But the burden of proof rests upon our adversaries, who have no right to assume, against all the probabilities of the case, that the brethren and sisters of our Lord have any nearer relationship to Him than that of being first cousins.

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SHAKER WOMEN VISIT VENT.

Pittsfield, Mass., Nov. 25.—The black-gowned Sisters of the Church and the sisters of the Shaker order dined last week. The meeting was a most pleasant one.

Six miles to the west of the largest and most prosperous Shaker community in the United States, Mount Lebanon, Shakers have known as the best-managed of farms and their medical has gone far and wide.

The numbers are growing now outside workers in their mills and in the fields. With the decline has come the management of the farm.

For the first time, this year, sent to New York and given of their cloaks and garments and other handwork. This is a new era in the life of Shakers at Mount Lebanon.

This brought about the meeting of the Shaker and Shaker Sisters of the Church.

Last week while on a visit to Pittsfield the Shaker women they had some time to spend made the proposition that they should visit the convent of Joseph's Convent and they were received by the superior of the convent warmly. The quarters of their chapel, dormitory, and refectory were shown to the Sisters before leaving, the invited to dine with them and they accepted the invitation.

The Shakers were so warmly received at St. Joseph's that they have written a letter expressing their thanks for the friendship which women bestowed on their order.

TO INCREASE THE PAYMENT OF CANADA.

An application is now being made to the Canadian Bank to be called "The Canadian Bank," and when the new bank will take over the business of the old bank.

The new bank will be a company and be under the management of the present Canadian Bank. The new bank has a capital of \$1,000,000 and a reserve fund of \$250,000.

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SHAKER WOMEN VISIT A CONVENT.

Pittsfield, Mass., November 16.—The black-gownesses and the gray-cloaked sisters of the Shaker order met here and departed last week. The meeting was not protracted.

Six miles to the west of this city is the largest and most prosperous order of Shakers in the United States. The Mount Lebanon Shakers have long been known as the best-managed community in this country, and their medical preparations have become famous far and wide.

With the decline has come a change in the management of their society. For the first time, and they say the Sisters went to New York and gave an exhibition of their cloaks and preserved jellies and other handwork.

Last week while on a shopping trip to Pittsfield the Shaker women found that they had some time to spend, and one made the proposition that they visit St. Joseph's Convent.

The Shakers were so well pleased with their reception at St. Joseph's that they have written a letter in which they express their thanks for the indications of friendship which the Catholic women bestowed on the members of their order.

TO INCREASE THE POWERS OF A FLOURISHING SAVINGS BANK.

An application is now being made to the parliament of Canada for a charter for a bank to be known as the Home Savings Bank of Canada, and when the charter is issued the new bank will take over the Home Savings Bank of Canada, which has been in operation since 1854.

A GOOD PRIEST HAS PASSED AWAY.

Father George Brohman is dead. This is the sad message that was communicated last Thursday morning by telephone from St. Jerome's College, where he was a student, to his friends in the city.

On Friday morning his body was borne by the students of St. Jerome's college to St. Mary's church, and a solemn Requiem Mass was celebrated for the repose of his soul.

DIocese of London.

CONSECRATION OF A NEW BELL AT DUBLIN. Consecration of the bell in Dublin new church took place on Sunday week. The bell was consecrated by His Lordship, Right Rev. F. P. McEvoy, D.D., Bishop of London, which will be followed by High Mass in the cathedral.

CLOSING EXERCISES OF THE MISSION.

Acadian Recorder, Nov. 24. The mission for men at St. Mary's Cathedral, terminated yesterday afternoon, and was a success in the full sense of the word.

DEATH OF DR. JOHN A. MACCABE, LL.D.

Dr. John A. MacCabe, principal of the Normal and Model schools, died yesterday at his residence in Ottawa, Ontario, at the age of 62 years.

Dr. MacCabe had always enjoyed good health, although he had passed the sixtieth milestone in the year of youth. A fact to which his constant energy and vigor were testimony.

As principal of the Model school, deceased had a direct influence over over 1,000 children of Ottawa. He was a man of high character and high ability, and his death is a great loss to the educational world.

NEW THEOLOGICAL SEMINARY.

San Antonio Southern Messenger, Nov. 21. As we have already published in the Southern Messenger, the staff of the new theological seminary, which is to be located in the city of San Antonio, Texas.

The staff of the new theological seminary, which is to be located in the city of San Antonio, Texas, is composed of several distinguished theologians and educators.

THE PAPAL DELEGATE AND THE K. O. C.

Full text of address and reply on the eve of Mr. Falconio's departure. An Ottawa despatch says: On the eve of his departure for Washington, D. C., Mr. Falconio, the Papal Delegate, was entertained by the members of the Canadian Council of the Knights of Columbus.

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APPLICATION TO PARLIAMENT.

Notice is hereby given that at the next session of the Parliament of Canada application will be made for an act for the incorporation of a Bank to be called "THE HOME SAVINGS BANK OF CANADA."

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Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXVII.

I have said that I had one additional criticism to make against certain Methodists.

The Methodists, even more emphatically than Protestants generally, denounce the disposition which they declare to exist everywhere in the Catholic priesthood of Catholic countries, to control the State.

Very good, although, as Edmund Burke remarks, extremely exaggerated. But who are most inclined to meddle with politics by their own advantage and to the disadvantage of the Roman Catholics, than a part of the American Methodist ministers? They have not been a very numerous, but they have been an obtrusive part, and have shown a will to control the government as much as they could, in matters which interested them.

I do not care to go back much in detail to the unhappy administration of President Grant, who was an illustrious general but, with two great exceptions, one in each term, a President of exceedingly doubtful qualifications, notorious under the influence of irresponsible counsellors of a low type of character and of competency.

One of the most constant, and hardly one of the most eminently worthy of his advisers, was the Rev. J. P. Newman, who was almost his house-chaplain, and who, at length, aided by the powerful influence of the Grant family, and by his own energetic instinct of self-assertion, elbowed his way into the Methodist episcopate, of which he can hardly be pronounced to have been any singular ornament.

I think I have seen somewhere a snarling reference to the welcome which Cardinal Gibbons always had at the White House in President Cleveland's time. I should think such a man would be very apt to find a welcome in any house, at any time.

How the Cardinal, were he even less inclined to keep within his bounds than he is, could injuriously influence a Presbyterian president, so peculiarly distinguished for knowing his own mind, I fail to perceive. We had much more occasion to be uneasy when the White House swarmed with Methodist ministers and bishops, under a family which managed to interweave Church and State affairs in a measure which I think has never been seen at Washington before or since.

Let those deny who will that General Grant's speech at Des Moines, in which he insinuated a policy of bringing up the then wavering prospects of his party by instituting a crusade against Catholic schools, was not prompted by Methodist bishops; the present writer, at least, never had any doubt in the matter. The case is too plain.

The late Charles Nordhoff, himself, it appears, a Methodist, declared in his vocation that he could be well content if the next President were a man who would not look at a Methodist minister. He had his wish, for although Mr. Hayes was a Methodist, he was as resolute as Maria Theresa herself to keep his own mind out of affairs of state.

This led poor, foolish Bishop Haven, in his angry disappointment, into his blasphemous comparison of Grant to the Saviour on the Mount of Transfiguration, and of Hayes to the impotent disciples at the foot trying in vain to cast out a devil.

The devil, I believe, was the South, even after the war, had some rights left, as well as the negroes, and that Bishop Haven, in allowing his daughters to drive through the streets of Atlanta in the company of colored young men, had made a most particular ass of himself.

I expressed my mind very frankly about these matters in the *Sacra* for January, 1882, and as I have never heard of a word of contradiction since, I permit myself to think that it is because there was nothing to contradict. Doubtless the Methodist laity, and the bulk of the ministry, have no mind to entangle themselves in a defence of political meddlers, be they Bishops or elders.

Nevertheless, the interfering minority—still, I think, a small minority—yet subsists, and still, every now and then, makes itself odious. I do not refer particularly to the Wisconsin Conference, which assures President Roosevelt that it does not believe he has asked the Pope to make Archbishop Ireland a Cardinal, and admonishes him never to do so again.

which this sect is known to have a peculiar hostility, for purposes of its own advancement; these ministers try thus to make use of the machinery of government, not for national, but for sectarian ends, and for warrable ends of self-defence, but for ends of assault upon others.

At the Jubilee of Leo XIII.'s ordination to the priesthood, Mr. Cleveland, like most heads of governments, sent his felicitations, and a personal present. Our people generally, including almost all the Methodists, saw nothing amiss in this, and so far as I remember, made no ado about it.

How is it that it is Methodist ministers who thrust themselves forward in such matters? Underlying this is evidently the assumption that the civil and the religious primacy of our country alike belong to Methodism.

Very well, if these, our lords that are to be, are using a little forbearance of their approaching domination, they ought to equip themselves first with some knowledge of common sense and of knowledge. The assumption of this Baltimore meeting was, that the Pope is the rebellious subject of the King of Italy, and that therefore to show him honor is to affront the King.

Now Italy, equally with all the world, acknowledges the Pope as an independent monarch. She claims his former territories, but she concedes to him full sovereign rank and privilege. He is no more amenable to the King than the King to him.

But for want of space we will resume this matter next week.

CHARLES C. STARBUCK. Andover, Mass.

THE IMMACULATE CONCEPTION.

The doctrine of the Immaculate Conception of the Blessed Virgin, like that of the infallibility of the Pope, has been by many men, even among those who would be aghast if called ignorant men, woefully misunderstood.

So in relation to the Immaculate Conception, some persons have thought that the doctrine refers to the virgin-birth of Christ, as "conceived by the Holy Ghost, born of the Virgin Mary."

But those who have grasped neither the idea of the beauty of holiness nor that of the horrible deformity of sin, this doctrine of the Church, which to her is an unfailing source of joy and sanctification, is too often, perhaps, regarded as superstitious error, as a new dogma, a useless dogma, a foolish invention of man.

The same can not be said for that meeting of Methodist ministers, held at Philadelphia, perhaps a year ago, which demanded of the government that it should banish the Friars from the Philippines.

It is one prominent way by which she proclaims these facts.—Sacred Heart Review.

FIVE-MINUTE SERMON.

Second Sunday of Advent. PURITY.

We celebrate on the 8th December the feast of the feast of the Immaculate Conception of the Blessed Virgin Mary. Holy Church bids us meditate on the perfection of her nature and on the supreme fulness of her supernatural gifts, that we may bless God for her, and that we may be the more encouraged to approach her and ask her intercession.

Now, in thinking of Our Lady's spotless soul, we cannot help advertent to the opposite vice, impurity. How widespread is this vice among people of to-day! How deep-rooted is the disease! How deep-rooted is the disease! How deep-rooted is the disease!

Then take the theatres. I know that there are some decent ones; yet you know better than I can tell you how hard it is ordinarily to come away from a theatre with an untainted soul.

The general effect of all this, and the many other occasions of sins of lust, is to say, the effect considered from the individuals ruined by it, is to break down the barriers of decency all around. But the conspicuous result is twofold—the degradation of the female sex and the lamentable ruin of youth.

Against this invasion of all that is foul and brutish the religion of Jesus Christ sets that Virgin Mary, the Mother of God, who, in the Holy Scripture, is described as a woman in an army set in battle array.

How we are to be disposed, and what we are to say, when we desire anything.

And above all thou oughtest, with resignation of Thyself, to commit all to me, and to say: Thou knowest, O Lord, what I wish; let this or that be done as Thou wilt.

Do with me in all things according to thy will.

I am in Thy hand; turn me round whosoever Thou wilt.

How we are to be disposed, and what we are to say, when we desire anything.

How we are to be disposed, and what we are to say, when we desire anything.

WHY I BECAME A CATHOLIC.

CONTINUED FROM THIRD PAGE.

and too troublesome no longer to be able to believe as much, or as little, as we like, or to surrender the birth privilege of every Englishman and every Englishwoman of being by nature heaven-born theologians; or to own any authority superior to our own, and find ourselves daily confronted with a Faith which is really taught, and really believed, that nothing in this world, even the whole world itself and all its possessions can be compared with the value of one immortal soul before Almighty God.

Now I do not deny that Anglicanism does suit a section, though only a section of the English people; but I would ask, is then every nation to formulate for itself a religion suitable to the national taste? Is the revelation of Almighty God to man to be so handled and criticized, twisted and torn, that all positive truth is to be overthrown, or only to be believed as a matter of opinion at the option of the individual, so that in each different nation, with its individual conceptions of what Christianity is, or ought to be, there is at length nothing left of revelation at all?

The following is a description of the National Church by Cardinal Newman: "I have said we must not indulge our imagination in the view we take of the National Establishment. If, indeed, we dress it up an ideal form, as if it were something real, with an independent and continuous existence, and a proper history, as if it were, in fact, not only in name, a Church, then indeed, we may feel interest in it and reverence towards it, and affection for it, as men have fallen in love with pictures, or knights in romance do battles for high dames whom they have never seen. Thus it is that students of the Fathers, antiquaries, and poets, begin by assuming that the body to which they belong, that of which they read in times past, and then proceed to decorate it with that majesty and beauty of which history tells, or which their genius creates. Nor is it by an easy process or a light effort that their minds are disabused of this error. It is an error for many reasons, too dear to them to be readily relinquished. But at length, either the force of circumstances, or some unexpected accident dispels it; and as in fairy tales the magic castle vanishes when the spell is broken, and nothing is seen but the wild heath, the barren rock, and the forlorn sheep-walk, so it is with us when we look in amazement on that which we thought so unearthly and find it so commonplace or worthless. Then we perceive that aforesaid we have not been guided by reason, but by affection, and swayed by affections. We see in the English Church, I will not merely say no descent from the first ages and no relationship to the Church in other lands, but we see no body politic of any kind; we see nothing more or less than an Establishment, a department of Government or a function or operation of the State—without a substance, a mere collection of officials, depending on an existing, and not on a civil power, and personality are gone, and with them its power of exciting feelings of any kind. It is easier to love or hate an abstraction, than so commonplace a framework or mechanism. We regard it neither with anger, nor with contempt, any more than with respect or interest. It is but one aspect of the state or mode of civil government; it is responsible for nothing; it can appropriate neither praise nor blame; but whatever feeling it raises is to be referred on, by the nature of the case, to the Supreme Power whom it represents, and whose will is its breath. And hence it has no real identity of existence in distinct periods, unless the present legislature or the present Court can affect to be the offspring and disciple of its predecessor. Nor can it in consequence be said to have any antecedents, or any future; or to live except in the passing moment. As a thing without a soul, it does not contemplate itself, define its own constitution, or ascertain its position. It has no traditions; it cannot be said to think; it does not know what it holds and what it does not; it is not even conscious of its own existence; it has no love for its members, or what are sometimes called its children, nor any instinct whatever, unless attachment to its master, or love of its place, may be so called. The fruits, as far as they are good, are to be made much of, as long as they last, for they are transient, and without succession; its former champions of orthodoxy are no earnest of orthodoxy now; they died and there was no reason why they should be reproduced. Bishop is not like Bishop, more than king is like king, or ministry like ministry; the Prayer Book is an Act of Parliament of two centuries ago, and its Cathedrals and its Chapter-houses are the spoils of Catholicism. (Anglican Difficulties, p. 5.)

Well then, my tale is told. What led me to perceive that the Anglican Church could not be the Church of God in this land and so led me to look elsewhere for the true Church of Christ was because being convinced of the Absolute Supremacy of the Crown in things spiritual, and in consequence the complete overthrow of all positive laws, I could no longer without grievous sin against God, remain in the Established Church, without imperilling my soul. Neither to Kings or Queens, to Parliaments, or Republics, or to any

Does Your Baby Cry at Night? If so, it is well to know the great value of Doan's Kidney Pills, a household remedy for stomach pain, cramps, headache, sick headache, and the manifold ills peculiar to children. A few drops of Doan's Kidney Pills in sweetened water makes a pleasant drink and never fails to relieve. Doan's Kidney Pills are sold in all drug stores and cost only 25c. A bottle of Doan's Kidney Pills from your druggist to-day. DR. HAMILTON'S MANDRAKE PILLS FOR HEADACHE.

A Pleasant Surprise. There are some pills which have no other purpose evidently than to beget painful internal disturbances in the patient, adding to his troubles and perplexities rather than diminishing them. One might as well swallow some corrosive material. Far more agreeable Pills have not this disagreeable and injurious property. They are easy to take, are not unpleasant to the taste, and their action is mild and soothing. A trial of them will prove this. They offer peace to the distressed.

We have no hesitation in saying that Dr. J. D. Kellow's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhoea, cholera and all summer complaints, such as sickness, etc. It promptly gives relief, and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

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cently form of Government whatsoever did our Divine Lord entrust the Supreme Power in the ruling of His Kingdom. And I can now understand the tremendous force and truth of these words of Montaigne, when he says, "As for moral sacrifices, if I may say so, as for the surrender of spiritual independence and Christian freedom to the sanguinary pride of royal theologians, assuredly the Anglo-Catholic fathers of the sixteenth century have surpassed in that respect every example of the kind, both in Pagan and Christian times."

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OF YOUR OWN?

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DECEMBER CHATS WITH

Don't Let the World... The world is wide and the world is full of things...

Wasting... There are many things to be done...

The Greatest... The following are the words of Charles C. Starbuck...

Two Great English calculations regarding the value of a man's time...

Let us do up the soil, build better, be learned in theology; but let us sons to what they are born for God, may not narrow life to bear in a mortal life, advance ourselves, then—whenever we are men, our special form only a part of our life...

I have been on a farm in Joliet, and have fifteen, I thought the world for me, heard of the tell with its working chief ambition message over the do? What kind do? the operation that I didn't know doing anything? Well, he said anything the f you want to a chance to learn you're in the of up the knack of eventually, you own. I hadn't expect at first, so I began work at a business. But, if you

CHATS WITH YOUNG MEN.

Don't let the World Know you are Down. Don't let the world know you are down. Don't let the world know you are down.

There are many men who never get anywhere. They do not even have a hobby to ride; but, like the man who mounts one and then imagines that he is astride a dashing steed, they rock back and forth, blustering, perspiring, over-zealous—imagining that they are covering ground and making great progress.

OUR BOYS AND GIRLS.

A SILENT PARTNER.

Things were going by sixes and sevens in the Foley News Emporium. The customers were also leaving by sixes and sevens. They said that it was all very well, and they were sorry that Mr. Foley was in the hospital with a broken leg, yet at the same time they must have their papers every morning.

PROTESTANTS AND THE BLESSED SACRAMENT.

"The Blessed Eucharist and Our Separated Brethren," was the title of a paper read at the recent Eucharistic Congress held in St. Louis, in which the Rev. Peter McClean, superior of the Connecticut Apostolate, dwelt upon the growing reverence among Protestants for the Blessed Sacrament.

KIDNEY TROUBLE.

A Disease That Often Terminates Fatally.

MR. L. LUSSIER, OF SOREL, TELLS HOW HE OVERCAME THE TROUBLE AFTER REPEATED FAILURES. There is no trouble more dangerous to life than disease of the kidneys, for the reason that before any special symptoms have made themselves manifest, the disease has usually assumed a formidable character.

O'KEEFE'S Liquid Extract of Malt.

If you do not enjoy your meals and do not sleep well, you need O'Keefe's Liquid Extract of Malt.

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FREE-MASONRY vs. CHRISTIANITY.

"One of the most remarkable things in Freemasonry is that it brings men together as brothers. I remember sitting with Holland Lodge in New York and seeing there Rev. Stephen H. Tyng, Jr., and Rev. Dr. Ewen. These two men spent most of their time fighting each other, and yet here they were sitting as brothers, Freemasonry had brought them together—something which the Christian religion could not do.

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DEATH OF THE VENERABLE ABBE COLIN.

The death of the Rev. Abbe Colin, Superior of the monastery of St. Sulpice, which occurred last night, deprives the Catholic clergy of Canada of a most distinguished member...

IN NEWFOUNDLAND.

In my last communication I mentioned the prospect of a Treaty between the United States and this Colony. It has since been signed by the British Minister at Washington...

DEPARTURE TO CHINESE MISSIONS.

For the Catholic Record, it is a pleasure to announce the departure of missionaries from Canada and the United States to labor in the mission field of China...

NORDHEIMER PIANOS

To test the merits of this paper as an advertising medium, we will offer, for this month only, one of our style "LANDOWNE" UPRIGHT PIANOS, with stool and drape, for \$295...

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WE WILL SEND to every subscriber or reader of this paper a full sized ONE DOLLAR every living person who desires better health or who suffers from any of the ailments which have defied the medical world...

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Beautiful Artotypes for framing, superior to Steel Engravings in execution. Size 2 1/2x8. Post paid, 80 cts.

ARCHDIOCESE OF TORONTO.

BLESSING AND OPENING OF THE MEMORIAL CHURCH PENKANGCHINESE. The workmen of the church are busy trying to get the Memorial church to the Jesuit mission...

ARCHDIOCESE OF MONTREAL.

This has been a red letter week for many of our Catholic institutions. His Excellency, the Most Reverend Monsignor, has been in the city...

SILENCE.

BY BISHOP SPALDING. Inaudible move day and night. And noisier and noisier the great St. Joseph's church...

OBITUARY.

CAPT. THOMAS HIGGINS, DETROIT, MICH. The many friends of Capt. Thomas Higgins of Detroit, will regret to hear of his death, which occurred on Sunday evening...

MARKET REPORTS.

LONDON, Dec. 4.—Wheat—Produce—Export, per cwt., 10 1/2; eggs, retail, 18 1/2; butter, 17 1/2; lard, 10 1/2; tallow, 10 1/2; wool, 12 1/2; hides, 10 1/2; skins, 10 1/2; tallow, 10 1/2; wool, 12 1/2; hides, 10 1/2; skins, 10 1/2...

CHILDREN FOR ADOPTION.

There are at present ready to be placed for adoption in good Catholic homes five children, three girls and two boys, from ten months to two years of age...

CALENDAR OF THE PRECIOUS BLOOD FOR 1933.

From the Monastery of the Precious Blood, Montreal, Quebec, Canada, is published the very pretty as well as useful Calendar which the Sisters are this year publishing...

C. O. F.

SOCIETIES' PEDRO LEAGUE. The opening games of the league was held in the hall of St. Louis Court, C. O. F., on Monday night last. All the clubs were represented...

THE CATHOLIC RECORD OF THE YEAR.

The Catholic Record of the year, 1932, is now ready for sale. It contains a full and complete record of all the events of the year...

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