

# 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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### DOGMA.

The individuals who rail against dogma in religion seem to be under the impression that a dogma is something weird and uncanny. A knowledge of the meaning of the term might be a check in the volubility of the gentry who prate about science and free thought. Unconsciously we suppose they are dogmatic in the extreme, and with an assurance that is bewildering, invite us to commit ourselves to truth as they see it. Their own little home-baked dogmas must be accepted and the dogmas enunciated by the Pope rejected. And, despite their pretensions to independent thinking, they are, the most of them, following blindly some self-constituted teacher, and echoing the dogmas formulated by him. For us, however, the Spirit of Truth: for them the Spirit of Pride quickened into action by prejudices and scientific guesses. But when the captains of sciences confess that the question of origin and destiny dies without an answer—without even an echo upon the infinite shores of the unknown—it is useless to pay much attention to the private, and ill-drilled at that. The up-to-date secular editor who dearly loves something sensational, takes these people under his wing, and we have much babbling and waste of paper.

### A DIFFICULT TASK.

The creed-makers are hard at work in their laboratories. Their aim—to find or to produce something that may gain favor with all Christians—is obviously fraught with difficulty. For instance, it will take work, not to say anything of discrimination, to concoct a religious blend to satisfy both Presbyterian and Methodist alike. The Anglican does not give much apprehension, for he has a cosmopolitan taste in matters doctrinal. But the task, however beset by difficulty, is entered upon by ambitious divines. They take Revelation and whittle it down in deference to the demands of the age: divide it into fundamentals and non-fundamentals, and then pass it through the alchemic of analysis and criticism and announce the result. In doing this they take a great many things for granted. They assume the right to criticize the word of God, and the right also to accent some doctrines and to reject others. In one word, they enunciate a principle, indirectly at least, which leads to downright atheism. With human reason playing the Master with Revelation, man is the plaything of ignorance and caprice and passion.

### PRIVATE INTERPRETATION.

The theory of private interpretation of the Bible dies hard, and yet it has rent Protestantism from top to bottom. It has been, and is, an open door for Rationalism. It has induced charlatans of every hue to father their own conceits and preconceived opinions on the Bible. It has fostered religious anarchy to such a degree that the enemies of Christianity take no heed of Protestantism, and despite the fact that the New Testament does not give us the entire instruction of Christ, and the heathen makes merry over the missionaries reading many and contradictory things out of the same Bible, they still cling to it. Strange infatuation!

### Says a convert:

Of all the absurd notions which ever claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being. . . . Who at last sent His Son with a message, should, when He recalled that Son, have simply put the record of all these transactions in a book and given to none any authoritative power of interpretation.

### A SERIOUS PROBLEM.

How do they do it? We refer to the young men who rarely forego an opportunity to amuse themselves, and yet wear the look of prosperity that is wont to be associated with the hard worker. It is a problem to agitate one's gray matter. Perhaps they are Napoleons of finance who can capture a dollar in ways unknown to their dull-witted brethren. Perhaps they "play the races" or indulge in poker, much patronized we learn by card-sharps also respectable citizens, who cultivate the friendship of men of wealth and incidentally relieve them of their surplus cash. Some astonishing things happen at these meetings which are prolonged from Saturday evening until the dawn of Monday. One of them is a simple hearted and ingenious native who prides himself in being a deft card manipulator, being slaughtered

financially by poker experts. But to return to our problem. One solution may be that these young men contribute nothing to the maintenance of the household, or are supported in idleness by doting parents. One fact, however, painfully evident is that some men who were formerly upholders of the "road house" and spent their day to the flabbiness of body and mind are inmates of poor-houses.

### TOTAL ABSTAINERS SOUND THE TUCSIN OF WAR.

RISING SERMON BY REV. JAMES T. COFFEY—FATHER SHANLEY URGES ACTIVITY.

The Catholic Total Abstinence Union of America held its annual convention at St. Louis on Wednesday and Thursday of last week. There was a large attendance of delegates, including forty from Philadelphia. On the opening day Pontifical Mass was celebrated by Archbishop Elder, of Cincinnati. The sermon was by Rev. James T. Coffey, of St. Louis, to whom reference has already been made in the columns of The Catholic Standard and Times in a quotation from a Protestant paper in which his name was linked with Folk's as a St. Louis reformer. He spoke for a militant band of Catholic temperance workers who were not afraid to advance into the open ground and unfurl colors where all Catholics and Protestants, might see them. He advised the members of the C. T. A. U. to sound the tocsin of war, pick up the gauntlet that had been thrown down so audaciously in every city and town by the liquor element and hurl it back in defiance. He pleaded for a Sunday of devotion and rest without the alluring enticements of the bar and beer garden. He portrayed the power and influence of the liquor element in council chamber and legislative hall, and said the members of the C. T. A. U. must ever be on the alert to point out to the public the corrupting wiles of the brewer and distiller. He said that the temperance people of the Catholic faith should not hide their light under a bushel. They should get out among their separated brethren and tell them of their work and invite their co-operation. The barriers of prejudice that once seemed almost insurmountable to the Protestant were falling away as the latter became better acquainted with his truly Catholic neighbor. He saw that the neighbor had the same basic ideas as himself, that he desired his countrymen to be sober, upright citizens, that the flag of the nation inspired the same patriotism in the Catholic bosom as in his own, and hence he would no longer listen to the men and women who made a living by misrepresenting the Catholic Church and traducing her priesthood.

PRESIDENT URGES ACTIVITY.

The report of the national president, Rev. Walter J. Shanley, was in part as follows:

"The secret of success in the total abstinence cause is work. Activity is a paramount quality of creditable achievement, in this as in all other undertakings which have for their object the benefit of humanity. The united efforts of all the members of a society exercised for the purpose of diffusing light, of correcting adverse and false opinion, of forming public sentiment for sobriety and of swelling the ranks of total abstinence workers are always rewarded with abundant results.

"The regular meetings of our societies ought to be well springs of energy, inspiring enthusiasm and clearly defining the lines in which the activities of members can be exercised. The smallest details of organization should not be disregarded. The most successful organized bodies in all spheres of life, whether commercial, political, scientific or social, are those in which special attention is given to details.

"A most commendable feature of detail work is the division of societies into bands of ten or twenty, and the assignment of officials to take charge of the sub-divisions, whose duty it shall be to maintain interest, to secure attendance at the meetings, the payment of dues, and to enlist individuals in their charge in practical work.

"Members lose interest in society unless it has some work of practical utility in hand. The meetings of our societies are, as a rule, dry and tedious. Business ought to be dispatched with expedition, and subjects that have a practical bearing on total abstinence work ought to be discussed.

"There is an apostolate for the laity, and the members of a total abstinence society should be the foremost in realizing that they have a grand mission, a wide field of labor and opportunity for great practical influence in society.

"The seminar work, as you will learn in detail, has been carried to great efficiency during the past year, owing to the indefatigable activity of Father Siebenoercher. He has spent about six months of the year in traveling from seminar to seminar, for the purpose of afflicting seminars with our Union. New Orleans, San Francisco, St. Paul, Montreal, Boston, New York, Philadelphia, Baltimore and other cities have been the scene of his zeal and indomitable energy. Success has crowned his efforts, and the fruit of his labors will be gathered in greater abundance in the coming year. An Abstinence League, Sacred Total Abstinence League, organized at the Pittsburgh convention a year ago, he with Dr. Mullen, the secretary, has secured the active co-operation of the clergy and their affiliation with our Union."

At the convention several notable

papers were read. The most striking was one by Rev. E. Dougherty, of Waverly, Iowa, who viewed the total abstinence movement from the standpoint of the priest who uses it as a great assistance in his work for the salvation of souls. Mr. Mulready, of Boston, reviewed the movement from the layman's standpoint, and Mrs. McGovern, of Dubuque, dwelt upon the influence of the drink habit on children and the best methods of instructing them to avoid its dangers.

The reports showed considerable gain in membership. The banner for the best showing in this regard was won by the Cathedral Ladies' Society of Chicago.

### SCOTCH MINISTER AND WIFE CONVERTS.

EPISCOPAL RECTOR HITS FAREWELL TO CONGREGATION AND SEEKS AUTHORITY TEACHING.

The Rev. J. F. Scholfield, of St. Michael's Episcopal Church, Hill Square, Edinburgh, has joined the Church. It was on Sunday evening, July 17, that he announced his intention of withdrawing from the Episcopal Church. From outside the choir stalls, Mr. Scholfield, attired in cassock only, stated that he felt, in justice to the Bishop of Edinburgh, the congregation and himself, that he could not conduct service any longer in that church. God had called him and he could not disobey the call, but there was no reason why they should not sing a few hymns and say some prayers together. This was accordingly done, the reverend gentleman remaining in the body of the church. He then addressed the congregation. His convictions, he said, had not come upon him suddenly. For five years he had been considering the matter, but only then had God clearly called him to take the step he was about to take. He asked them to remember him in their prayers. It is unnecessary to say that the announcement came as a great shock to the members of the congregation, who have been devotedly attached to their pastor during the twelve years of his ministry at St. Michael's.

He was received into the Church by Father Widdowson, S. J., on Tuesday, July 19, and His Grace Archbishop Smith administered the sacrament of confirmation in the Church of the Sacred Heart on Wednesday, on which day Mr. and Mrs. Scholfield left Edinburgh for the Holy Island, where, we understand, he has a residence. He will afterwards go to Rome and remain for some time in Italy. It may be stated that Mrs. Scholfield was received into the Church about a fortnight since by one of the Jesuit Fathers at Lauriston.

### THE MINISTER'S FAREWELL.

The following is the substance of what Mr. Scholfield said at St. Michael's on Sunday night in taking farewell of his congregation.

"Dearest Brothers and Sisters: I am no longer able to act officially as one of the clergy of the Anglican communion. For many years I have ministered as one in all good faith, but God has called me to another communion, and when God speaks, man can but do his best to follow and obey. All my wishes, all my interests, and affections would keep me here. I would almost sooner have cut off my right hand than have done as I am bound to do. What is taking me is, in one word, authority. Here there is no final authority, no certainty, no definite living voice. It is no question of altered belief, but of authority for that belief.

"I want you all to know and believe three things:

- "1. That all we have done here has been in absolute good faith.
- "2. That I have gone to the utmost limit of my conscience. What I am doing is no sudden act, however sudden it may seem. For five years at least I have had this question before me, and for some weeks past it has pressed with fresh and irresistible force upon me. And now I have no choice but to obey.
- "3. That it is only now that it has become impossible for me to minister further. In loyalty to you and myself, I have acted in perfect fairness to the Bishop of the diocese, our parish and myself—I must act as I am acting.

"Our Lady and all the saints give you, dearest people! So far as you have power and opportunity seek earnestly that you may be able to give a reason for the faith that is in you. To be absolutely true to His Divine Majesty is the one thing that can guide our feet into the way of peace. The only thing that matters is, when the King speaks, to obey. God bless you all."

TWO OTHER NOTABLE CONVERTS.

The latest notable converts to the Catholic faith in England are Harold E. T. Gibbs, an authority on church music, and Melton Boyce, son of a Vicar of Eochinswell. Both have been received into the Church at Nottingham and confirmed by Bishop Brindle.

### A Temperance Lesson.

Rev. Dr. De Costa's prospect of being able to be about again grew stronger every day with the passing of the heated term," says the Freeman's Journal. "That he has battled for his life so long is another proof of the value of an abstemious life—as a tribute to orderly habits—as well as to the nursing of the good Sisters of St. Vincent's. The clear head and bright eye and cheerful countenance in old age, and even when the limbs are infirm, are ever the rewards of abstinence in youth. Thus, while the good doctor is confined to a room and a chair, he is still preaching to young men a lesson in temperance."

### THE KNIGHTS AND THE EX-PRIEST.

TABLES WERE TURNED ON A "CONVULSED ROMANIST" AT WREN, ON PARADE FLED THE TOWN.

A little incident which, nevertheless reflects great credit on a number of persons—particularly, perhaps, on certain Knights of Columbus—is related by the Columbus Catholic Columbian. A creature calling himself "an ex-priest of the Romish Church" lately made his appearance in the little village of Wren, Ohio, where there is only one Catholic resident. This solitary individual, however, was better than a host of another kind. Seeing the flaming announcement of a series of "lectures" by "a convulsed Romanist," he determined to counteract their influence, acting with no less prudence than promptness. He notified the nearest Knights of Columbus, and they lost no time in consulting with their pastor as to what had best be done. The Rev. Father Wilken has the wisdom of the serpent as well as the simplicity of the dove. He knew what to do; and, though Decatur, Indiana, is ten miles from Wren, there was no indifference on that account. A Passionist Father from Cincinnati, who happened to be giving a retreat to the Sisters in charge of Father Wilken's school, was pressed into service; and, in company with Father Wilken, another priest, and two scores or more of Catholics, including some Knights of Columbus, hastened off to Wren. They found a large crowd assembled to hear the ex-priest, who, it must be admitted, did not do justice to himself. The presence of so many unbidden auditors was neither comforting or inspiring.

As soon as the speaker had finished his tirade, Father Valentine arose and asked permission to say a few words in reply. It was most willingly accorded; and the Father, who knows how to say "a few words," made the most of his opportunity. He was listened to with respectful eager attention, and received enthusiastic congratulation on all sides when he had concluded his address. The pastor of the church—to his great credit be it said—once cancelled all future dates with the ex-priest, expressed indignation that the good people of Wren had been imposed upon to such an extent, and deep regret that their church should have been thrown open to a wolf in sheep's clothing. His regret, however, was turned into joy by the able address of Father Valentine, whom he invited to "close the meeting" with benediction. Everyone seemed to be pleased save the ex-priest, who was so dumfounded by the strange turn of events that he fled the town without even asking for the receipts of his lecture. We refrain from comments on this little incident, but we feel like congratulating all the participants, not excepting the pastor of the United Brethren Church at Wren.—Ave Maria.

### THE GOOD SAMARITAN.

When our Lord began to teach, the love of God and the love of our neighbor for God's sake was almost unknown in the world. There was only a very small body of people who believed in the true God at all; and even amongst those, God's chosen people, the children of Israel, there was very little genuine love of God; they feared Him with a terrible awe which might destroy them if they did not serve Him; but there was very little love mingled with their fear. The Jews loved one another as orthodox Jews: they hated the heathens, and even more than the heathens that half Jewish, half-pagan people the Samaritans, who refused to worship at Jerusalem. The heathens worshipped a multitude of gods, but never pretended to love them. Their religion was simply a superstitious idolatry to which was often attached cruelty and immorality.

Such was the condition of the world when Christ our Lord came upon the earth. He walked among men for only thirty-three years; He preached to them for only three years; yet His preaching changed the whole face of the earth. The lesson of love was taught in the Jewish religion: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself."

But the Jews had not learned the lesson aright; at least very few of them had. The secret of their failure is seen in the words which the lawyer asked our Lord: "Who is my neighbor?" The Jews looked upon no one as their neighbor except those who worshipped God in the proper way. To correct their mistake, our Lord gave them the parable of the Good Samaritan. An orthodox Jew was lying wounded and half-dead by the roadside; a priest and a Levite of the Temple passed him by; a Samaritan, one of the race so hated and despised by the Jews, had pity on him and took care of him. Which of these, asked our Lord, was neighbor to him that fell among the robbers? And the lawyer was forced to answer: "He that showed mercy to him."

In this way our Lord conveyed the lesson that the narrow view which considered no man a neighbor unless he was a Jew and worshipped in Jerusalem, was altogether wrong; that we should look upon every human being as our neighbor, no matter what his nationality or religion may be, because God is the Father of us all, and Jesus Christ is our Brother. Our Lord did not say that the Jews should have gone to Samaria to join in worship with the Samaritans. They would have been very wrong to do so, for it was only at Jerusalem, as yet, that God was worshipped in the manner prescribed by

Himself. The Jews were right in their form of worship, and the Samaritans were wrong. But although the Samaritan was wrong, he was still the neighbor of the Jew, and should be treated as such. We must not hate any man or refuse to help him, because he practices a form of worship which is not pleasing to God. He is still our brother, though an erring brother, and we must help him whenever he needs our help.

This is the lesson of brotherly love which the twelve Apostles caught from their Master's lips, and carried throughout the world to change the hearts of men. The first thing that the pagan remarked about the Christians was, "How those Christians love one another!"—a sure proof that they were true disciples of Him Who said: "By this shall all men know that you are My disciples, if you love one another." It is this spirit of brotherly love which has sent millions to the frozen North, and to the burning sands and deadly jungles of Africa. Not a spot where the foot of white man has ever trod but has been visited by our missionaries, who have gone to rescue their brothers from darkness and shadow of death. It is this spirit of brotherly love which has covered the earth with founding asylums, hospitals, reformatories, homes for the aged, refuges for penitent sinners. The whole world was stirred at the death of Father Damien, the noble Belgian priest who gave up his life to the service of the wretched lepers of the Sandwich Islands; but this work which is being done every day by our priests and nuns. There is a leper hospital next door to us, at Tracadie, New Brunswick, where delicate women have gone to minister to those unhappy creatures.

And no distinction of creed or race do our good Samaritans make. During the anti-Jesuit agitation in the Province of Ontario some years ago, some one made slighting remarks about nuns to a leading Protestant minister of the city of Ottawa. And this minister replied: "I cannot hear you speak in that way about those ladies. When my wife and children were down with diphtheria, and I was deserted by my friends, the nuns came in and nursed them through it." "Why do you wish to become a Catholic?" asked a priest of a dying soldier who was begging to be received into the Church. "Because I want to die in the religion that makes such women as that one in the black bonnet over there," was the poor fellow's answer as he pointed to a Sister of Charity.

There is a great deal of wickedness yet in the world; but it is not what it was before our Lord came. Countless Good Samaritans have lived who have tried to model their lives on Him Who was the Good Samaritan. For every one of us has been in the position of the wretched Jew in the parable. Jerusalem, gone away from our Father's house and has fallen among robbers. We have fallen into the power of the devil; we have been robbed of the precious jewel of God's grace, more precious than life itself; we have been wounded and left half-dead, unable to move hand or foot to help ourselves. And then the Good Samaritan came to us. He saw that we were enemies of His; He saw that we were covered with hideous bruises and wounds; and yet He did not pass us by. He was moved with compassion. He came to us and poured over the wounds which sin had made in our souls, the wine of communion and the oil of sanctifying grace; He closed them with the balm of His own Precious Blood; He lifted us up, not to place us on a beast of burden, but to lay us on His own shoulders; He carried us, not to an inn, but to a house of His own; and directed that all our wants should be supplied until His return to take us to His palace of glory. And in return for what He has done for us He bids us, "Go thou and do likewise." Let every one assist His brother as I have assisted you all here. I at My return will repay thee." Yes; when Jesus Christ returns, coming in the clouds of heaven with great power and majesty to judge the living and the dead, He will repay us for even a cup of cold water given in His name. Let it be our endeavor that we may have something for which He will repay us on that day.—Antigonish Casket.

### CHARLES WARREN STODDART ON HIS OWN OBITUARY.

The Boston Pilot.

Charles Warren Stoddart was dangerously ill last spring, in Cambridge, Mass., and current report reached the Overland Monthly that he had passed away. This was speedily contradicted by the announcement which apparently escaped the editor that the distinguished author was convalescent. Accordingly, a fine portrait sketch of Mr. Stoddart appeared in the California magazine, to which he had been a frequent and much loved contributor.

Mr. Stoddart expresses his appreciation, and demonstrates his own unimpaired and inimitable literary gift, in the following letter in the Overland:

Dear Friend, whose Name I Know Not:

In the Easter number of the Overland Monthly you have shown the flowers of rhetoric upon my not unpremeditated grave. How can I thank you for a kindness—a loving kindness—the breadth of which is as fragrant as the odor of sanctity? I was indeed dead, but am alive again! In spirit of tranquility, the memory of which shall sweeten every hour of the new life I have entered upon, I received the Last Sacraments of the Church. Do you know how one feels under such circumstances? I feel as if I had been

the unworthy recipient of some Order of Celestial Merit.

I know how awkward it is for one to reappear upon the stage when one's friends have said their last adieu; but it was not my fault that I arose from this fleshy robe and am in my right mind, as all who have seen me hasten to assure me. It is a reencarnation, with a memory richly stored—a memory that embraces the details of a life led in some other, more shadowy world. The prospective of my past is glorified—I had almost said sanctified—but I am painfully conscious of the conspicuous anti-climax in the foreground. Anti-climaxes are fatal and hateful, yet this anti-climax I must wrestle with even unto the end. It may be, it must be, that being spared, I am spared for a purpose. In this hope I seek consolation; for I have unwittingly undone what for I have unwittingly done. My anticipated taking off was heralded to sad music; and had I not missed my cue, my exit should have been the neatest act in all my life's drama.

I beg forgiveness for having spoiled the consistencies, and offer the only apology that is left to offer—the prayer that I may be enabled to live up to my epitaph.

I know not what use you can make of this letter, unless you make it public in order that my readers may know that I am I—and not another posing as the ghost of my old self; and that I am yours, faithfully, affectionately and gratefully.

CHARLES WARREN STODDART.

### CATHOLIC NOTES.

The latest notable converts to the Catholic Faith in England are Harold E. T. Gibbs, an authority on church music, and Melton Boyce, son of the Vicar of Eochinswell. Both have been received into the Church at Nottingham and confirmed by Bishop Brindle.

It is something of a coincidence that Cardinal Logue, Archbishop of Armagh, the consecration of which Cathedral has just taken place, was born in the very year in which that Cathedral was founded. His birth took place at Kilmacranon on October 1, 1840.

Father O'Leary of Quebec, who won fame by his bravery while serving as chaplain of a Canadian regiment during the South African war, distinguished himself particularly in the firing line at the battles of Paardeberg and Driefontein, has just celebrated his silver jubilee in the priesthood.

Bishop Gaughran, O. M. I., of Kimberley, South Africa, who is on his way to Rome to attend the Oblate Chapter, succeeded his own brother as Bishop of the Diamond City. The late Dr. Gaughran, who was also an Oblate Father, died about three years ago. His heroism and care for the sick and suffering during the historic siege won the admiration of all.

The Western Negro Press association in session at Guthrie, Okla., adopted resolutions thanking Pope Pius X. for his expressions of sympathy in response to the letter sent by the Press Association in 1903. In closing the resolution state that "since the Catholic Church has taken such a bold and helpful stand against the outrages perpetrated against our race, we respectfully request Protestant bodies of this country to take similar action."

In addition to the large number of religious whom the tyranny of Combes has forced into exile from their homes and country, we read that by the closing of their convents twelve thousand more have just been turned out into the world, friendless and penniless. "Forty in the words of the great Edmund Burke, the days of civility have departed, and the France of Bayard is no more.—Catholic Union and Times.

Father Francis Castellano spoke the truth in a terse and striking form when, in his sermon on Sunday last, on the occasion of the laying of the cornerstone of the Church of Our Lady Peace in Brooklyn, Cardinal Satolli being present, he said that "Italians are either Catholic or nothing." If an Italian loses the Faith of his fathers, no religion is left. You cannot make him a Protestant, Catholic or nothing. That in ninety-nine cases out of every hundred is the rule with the Italian and the Irishman.—N. Y. Freeman's Journal.

### Was Present at Promulgation of Immaculate Conception.

Very Rev. Dean Richard Lalor Burtzell of Rondout, N. Y., is one of the three American priests now living who were present in Rome fifty years ago when the dogma of the Immaculate Conception was promulgated. Dr. Burtzell expects to be in Rome on December 8th, when the golden jubilee of the promulgation of the doctrine will be celebrated.

### William O'Brien Re-elected to Parliament by Acclamation.

Associated Press Despatch.

Cork, Ireland, Aug. 19.—William O'Brien to-day was re-elected member of Parliament for Cork City unopposed. It is not known whether he will accept, but the local executive of the United Irish League will use every effort to induce Mr. O'Brien to return to Parliament.

### The Pope's Apostolic Courage.

"The whole Catholic world applauds the apostolic courage of Pius X.," says the Ave Maria. "Be the consequences what they may, the first duty of the Vicar of Christ is to govern the Church without interference from the enemies of the name of Christ."





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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. To the Editor of THE CATHOLIC RECORD, London, Ont. Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, AUG. 27, 1904.

A GRACEFUL WRITER.

There is to our mind no English writer better equipped for service to truth than the Rev. Dr. Barry. He has imagination, a wide outlook and insight, the learning of many climes and a gift withal of clothing thought in graceful diction.

His "Newman," published by Charles Scribner's Sons, is one more proof of this. Our concern, he says, is with Newman as an English man of letters; but without reference to the texture of his beliefs and the times and movements at which they were acquired, it would be impossible to measure the energy with which he exercised his mental powers, or rightly to estimate their character.

Carlyle, in a splenetic mood, was for denying to Newman the quality of intellect; he could not imagine a mind intent on visions of churches and creeds as if they were revelations from the Unseen. But to the Oxford Student of 1830 they came with a solemn grandeur and a heavenly light upon them, not less awe-inspiring than the symbols beheld by Ezekiel of Isaiah under the ancient Covenant.

BARRY ON NEWMAN.

The portrait framed by Dr. Barry may not find favor with all the admirers of the great Oratorian. But that it is done well will not be denied. It is the picture of a man devoted to the cause of truth and virtue and spending himself for its success—of a lonely man misunderstood often and neglected—of a sower of infinite seed that has blossomed and brought forth fruit in myriad souls. The portrait is instinct with vitality. The figure that looks out from it is austere as betrays the man who is always on the mountains companioned by visions that are denied to those in the valley. But, quoting Anthony Froude, Dr. Barry tells us that Newman's friendships were numerous and romantic; he had indeed a temper imperious and wilful, but along with it a most attaching gentleness, sweetness, singleness of heart and purpose.

A WELL POISED PICTURE.

The picture of his boyhood, of his earnest and scholarly manhood is traced by loving and dexterous hands. And the picture is poised well and in good light. The frame enclosing it may be gilded overmuch by allusions and comparisons, but it never obscures the linaments of the Oratorian. Dr. Barry tells quickly the story of Newman's studies of the Fathers, of his part in the Tractarian Movement and of his struggles and hesitation till peace came in October, 1845, when he was received into the Catholic Church by Father Dominic, an Italian Passionist Friar.

To show his influence on the Church of England Dr. Barry tells us, in the words of Anthony Froude, that mysteries which had been dismissed as superstitious at the Reformation, and had never since been heard of, were preached again by half the clergy and had revolutionized the ritual in our churches. But where was the man who had wrought these changes? In retreat at Maryvale, an old disused college in

Warwickshire, lonely as he had been at Littlemore, or a simple student in Rome at Santa Croce looking out on the Campagna which he had traversed with such different feelings fifteen years previously, or wearing the habit of St. Philip Neri, a Florentine who was brought up near San Marco, who is called the "Apostle of Rome, and who in his oratory of the Chiesa Nuova had combined music, literature, divinity and the common life in a home which was not a cloister, under a Rule without vows, as of secular priests who should have inherited the large and calm spirit of the Benedictines. But whether in Papal Rome or Protestant Birmingham he led a life apart as he had done in Oxford.

A MASTERLY ANALYSIS.

Dr. Barry's analysis of the Apologia Pro Vita Sua which was read in clubs, in drawing rooms, by clerks, in the top of omnibuses, in railway trains, and we had almost said in pulpits is masterly and thought-provoking.

Concerning the Apologia, two things, writes Dr. Barry, may be said by way of epigraph or conclusion. It fixed the author's place not only in the hearts of his countrymen, but in the national literature. It became the one book by which he was known to strangers who had seen nothing else from his pen, and to a growing number at home, ignorant of theology, not much troubled about dogma, yet willing to admire the living spirit at whose touch even a buried and forgotten antiquity put on the hues of resurrection. No autobiography in the English language has been more read: to the nineteenth century it bears a relation not less characteristic than Biswells Johnson to the eighteenth. Contrasting the Apologia with Renan's "Souvenirs of my Youth," the author finds that the former was penned by a solitary, an enthusiast, from whom eternity had an awful significance, and the latter by an amiable dilettante, gracious and Greek of the Ionian school, the amused observer, the artist before all.

A WONDROUS CHRONICLE.

To Newman's logical powers Dr. Barry pays eloquent tribute. And not only eloquently, but gracefully and learnedly as becomes the literary artist and philosopher. And we mind also that Cardinal Manning thus alluded to this book: "But we cannot forget that we owe to him among other debts one singular achievement. No one who does not intend to be laughed at will henceforward say that the Catholic religion is fit only for weak intellects and unmanly brains. This superstition of pride is over. St. Aquinas is too far off, and too little known to such talkers to make them hesitate. But the author of the "Grammar of Assent" may make them think twice before they expose themselves. And the toil of it. Newman, after some thirty years of meditation, set about writing with infinite pains his "Grammar of Assent." Ten times he went over some of its chapters; over the last perhaps twenty times. Of this book it may be truly said "that it is the precious life blood of a master-spirit embalmed and treasured up on purpose to a life beyond life."

And in connection with Newman's care in writing and revising, our readers will remember how an opponent's over-haste in attacking his essay on the "Inspiration of the Canonical Scriptures" elicited the following comment: "'Tis a pity," wrote Cardinal Newman, "he did not take more than a short month for reading, pondering, writing and printing. Had he not been in a hurry to publish he would have made a better article. I took above a twelvemonth for mine." A rebuke indeed from "the one Catholic who understood his country and handled its prose as Shakespeare handled its verse and whose devotion to creed and dogma found expression in undying eloquence."

One can read and reread the "Grammar of Assent," and always with profit. It is at once a wondrous chronicle of a soul grappling with problems and a revelation of the power of genius. In his own way he answered the questions that had troubled him for years, and put the record of them in a book that should be appreciated and treasured. But our eyes are too accustomed to the glitter of the commonplace to take kindly to the white light that beats on these pages.

A THING OF LIGHT AND BEAUTY.

In conclusion Dr. Barry says: Letters, stories, sermons belong to the full description of a man whose language always sincere was wrought up little by little to a finish and refinement, a strength and subtlety, thrown into the forms of eloquence beyond which no English writer of prose has gone. It is invariably just, tender, penetrating, animated, decisive, and weighty. It is eminently pure.

It has learned to smile: it can be entertaining, humorous, pleading, indignant as its Creator wills. By it He will live when the questions upon which it was employed have sunk below the horizon, or appear above it in undreamt of shapes: for it is in itself a thing of light and beauty, a treasure from the classic past, an inheritance bequeathed to those peoples and continents which shall bear onward to far-off ages the language and literature that entitle England to a place beside Rome and Hellas in the world's chronicle.

THE ARCHBISHOP OF CANTERBURY'S VISIT.

The Archbishop of Canterbury is on his way to Canada on a friendly visit to his conferees, the Bishop of the Church of England of the Dominion. We have no doubt he will be cordially welcomed by members of the Anglican Church in all parts of Canada to which his visitation will be extended, and deservedly so, for he is regarded as an amiable prelate who is honest in his convictions that the Church of England of modern date is identical with the Church which was recognized as the Church of England in pre-Reformation times, and that he is the lawful successor of the great Archbishop of Canterbury, Sts. Augustine, Thomas a Becket, Anselm, and others whose names will even be found written on the page of the history of England, and of the Church of the world.

This notion is, of course, a mistaken one, as the modern Church of England, established by Henry VIII. so late as the year 1534, is in every respect a different entity from the Church of England of former times. It differs therefrom entirely in doctrine and discipline, in liturgy, and above all in its head, its hierarchy, and mode of Government, which matters undoubtedly include all the essentials of a Church, even according to the most loose theories which have been invented by modern Church Unionists.

It is authoritatively announced that the Archbishop is not making an archiepiscopal visitation in Canada on this occasion, though he will preach in many dioceses. It is easy to understand that this should be the case. The Archbishop has practically no jurisdiction in Canada, nor even nominally, except, perhaps, in British Columbia. The Canadian Church of England several years ago achieved its complete independence of the Church of England, but British Columbia was not included in the newly declared independent Church. Nevertheless, as we understand, it has been privately arranged that the authority of the Archbishop of Canterbury shall not be asserted or exercised in that Province.

In the United States, the Protestant Episcopal Church, which is also the offspring of the Church of England, is likewise entirely independent both of the Church of England, and the Archbishop of Canterbury. Australia, though only a colony like Canada, has also an independent Church, so that with the independent Church in Ireland there are now at least four distinct independent Churches which have sprung out of the Church of England and claim to be almost identical with it in doctrine and mode of Church Government, so that they are still several branches of one Christian Church.

And yet the germ of divergence lies in the fact that these Churches are quite distinct from each other. This divergence has already manifested itself in the American Church, which retains, indeed, the creeds and thirty-nine articles admitted by the Church of England, but which deliberately omits all claim that there is in the priesthood any power of absolving from sin.

Thus in the Communion service, where the minister of the Church of England exhorts intending communicants to quiet their consciences by receiving the benefit of absolution, the Protestant Episcopal Church omits this exhortation, and it does the same in the order of visitation of the sick, where the minister of the Church of England is directed to absolve the sick person by virtue of the authority given by Christ to His Church "to absolve all sinners who truly repent and believe in Him."

The deliberate omission of these passages and several others sufficiently shows that the American Episcopal Church has departed from its prototype in a matter of most grave importance; and it is evident that time alone is requisite to make still more conspicuous the divergencies of the so-called branch Churches having their origin in Anglicanism.

It would be interesting to know how in the face of these facts, the theory of independent national Churches forming one Church of Christ can be reconciled with St. Paul's declaration to Timothy that the Church of the Living God is the pillar and ground of truth; or the teaching of the same Apostle in his Epistle to the Ephesians, that

Christ instituted various orders in the teaching body of the Church for the perfecting of the Saints, the preservation of the unity of the faith, and to effect that "henceforth we be no more children tossed to and fro, and carried about by every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive."

The object here proclaimed cannot be attained without unity under one head, such as exists in the Catholic Church spread throughout all nations. It has been frequently said that in some sense the Archbishop of Canterbury is the Pope of Anglicanism. None repudiate this statement in description of his office more earnestly than Anglicans themselves; for the tendency of Anglicanism is to disunion, and not to unity of faith, which will necessarily be found in the Catholic Church only, because it has one head for the whole world.

The Archbishop's present position is not a bed of roses, for at the present moment, the internal dissensions in the Church of England, arising out of the High Church movement of the past half century, are beyond the control of the Anglican Episcopate, and a Royal Commission is now at work "investigating the disorders of the National Church." What the result will be, it is impossible to foretell, though the hope has been expressed by some Church papers that through the present visit to America, the Archbishop may pick up some ideas which will help toward a solution of present difficulties. We cannot imagine that such a result will come from the Archbishop's visit, for the same troubles which exist in England have arisen both in the Canadian and American Churches. It appears to us, therefore, that nothing more can be effected by the visit from a religious point of view, than somewhat more cordially in the relations between the various "branches" of the Church.

The salary of the Archbishop of Canterbury is stated to be \$75,000 per annum.

THE SCOTTISH CHURCHES DECISION.

We gave in our last week's issue an account of the law-suit which was recently terminated before the Judicial Committee of the House of Lords, by a judgment in favor of the remnant of the Free Church which four years ago refused to go into the Union with the United Presbyterian Church.

Some farther light has been thrown upon the whole matter by the news which has since come by mail.

The United Presbyterian Church dates back as a distinct body under that name, to the year 1847; but in a certain sense it may be said to have an earlier history, as it was formed in that year by the Union of two Churches which had an earlier date: the Relief and Associate Churches.

The Free Church was formed in 1843 by a secession from the Established Church of Scotland.

The relative strength of these various Presbyterian Churches may be approximately estimated from the number of ministers of each Church according to statistics of the year 1872 when there were of the Established Church about 1,380, of the Free Church 957 and of the United Church 638 ministers. In addition to these there were 42 of the Reformed, and 26 of the "Secession Church."

There is no doubt that a motive of economy contributed greatly toward the Union of the United and Free Churches, the more so as the various denominations of Protestants were at the time of the union, and for some years previous, agitating for just such a movement, the principal argument in favor of union being the waste of energy resulting from the divided state of Protestantism, and the great extra cost entailed on the people by their being obliged to keep up two congregations and to support two ministers in many places where one might easily suffice.

What now turns out to be a serious matter in the act of union is that doctrinal differences between the two Churches were disregarded. The Free Church had hitherto maintained strenuously the doctrines of the Westminster Confession in regard to predestination and the eternal reprobation of the wicked, and the reasonableness of Church establishment where the Church can have the aid of the State, without being interfered with by the State in the administration of Church matters. But the United Presbyterian Church had left these doctrines dubious, inasmuch as it declared that the belief on these points is optional with each individual.

On the consummation of the Union in 1900 the majority of the members of the Free Church agreed to accept the dubious clause of the United Church, and the plea of the minority, who are popularly called "the Wee Frees," was that the Free Church on its organization had bound itself to maintain the

doctrines of the Westminster Confession forever, and the principle of establishment. From this they had departed by joining a Church which makes these open questions.

Two of the lords forming the Court dissented from the majority's decision which gives to "the Wee Frees" the proprietorship of all the property which had belonged to the Free Church. They maintained that the "real and only question" was whether the Free Church was forced to cling to its subordinate standards for all time, with so desperate a grip that she should lose hold and touch of the supreme standard of its faith, by which it meant the Bible.

These two law-lords are of opinion that a Church should be "capable of growth and development," which evidently means that they should be free to improve or change their doctrine as the majority sees fit. The majority of the lords, however, were of a different opinion, and the decision they arrived at will stand as the law, for from the Court which has so pronounced there is no appeal.

Most of the people of Scotland, even those of the Established Church which has no pecuniary interest in the dispute, seem to be astonished at the decision, and call it unjust; yet in ordinary cases, if parties who have been contributors to the building of a Church, or the purchase of Church property of any kind join afterwards some other Church, it is well understood that they cannot take with them their pecuniary interest in the Church they abandon. Their contributions were given for the Church they left, and the Church they abandoned justly retains them. But in the present instance, the seceders being numerous, were able to defy the minority and to take possession of the property by sheer force. The latter very properly, in our opinion, appealed to the courts of law, and in the end have gained their cause from the highest court of the Empire.

They did as honest citizens should do and have won, and we do not see that the majority have just grounds for complaint.

The property is the accumulation of sixty-one years, and was unreservedly given for the maintenance of Free Kirk principles. We cannot see the matter in the same light with those journals which maintain that it should be divided pro rata according to the respective numbers of adherents of the two Churches.

When the majority of the Free Kirkers four years ago decided to make a new religion, they should have been ready to make the sacrifices which the circumstances required, as their fathers did fifty-seven years before.

Now since the law of the case has been so clearly defined, it would be in order for the Established Churches of both England and Scotland to reflect that they came into possession of their grand churches by stealing them from the Catholics; and the dishonesty of the transaction is made clear by the recent decision of the law-lords. Christian theology, and the law of the land agree in the pronouncement that the time has come when due restitution should be made.

THE FREE CHURCH SITUATION IN SCOTLAND.

The decision of the Judicial Committee of the House of Lords whereby it is ordered that the stalwart remnant of the Free Kirk of Scotland shall have possession of the entire property which was owned by the Free Kirk before it absorbed itself into the new organization called the United Free Kirk, has completely dazed Presbyterians in Scotland of every designation.

Fifty-eight Free Church ministers was the number out of 970 who four years ago refused to enter into a union with another Church whose creed was more elastic and less definite than its own.

The 475 ministers who in 1843, under the leadership of Drs. Walsh and Chalmers, withdrew from the General Assembly of the Established Church of Scotland, took this action upon a well understood principle. They did not object to the principle of an established Church. They believed that it is lawful for the State to serve God by giving aid to His Church, but not by dominating it, whereas the maintainers of the Established Church permitted the State to rule absolutely in regard to appointments to benefices. The difference between the two on this point was, indeed, very similar to that which existed between the Pope and the French Premier, M. Combes, in regard to the appointment of Bishops. The Pope held and holds that the right to appoint Bishops rests with him exclusively; yet he was willing for serious reasons to grant to Napoleon I. and to succeeding French Governments the privilege of limiting such appointments in such a way that the persons appointed should be, acceptable to the Government.

The Concordat regulated the appointment in such a way that the Pope and

the Government agreed upon the person to be appointed, and that person was nominated by the Government, and then appointed by the Pope. This was expressed in the formula of the Pope's Bull by which the appointments were made. The disagreement which arose recently with M. Combes arose from the fact that M. Combes wished the Pope's Bulls to state that the French Government alone made the nomination and appointment, to which the Pope should agree whether it were acceptable to him or not.

To such an arrangement, the Pope did not, and will not submit. It was a somewhat similar dominance of the State in the appointment of Presbyterian ministers to which the Free Church ministers objected, though they would have made no objection if the state had made its appointments in unison with the General Assembly's wish, or that of the congregations affected.

But in the course of time the principles on which the Free Church was built were less vigorously maintained, and it was thought to be less necessary to maintain any special doctrine than it had been previously. Indeed all Protestantism has become less firm in the maintenance of religious dogmas and is prepared to give up distinctive doctrines very readily. Hence the Free Church, four years ago thought the time had arrived, for the Free Kirk to strengthen itself numerically, and it combined with the so-called United Presbyterians and a new Church was formed.

The United Church was elastic in creed, and its distinctive feature was that it left many doctrines undecided. Such are the distinctively Calvinistic teachings of predestination and the absolute certainty of the Westminster Confession of Faith. The Free Church which fifty-seven years before had thought it necessary to give up all its temporal possessions for the sake of maintaining what it believed to be a truth, was ready in 1900 to give up truth for the sake of becoming a more powerful organization, and thus was formed the United Free Church, which combines the names of the two uniting Churches, to show how it came into existence. Really, however, the Free Church did not unite on even terms, but became absorbed into the United Church, giving up its peculiar doctrines.

As the majority of the Free Church who thus withdrew claimed all the Church property, and took it with them, they are much disappointed by the recent decision, and they have, indeed, already given it out that the remnant which refused to bridge cannot retain possession of the property awarded them, because they cannot use it for the purposes for which it was given to the Church.

The decision already given must be regarded as the law, as it comes from the highest legal tribunal in the British Empire, but Parliament may step in with a remedial measure which will give as much of the property to the "Wee Frees" as they shall be able to use, leaving the rest to the United Frees.

The sympathy of the Established Kirkers appears to be with the seceding majority of Free Church members.

We have said above that there were 58 stalwart ministers who clung to the old Free Kirk. Time has reduced this number to 24; and the number of their adherents is between four and five thousand.

THE "NEW CHRISTIANITY."

From D. S., of Hamilton, Ont., we have received a communication based upon some remarks made in a recent issue of the CATHOLIC RECORD on "the New Hell."

A good deal has been said of late in the non-Catholic or Protestant magazines on this subject, from all of which it may be justly inferred that Protestantism has really for the most part arrived at the inference that hell is not to be so much to be dreaded as it has been in the past; and indeed not only has it come to pass that hell has been moderated in the view of many Protestants, but even "the passing away of hell" has also been a theme on which there have been numerous articles written by writers who are deeply interested in religion, and who still belong to sects which are neither Unitarian nor Universalist in theory. Hence, our correspondent, D. S., points out that certain religious newspapers have actually set forth a theory of Protestantism according to which all dogma should disappear from the ideal "New Christianity." Thus the Congregationalist and Christian World of 13th February, 1904, declares plainly that the Reformation inaugurated by Luther has at last entered upon a new period which is the logical extreme of Protestantism and the form which Protestantism has taken at least with more advanced thinkers, and to which has been given the name of "the New Reformation." The article here referred to states the matter thus:

"The religious conviction of the



Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXV.

I have already taken note of a letter in the Presbyterian Witness, from Mr. Murdoch Mackinnon, deprecating the efforts of the Canadian Presbyterians to proselytize the Canadian Catholics.

Mr. Mackinnon could hardly dispute the lawfulness, although he might doubt the expediency of such efforts, provided they were frankly called what they are, proselytism.

This rather puzzles me. What is the Gospel? We shall all allow that it is this message: "God hath given unto us eternal life, and this life is in His Son."

Moreover, it is involved in the Gospel that every one is partaker of its benefits who is controlled by Faith that is actuated by Love, as St. Paul declares.

The one thing which the Lutherans would not give up, which Luther called "the article of the standing or falling Church," was this doctrine: "Man is justified by Faith, before Love and without Love. Love and Good Works are a natural and desirable sequel of Justification, but they are not absolutely of its essence either in life or in death."

Although this disparagement of Love and Good Works, as the essence of Justifying Faith, is against the words of Christ, of St. Paul, of the Apostles generally, against all reason and Christian feeling, and against the immemorial testimony of the Church, being an assumption of filial confidence, but carried into lawless extravagance, yet Luther declared that he would rather see the course of the world overturned, and Germany in particular destroyed (as she nearly was) and the Church torn utterly to pieces, than to surrender one title of this strange expectation of the Gospel, the effect of which, as he himself allowed, had been to ruin the morality of the nation.

On the other hand, it is hard to see how the Lutherans could claim that they were evangelizing the Catholics, by encouraging them to look down upon Love and Good Works proceeding from it, as mere secondary accidents of justification.

But, says Dr. Ross, they are kept out of the Word of God. Sad, if true. If any clergy offend in this way, Dr. Ross would certainly do well to appeal to their bishops, and if their bishops are negligent, to the Pope.

However, if Dr. Ross can stir up any of the negligent clergy to come nearer meeting the wishes of the Pope and of the Church, this will certainly be a most praiseworthy evangelizing endeavor in which I wish him all good success.

Dr. Ross, quoting another Presby-

terian clergyman, speaks of delivering the Catholics "from the gloomy caverns of Purgatory." Now it is certainly a most praiseworthy thing to help in delivering Christian souls from Purgatory, although we should hardly call it a work of evangelization.

However, in the Catholic apprehensions of Purgatory, although there is pain, of sense and yet more of longing there is no gloom. The holy souls rejoice in being finally delivered from sin and from temptation, and in the certainty that, sooner or later, they will be received to the Beatific Vision.

Moreover, it seems that the Presbyterians propose to deliver the Catholics from Purgatory, only by persuading them that there is no such condition. They would do well to remember Michael Faraday's words: "How can opinions alter facts?"

Then when Dr. Ross and his comrades have reasoned the Canadian Catholics out of the belief in Purgatory—which is likely to be the next day after Never—they will have to begin again on their fellow-Protestants.

CHAS. C. STARBUCK.

CATHOLIC EXAMPLE A WORLD POWER.

Father Barke to Men Socialists. All the great forces and powers in nature that God has created operate silently.

How silent the motion of the earth around her great central planet; how silent the operation of all those vivifying influences of birth, of growth, and of life in nature, and all proceeds from that one central, fixed, and wonderful luminary the sun!

On the other hand, it is hard to see how the Lutherans could claim that they were evangelizing the Catholics, by encouraging them to look down upon Love and Good Works proceeding from it, as mere secondary accidents of justification.

A CATHOLIC CONVERT'S EXPERIENCE—HIS OWN ACCOUNT OF IT.

The following was written years after his conversion. Day by day the mystery of the Altar seems greater, the unseen world nearer. God more a Father, Our Lady more tender, the great company of saints more friendly.

FIVE-MINUTE SERMON. Fourteenth Sunday After Pentecost.

THE POVERTY OF CHRIST.

For after all these things do the heathen seek.

In this day's Gospel our Blessed Lord would teach us that the difference between men is the difference between the objects for which they live. And He lays down the fundamental law of His kingdom, that is the chief object of one's life is the enjoyment of the things everywhere about us—eating and drinking and money and lands—he has therein a mark of belonging to the kingdom of this world.

Yet, brethren, is not the whole Christian world absorbed in seeking after what should be the heathen's pursuit. In this day's Gospel our Blessed Lord would teach us that the difference between men is the difference between the objects for which they live.

And our Lord's life was fully in accord with His doctrine. For it was of set purpose that He saw fit to lack those things that nearly all men covet most; that He was the child of a poor maiden, and the apprentice of a country carpenter; that He was a wanderer barefoot and nearly about Jews, yet all the time the only-begotten Son of the Lord of All Majesty; that He was seemingly a tried and convicted malefactor, and died naked and all but alone upon the gibbet, yet all the time the immortal King of ages.

The truth is that this unhappy over-valuing of the more lowly things of life is a fault deeply rooted in our fallen nature. The eager pursuit of wealth is not compatible with God's service; that it is the peculiar province of the heathen we indeed know.

CHAS. C. STARBUCK.

THE SACRAMENTS.

In our previous review it was stated that a sacrament imparts grace to the soul. This is true of each and all of them.

Another fact worthy of note is the ceremonies attached to the administration of the sacraments. And this for the reason that we often hear them characterized by our separated brethren as superstitions. They fail to understand, of course, that the use of these ceremonies is to give a more clear idea to us of the invisible grace which is imparted by these visible signs.

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IMITATION OF CHRIST.

THAT ALL GRIEVOUS THINGS ARE TO BE ENDURED FOR LIFE EVERLASTING.

Peace shall come in one day, which is known to the Lord; and it shall not be a vicissitude of day and night, such as they come to imitate you—first, to admire your lives and to admire your virtues; and then, adopting those virtues, to join your holy society, and in their own reformed lives, give glory to your Father Who is in Heaven.

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A. McTAGGART, M. D., C. M., 75 Yonge Street, Toronto. References as to Dr. McTaggart's profession of standing and personal integrity preferred.

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WHY GOD CAN COMMAND FAITH.

Catholic Home.

Infidels are fond of objecting: "If faith be belief in truth, how can a man's act of faith be called free? And how can God command faith?"

Infidels are fond of objecting: "If faith be belief in truth, how can a man's act of faith be called free? And how can God command faith?"

It is thus, then, that God exercises His sovereignty in requiring faith. He commands faith under the penalty of eternal death. The words of our Divine Lord expressly declare this law: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be condemned."

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That Dollar of Yours. Is not very much by itself, but fifty of them, that is, less than one dollar a week, would pay for a policy of endowment insurance for \$1,000.00. Then—if you died during the next twenty years, your beneficiary would receive \$1,000.00. Or—if you lived, you would receive \$1,000.00 yourself, which, together with the accumulated surplus, would make a total return largely in excess of all premiums paid.

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Question Box. Owing to the increased cost of production, the publishers have been forced to advance the price of this book. In future it will be sold at 25 cents post paid.

Binder Twine. Call and see our Binder Twine. Best and CHEAPEST ever brought into London. The Purdom Gillespie HARDWARE COMPANY, 118 Dundas St., London, Ont.

AUGUST 27. CHATS WITH. It is not of lofty the enduring pattern, but rather small things of life acts of helplessness that bar against duty, standing firm amidst the most difficult to withstand—adversity, honesty in word what others count sticking to principle, to be called "old-fashioned," these are which, woven into living, make men.



NECESSITY OF WORK.

The following is an extract from a sermon by Bishop Phelan delivered on Sunday, July 17, 1904:

His text was taken from Luke, Chapter XIV., as follows:

"How is it that I hear this of thee? Give an account of thy stewardship."

"Why is the world full of thieves to-day? It is because we all want to live without working? We all want to live on the fat of the land and clothe ourselves in fine linen, without working."

Everyone of us wants to be rich. We all want to live a luxurious life. But none of us want to work. Now we are here face to face with an impossibility. The world cannot live long on its capital. You cannot eat your bread and have it, too. Our young men will not work. Our women are all ladies, and, of course, will not work. But both want money. Our ladies have doll fingers; but those fingers are only to wear jewels or to handle ice cream spoons. They are not for work: work spoils the symmetry of the digits. The woman who washes at the tub shows her occupation by her fingers. Our young women do not want knots on their hands. Our young men will not work. It is beneath them; it is degrading. But all young men must have money; and they must have money to pay the expense of fashionable entertainment; but they refuse to work. St. Paul says in his second epistle to the Thessalonians: "He who is unwilling to work should not eat."

For a greater reason he should not wear fine clothes.

Now how without work are they going to keep up their present expensive style of living? They are forced to adopt a career of dishonesty. They rob the laboring man. The only producers in the world are the people who work. The only people in the world who make a dollar are the people who work for it. And the fashionable world, who must have money without earning it, rob the working people and get what they have. This is what they are doing every day; that is the meaning of all these fraudulent schemes. What a volume of literature is cast upon the world every day inviting the hard-worked toiler to put his well-earned money into swindling schemes!

In the offices where issues all this literature you find hundreds of the idle, well-dressed, good-for-nothings, lolling in sumptuously upholstered chairs, who want money to live luxuriously, but who refuse to work. They use swindling schemes to induce the laboring man to pour their earnings into his dishonest coffers. Prospectuses of fraudulent enterprises flood our mail services. These advertisements come by every delivery; they come to me and to you, people who are supposed to have a dollar or two. From whom do they come? They come from the lazy spendthrifts who do not work. They come from the people who live in fine houses; they come from the members of fashionable clubs, who live luxuriously and fast lives. They want your money and my money to enable them to continue their present extravagant career.

Now, how does the Church regard this matter? She teaches and only repeats the injunction of God Himself, that every man must work; that this earth is a place of toil and care. This is the only safe world-view. If we were all to regard it in that light we would not need so much money. We would be independent of these speculators. We would live much happier than we do and get much more joy out of life than we do.

Our Saviour praised this unjust steward, who said to himself, "I must do some thing." He was disposed of office. He had been a very good officer. It had paid him a very good salary; but his salary was not enough. He had lived beyond his means; so he embezzled the funds of his employer. He thought that perhaps he would be able to stave off indefinitely the final investigation; that perhaps some happy investment would enable him to make good what he had filched from his employer. But when the fatal day arrived and he could no longer escape detection, he said to himself, "I know what I will do. I will sell my master out. I will go to his creditors and I will compound their debts. I will give them receipts for all they owe, by accepting for myself half. I am unable to dig, to handle the pick and shovel, and to beg. I am ashamed." That is it. He will steal. He won't work. When we have undermined our health by luxurious living, we cannot work. We will not acknowledge our poverty because we are too proud. And because we won't work and are too proud to acknowledge our poverty, we turn thieves. This is the history of the downfall of every embezzler. Go to your penitentiaries to-day and interrogate those that are there because of dishonest dealings with their fellow men. They will all tell you that once they were honest; once they had money. But they lost it all. They were once strong enough to work. Dishonesty and dissipation undermined their health. But they were too proud to beg, and they became thieves, and landed in the penitentiary.

Now, brethren, no man ought to be above working. Poverty is no disgrace. It is because of a failure to appreciate these two great truths that men have often made shipwreck of their lives. Every man must work. This world is made a place of labor, and there is no man that God ever sent into this world who had no task assigned him. Poverty is no drawback to any man. If you have not money do not be ashamed to ask for a chance to earn it. If you are poor do not think that any disgrace. A man can be a man though he is clothed in rags. A man can be a noble man though bent over the spade or the hoe. The clothes do not make the man; the occupation does not make the man; money, the stamp of the dollar, does not make the man.

May it not be that much of the evil and ill-success which attend our daily vocations are due to the fact that we fail to ask God's blessing at the beginning of our tasks. Such dedication of our labors usually bears good results. Give it a trial.

SCOTLAND COMING BACK TO THE FOLD.

Signs of Scotland's returning to the fold are appearing on all sides. A correspondent of one of our exchanges, writing from Edinburgh, speaks of the Catholic Open-air Services as comparatively common in that city during the summer months. "Last Sunday evening," says the correspondent, "a crowd of a thousand people in Lothian Road listened for over an hour to a discourse from a Jesuit Father on the subject: 'I go straight to Christ. No go-betweens for me.' That, he said, was the idea entertained by the bulk of non-Catholics. Now the straight way to God was the way laid down by God Himself for them to walk in. That way was Christ. Christ was the Mediator, and Mediator was the Latin for a go-between. There was, therefore, a go-between helping them to God. It was something the same with Christ and His Mother. She was not a mediator, but an intercessor, the head and Queen of a countless host engaged in intercessory prayer for them. Could he (the preacher) dispense with their intercessory power for him; or with their prayers for them? His brethren had better not try. To try it would be to fall in brotherly and sisterly charity, and that was the surest way to go straight from God. There were no go-betweens and go-betweeners. To non-Catholics, Mary was a dead wall cutting them off from God. To Catholics she was an ever open arch leading directly to her Son. The Queen of Intercessors was coming back to Scotland. When she was ousted from this country her Son went with her. There was no Christianity without the Incarnation, and no Incarnation without the one human agent engaged in it, and that was the Blessed Virgin Mary."

Very Reverend and Reverend Fathers and Religious Sisters of the Diocese of Hamilton.

In accordance with the intimation given the diocesan clergy in our circular of June last, we have now much pleasure in officially informing you that the Holy Father has graciously granted an extraordinary indulgence in the form of a Jubilee. The object of His Holiness is to mark his accession to the Supreme Pontificate and to commemorate the centenary of the death of the late Pope Pius IX., and to mark the centenary of the proclamation of the Dogma of the Immaculate Conception of the Blessed Virgin.

Under the auspices of the Holy Father, the Holy Office of the Propaganda has issued an instructive letter of the Holy Father, which is being translated into English and distributed to the clergy of the diocese. This letter contains the text of the Holy Father's letter, and also explains its contents to the people as the most suitable way of gaining the Jubilee indulgence. It is to be read in the churches on the first Sunday in September, and on the first Sunday in October, and on the first Sunday in November, and on the first Sunday in December.

The indulgence is to be gained by the faithful who, in addition to the usual obligations of the Jubilee, shall also observe the following conditions:

1. Three visits must be made to the cathedral or other principal church in the city of Hamilton the visits must be made to the cathedral, persons residing in the city are to make three visits, and persons residing elsewhere are to make one visit. The visits may take place on different days, or all on the same day, provided the visitor is in the city of Hamilton on the day of the visit. Immaculate Conception, Hospitals and Charitable Institutions, will visit the chapel in their respective parishes on the following dates: 1st. A visit on the 1st day of the month of September, 2nd. A visit on the 1st day of the month of October, 3rd. A visit on the 1st day of the month of November, 4th. A visit on the 1st day of the month of December.

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Confessors approved by the Bishop are authorized to extend the above works of piety, in favor of persons who cannot perform the works prescribed.

4. The indulgence granted to certain classes of penitents, as well as the faculties and restrictions of confessors, are clearly set forth in the encyclical, and should be very carefully studied.

5. The Jubilee Indulgence may be applied in favor of the souls in Purgatory, and during the time set apart for the indulgence, the faithful may gain all the other indulgences granted by the Sovereign Pontiff, and may also gain the indulgence of the Holy Father, which is to be gained by the faithful who, in addition to the usual obligations of the Jubilee, shall also observe the following conditions:

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2. A visit on the 1st day of the month of September, 2nd. A visit on the 1st day of the month of October, 3rd. A visit on the 1st day of the month of November, 4th. A visit on the 1st day of the month of December.

3. Confession and Holy Communion are necessary, but dispensation from Communion is granted in cases where the faithful are unable to receive the Holy Eucharist.

Confessors approved by the Bishop are authorized to extend the above works of piety, in favor of persons who cannot perform the works prescribed.

4. The indulgence granted to certain classes of penitents, as well as the faculties and restrictions of confessors, are clearly set forth in the encyclical, and should be very carefully studied.

5. The Jubilee Indulgence may be applied in favor of the souls in Purgatory, and during the time set apart for the indulgence, the faithful may gain all the other indulgences granted by the Sovereign Pontiff, and may also gain the indulgence of the Holy Father, which is to be gained by the faithful who, in addition to the usual obligations of the Jubilee, shall also observe the following conditions:

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