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is important that the old as well as the new ad-
dress be sent us.

London, Saturday, October 21, 1899.

CONFERENCE AT WASH-
INGTON.

The annual Conference of the Arch-
bishops of the United States was held
at Washington on the 12th inst. Nine
Archbishops, including Cardinal Gib-
bons, were present and three absent.
It was expected that some action would
be taken in regard to the desecration of
Catholic Churches in the Philippines
by United States soldiers and officers,
but this question was not taken into
consideration, as matters relating to
the new territorial acquisitions of the
United States are under the jurisdic-
tion of Mr. Chapelle, Archbishop of
New Orleans, who was not present at
the Conference.

THE POLYGAMOUS CONGRESS-
MAN.

Brigham Henry Roberts, the Con-
gressman from Utah who has three
wives, was interviewed a few days
ago by a Brooklyn reporter in regard
to his expectation to take his seat in
Congress. Roberts admitted that he
has the wives, but he asserts that he
broke no law, as his marriage took
place before the law of 1890 was
passed. He says that if he had
broken the law, the Mormon Church
would have disciplined him as quickly
as the laws of the land. He declares
that he is ready to face Congress, and
that he has no fear in regard to the
outcome of the situation. The Mor-
mons, he declares, observe the anti-
polygamy law, and there have been
no polygamous marriages since the
law was passed. Notwithstanding
Mr. Roberts' protestations on this
point there is overwhelming testimony
to the fact that the law is disregarded
and that polygamous marriages are
numerous.

SEPARATE SCHOOLS IN BELLE
RIVER.

Catholics have good reason to com-
plain of the very unjust manner in
which matters connected with the
Church are treated by a section of the
secular press. The reporters seem to
have an inclination to twist the re-
marks of our Bishops and priests in
such a manner as to lead the public to
believe that they are the enemies of
civil and religious liberty, and that
they desire, without cause, to create
ill feeling against our Protestant fol-
low-citizens. The latest announce-
ment of this kind occurred recently in
Belle River. The pronouncement of
His Lordship Bishop McEvay that his
people there should avail themselves of
the opportunities provided by law for
the establishment of Separate schools
was heralded far and near as being
contrary to the wishes of the Catholic
ratepayers. The letter which we pub-
lish in another column, in the form of
a resolution unanimously passed at a
meeting of the Catholic people of
Belle River, proves conclusively—if
proof were needed—that the public
should be slow to give credence to the
statements of the secular press in re-
gard to matters Catholic. We are
pleased to note the prompt and praise-
worthy action of those concerned in re-
gard to the carrying out of the wishes
of our chief pastor as to the proper
method of educating their children.

THE RITUALISTIC CONTRO-
VERSY.

The Rev. Dr. Malcolm McColl, Canon
Resident of Ripon, has just issued
a book on the Ritualistic controversy,
entitled "The Reformation Settlement
Examined in the Light of History and
Law."

The Canon is not himself a Ritualist,
but belongs to that section of the
Church of England which may be re-
garded as Erastian, and in his book he
does not treat the Ritualistic discus-
sion from the standpoint either of the Rit-
ualists or of their extreme opponents of
the Kenst school, and the book is on
this account highly interesting inso-

much as it throws a strong light upon
the lawfulness of the practices of the
extreme Ritualists in regard to those
usages which the Kenstites have most
violently attacked.

Canon McColl admits that some of the
Ritualistic clergy have broken the law
by the introduction of practices which
have been rejected by the English Re-
formation Settlement of the seventeenth
century, but he maintains that, either
through haste or prejudice, the Ken-
stites and Sir William Vernon
Harcourt have wrongfully brought
the charge of unlawfulness against
practices which are allowed
and have always been allowed
by the laws which established the
Church of England, and he draws the
inference that the English Church
Association and its patrons are now
waging war, not merely against Rit-
ualistic practices, but against the doc-
trinal basis of the Common Prayer
book itself, however unintentional it
may be on the part of Sir William Har-
court and his supporters to do this.

The case amounts to this, that though
the laws of England established a new
religion to take the place of the ancient
Catholic Church, they did not entirely
abolish positively either the Catholic
faith or ceremonial, and it is still a
matter of debate how far Catholic faith
and ritual are consistent with the pro-
fession of full-fledged Anglican Protest-
antism.

The Canon shows very clearly that
High Churchism in the Anglican
Church is quite legal, even though
extreme Ritualism transgresses the
limits of lawfulness on minor points.

THE APOSTOLIC DELEGATE.

His Excellency the Most Reverend
Monsieur Falco, the Papal Dele-
gate, is now fully installed in Canada,
having been officially received by the
ecclesiastical authorities in Quebec,
Montreal and Ottawa successively with
the respect due to his high and sacred
office.

His Excellency arrived in Quebec
by the steamer Vancouver, and was
met on landing by Mgr. Marois, V.
G., as representing the Archbishop,
and by a large number of the clergy
of the city and many leading citizens
and public men, among whom were the
Hon. Messrs. Scott, Doherty and Fitz-
patrick of the Dominion Cabinet, the
Hon. F. G. Marchand, Premier of the
Quebec Government, and Mr. Comte
Lienant-Gouverneur Jetté and his
aide-de-camp paid their respects to
His Excellency at the Archbishop's
Palace.

From the landing the party pro-
ceeded to the Archiepiscopal palace
and thence to the Basilica where the
ceremonial prescribed for the reception
of an Apostolic Delegate was duly
carried out, and the Papal Brief ap-
pointing Mgr. Falco resident Apostolic
Delegate to Canada was read.

The "Veni Creator" and other
hymns were sung, Benediction of the
Blessed Sacrament was given, and
afterwards His Excellency gave the
Apostolic blessing to the large crowd
which was assembled to welcome him
to Canada.

His Excellency has with him two
Secretaries, namely, Father Edward
Fisher and Father Clautie, as English
and French secretaries respectively.
The Delegate speaks English beau-
tifully, and after the ceremonial in the
Quebec Basilica he delivered a short
address in English, thanking the people
for the warm welcome extended to him.

In Montreal his Excellency's recep-
tion was quite as enthusiastic and cor-
dial as that given him in Quebec. The
Rev. Canon Dault of Montreal went to
the Ancient Capital to meet him and
accompany him on the journey to the
most important of our Canadian cities.
He was met at Viger station by Mgr.
Racicot, V. G., as representing Arch-
bishop Bruchet, and by Canon Arch-
ambault, the Very Rev. Superior Colin
of the Seminary, Rev. Father Colum-
ban, Prior of the Franciscan monastery,
the Rev. Father Strubbe, C. S. R.,
Acting-Mayor Preneuve, and many
others of the clergy and prominent
citizens, including aldermen and city
officials. A procession was then
formed and the march to St. James'
Cathedral was commenced from the
station to the Cathedral. The pro-
cession was headed by a detachment of
fifty city policemen with the police
band. Next came the cadets of Mount
St. Louis with their band, and the
students of St. Mary's and Montreal
Colleges.

Mgr. Falco in his conversations
with members of the press did not state
any special business which may have
caused the Holy Father to send him on
his mission, but it is known that it is

Pope Leo's desire to be in immediate
and close communication with every
country in which there is a large and
important population of Catholics, so
that the wants of religion everywhere
may be known by him exactly, and
be provided for. Hence the Brief
appointing Mgr. Falco as his Cana-
dian Representative confers upon him
"all the necessary and expedient
powers which will place him in a po-
sition to provide efficiently for the
needs and welfare of the Church of
Canada." His Excellency's jurisdic-
tion extends over the whole Dominion.

The Apostolic Delegation in the
United States has been of very great
benefit to religion, settling many dis-
putes and troubles of long standing.
It has in some cases prevented serious
local schisms, and the two delegates
who have so far held office successfully
have by their personal qualities gained
the esteem and good-will of all who
have had any intercourse with them,
Protestants as well as Catholics.

From all that is known of Mgr. Fal-
co, we are certain that he will also
gain the respect and esteem of all the
people of Canada, whether belonging
to the government or to the general
population of the country.

The Catholic body in all the provin-
ces will welcome Mgr. Falco, and
will rally round him on every occasion
when it may be needful to testify their
loyalty and veneration for the Apo-
stolic See and its present illustrious
occupant, Pope Leo XIII., whom Mgr.
Falco will undoubtedly represent
with ability and discretion of the
highest order.

We heartily welcome Mgr. Falco
to Canada, and we feel certain that
the whole Catholic population will wel-
come him with equal cordiality.

A curious incident occurred a few
days ago which shows how we can
never be long without having some
meddlesome outsiders to interfere as
far as they dare with matters which
concern Catholics only.

A deputation from the Ottawa Min-
isterial Association waited on the Hon.
R. W. Scott to enquire whether he re-
ceived Mgr. Falco as representative
Minister of State, or in his private
capacity.

The Hon. Mr. Scott replied that his
visit was purely personal, and he re-
presented no one but himself on that
occasion.

"In the elastic conditions prevailing
in Canada," he said, "I regard my
action as perfectly natural. I am sure
that if Bishop Potter, of New York,
were to come here, Hon. Mr. Mulock
would be one of the first to welcome
him, or, if some prominent Baptist
divine should come, he would likely be
greeted by Hon. Mr. Fielding. I went
to welcome Mgr. Falco as a Catholic
and not as representative of the ad-
ministration with which I am connect-
ed."

It is not yet definitely decided
whether the permanent residence of
His Excellency the delegate will be in
Ottawa, the capital of the Dominion, or
in Montreal as the centre of Catholicity.
We shall probably learn of this matter
before long.

THE KIST O' WHISTLES.

The German Baptists of America
long since decided that it is unscript-
ural, and therefore unlawful to use
musical instruments at all, and sacri-
legious to use them in the worship of
God. Hence it has been prohibited
the teaching of them in Baptist schools.

Notwithstanding this prohibition it
appears that in a number of educa-
tional institutions under control of mem-
bers of the brotherhood instrumental
music is still being taught, and many
of the brethren are receiving instruc-
tion on musical instruments of all
kinds from the violin and mouth or-
gan to the piano and pipe organ.

Elder C. M. Yeant, on behalf of the
Church, gives in a Baptist paper the
following explanation of the prohibi-
tory decree. He says:

"The Church has decided that we shall
not have instrumental music in our churches,
yet the institutions controlled and owned by
the brethren and under the profession of the
brotherhood are teaching the very thing the
Church says they shall not use. The organs
are coming into the Churches of our brethren,
and it is the product of the teaching of our
brethren. The Gospel is all in opposition to
instrumental music, from the fact that the
Church is to sing for the Lord, and a dumb
organ has no soul. We might as well get
the gramophone to do our praying for us.
There is just as much power and just as
much spirit in it."

This reasoning is somewhat like that
of the Presbyterians of the old school
who were likewise resolutely opposed
to the use of instrumental music in the
Church. This condemnation of instru-
mental music is of course merely the
phantasy of feeble human mindedness.
There is no prohibition against it in
Holy Scripture. King David did not
confine himself to chanting with his

voice the praises of God, but served
God with all his faculties:

"My heart is ready, O my God. I will
sing and rehearse a psalm. Arise O my
glory: arise psalter and harp: I will arise
early. (Psalm lvi; 9, 10.)

The trouble with the German Bapt-
ists arises from a similar cause to that
which gave rise to fierce controversy
among the Presbyterians years ago.
The youthful generation could not see
any reason for rejecting the use of
musical instruments in serving God,
whereas they assist in raising the soul
to God in the solemnity of divine wor-
ship, and as instrumental music has
gained the victory in Presbyterianism,
it will, no doubt, before long gain a
similar victory among the Baptists.

THE RITUALISTIC WAR.

It has been stated on apparently good
authority that the majority of the Rit-
ualistically inclined clergy of the Church
of England will conform themselves to
the decree of the Archbishops of Canter-
bury and York by discontinuing the
use of incense in their Church service
and of candles in Church processions.
Nevertheless most of the Churches ap-
pear to have set this pronouncement at
defiance, and from what we learn con-
cerning the extent to which the various
Ritualistic rectors and vicars have
obeyed, it does not appear that the
optimistic prediction, which affirmed
that there would be a general acquies-
cence, will be verified. Of all the Rit-
ualistic churches of London, it is stated
that only one has conformed to the
Archiepiscopal mandate by suspending
at once the use of incense. At
Brighton, out of six churches, only one
has conformed and the vicar of one of
the best conducted and best attended
churches of Brighton, Lincolnshire, has
publicly announced that it is not his
intention to make any change in his
Church services in consequence of the
decree; and many of the clergy
throughout England have made the
same declaration in face of the fact
that several Bishops not accounted as
Evangelicals have sent letters to their
clergy requesting them for the sake of
peace in the Church, to comply with
the decree or opinion, by whichever
name it ought to be called.

Lord Halifax, the President of the
English Church Union, which is an as-
sociation formed with the avowed pur-
pose of promoting "the Catholic move-
ment in the Church of England," has
published a manifesto addressed to the
laymen, in which he does not openly
plead for resistance to the decision of
the two Archbishops; yet it is very
plain that on this question of the use
of incense in the Communion service,
he would like to see that decision dis-
regarded by the clergy, and his advice
to the laity is to "stand by their
priests whether they conform or rebel."

He says:
"Whatever course your priests deem it
their duty to take, stand by your priests.
Help them, if need so require, to bear the
pain of depriving their ministrations of a
lawful and Catholic adjunct should conscience
tell them that they must yield to the opinion,
and be true to them in the dark and difficult
days that will be in store for them if they
feel that they must resist the officers of the
Church for the honor of that Church which
the Divine Master bids even Bishops to
hear."

On this question there is evidently
some confusion in Lord Halifax's mind.
He maintains that it is necessary for
Bishops as well as the priests and laity
to "hear the Church," and in this he
is undoubtedly correct. But it is ad-
mitted, and Lord Halifax himself pro-
claims it, that:

"No one disputes the fact that the use of
incense in public worship was never by
name forbidden, though it was commonly
employed at the time of the compilation of
the Book of Common Prayer. The utmost
that was done at that time was to omit all re-
ference to the use of incense in the rubrics.
In this respect the use of incense stood in
exactly the same position as the use of an
organ in public worship. Both were custom-
arily used in divine service before the promul-
gation of the English Prayer Book.
Neither was mentioned as required to be used
in that book. Neither was forbidden. Or-
gans, only by use and wont, and by the
toleration of authorities continued to be used.
Incense dropped, almost generally out of use.
Ever since the English Prayer Book
came into use, its services have never been
performed without some adjunct not verbally
prescribed in the rubrics. Every week our
Church papers contain accounts of rites and
ceremonies often performed by the Bishops
themselves which are not contained in nor
sanctioned by the explicit directions of the
prayer-book. What are we to think of the
justice and righteousness of asserting, in
order to put down a particular practice,
a principle of interpretation of our formularies
which we may confidently say our Arch-
bishops and Bishops have not the slightest
intention of impartially applying all
round?"

This principle of interpretation to
which Lord Halifax refers is that, in
case no mention is made of a rite in
the prayer-book, it must be held that
it is forbidden to use it in the public
worship of the Church.

At first sight this might seem a very
plausible principle; but, as Lord Hal-
fax points out, it is one which has
never been and probably never will be
acted upon. It is, in fact, one which
can scarcely be put into practical
work. That it was never intended to
be a Church principle is evident from

the first words of the preface to the
prayer-book itself, which are:

"It hath been the wisdom of the Church of
England, ever since the compiling of her
public liturgy, to keep the mean between the
two extremes, of too much stiffness in refus-
ing, and of too much easiness in admitting
any variation from it."

What rule of interpretation, then,
should be followed?

Lord Halifax states with truth that:
"The appeal which the Church of Eng-
land has ever made has been to the practice
of the whole Catholic Church as supplying
her standard of doctrine and ceremonial."

It has usually been the practice of
the most celebrated divines of the
Church of England to maintain that
the present Church of England is iden-
tical with the Church of pre Reform-
ation times, and that it was never in-
tended by the Church to abolish the
doctrines or discipline of the ancient
Church, but only to reform it by
abolishing certain designated false
doctrines and useless or superstitious
rites. According to this principle, it
is clear that the rule laid down by
Lord Halifax ought to be regarded even
by the most violent Evangelicals as
the correct one; and thence it follows
that as incense was used by the Cath-
olic Church before the Reformation, so
it is lawful to use it now in the Church
of England, even though it is nowhere
prescribed in the rubrics to do so. In
opposing its use by others the Evan-
gelical or Low Church party are
simply adopting the conduct of the dog
in the manger, preventing others
from using that for which they find no
use. Hence, also, it follows that the
Ritualists have not disobeyed any law
merely by their use of incense in some
way.

But herein lies one of the instances
of the confusion in which Lord Hal-
fax is involved. The practice of the
Catholic Church is to use incense only
on certain occasions which are of
solemn observance; but the most ad-
vanced Ritualists use it in nearly all
their services, and thus detract from
the soul elevating effect which it has
in the Catholic Church.

It is certain that incense was much
used in the Jewish sacrifices, and that
by direct command of God. Why was
this command given? Certainly to
make the divine worship more impress-
ive. Human nature has not changed
since then, and incense in worship has
still the effect of exciting respect for
that worship. It symbolizes prayer,
and is spoken of as the symbol of
prayer, both in the Old and the New
Testament, so that its use in worship
is certainly agreeable to the will of
God. God has not, however, directly
laid down any law for Christians in
regard to the extent to which it should
be used, and it devolves upon the
Church to arrange this prudently and
discreetly, and not according to the
whims of individual ministers, as will
be the case if Lord Halifax's advice be
followed.

In a third matter the confusedness
of Lord Halifax's position is notice-
able. He declares that the usage of
the Catholic Church of all ages and
nations should be regarded in the de-
cisions on such matters of discipline.
The authority of the Catholic Church
does not extend merely to the use of
incense, which is comparatively an
unimportant matter, and is not essen-
tial to worship; but it regards the
whole field of doctrine and discipline.
Does it not follow from this that as long
as His Lordship remains outside the
Catholic Church he is refusing obedi-
ence to a divinely appointed guide,
equally with his violent anti Ritualistic
adversaries?

PREPOSTEROUS CLAIMS.

The Rev. H. B. Jefferson of Alma,
Mich., at the concluding session of the
central convention of the Episcopal
Church of Michigan held at Port Huron
on the 11th inst., spoke his mind very
plainly of the other Protestant Churches
of the United States. He said:

"The spirit of spite as shown by the Pres-
byterians in some places, is everywhere
prevalent. Common humanity calls the
Church to rescue the people from such ex-
cesses as Methodists, Presbyterians and
Baptists. Our ministers should preach the
doctrine that this (the Episcopal) is God's
Church, and everything that sets itself out-
side of it is man's invention."

We are not at all in doubt that the
gentleman who thus expressed himself
is quite convinced that the Episcopal
(or the Anglican) Church is the true
Church, but we had supposed that
Anglicans as well as the other denom-
inations named by Rev. H. B. Jeff-
erson practically hold to the belief that
any organization which thinks proper
to profess belief in the Bible, and ana-
thematize the Pope, is a full-fledged
Protestant Church, and therefore the
true Church, and at the same time
one of the many true Churches which
are supposed to exist. In fact, from
the primary principle on which Pro-
testantism is based, this would follow
as a necessary consequence. This

primary principle is that each individ-
ual is to take the Bible and from it
draw his religious belief without regard
to the teaching of any Church. It is a
most preposterous claim, therefore,
which Mr. Jefferson makes when he
asserts that the Episcopal Church (with-
in which we have no doubt he intends
to include the Anglican) is the only
true Church of God, and is alone of
divine institution.

Any one who is versed to the least
degree in the history of the establish-
ment of Anglicanism will see the ab-
surdity of the claim. It is not divine
in origin, for all know that it was
founded by Henry VIII. to enable him
to satisfy his unbridled lusts. It is not
divine in its doctrines; for, when we
consider the warring factions of which
it is composed, it is seen to be very
human indeed, the more so as it can
scarcely be said to have any specific
doctrine at all. We all know that in
its pulpits the most conflicting doc-
trines are taught, and there is no
authority except the British Parlia-
ment, composed of men of all beliefs
and of no religious belief, which can
decide what the doctrines of Anglicans
must be. It is evident that a Church
thus constituted cannot be the one true
Church which Christ established on
earth.

Anglicanism is founded upon the
same principle of private judgment
which is the rule of faith of all the Pro-
testant sects, and with them it must
stand or fall.

If Christ left any Church on earth
at all—and the Bible teaches that He
did—that Church should endure for all
time, as Christ declared to His Apostles
that He would be with them all days
even to the end of the world, and that
the gates of hell should never prevail
against His Church. (St. Matt. xxviii.,
20; xvi., 18.) It is the Church thus
constituted which Christ commands us
to hear. (xviii., 17.)

When Luther and Henry VIII. pre-
sumed to establish new Churches, with
new forms of worship, new ministries,
and new doctrines, the Church of Christ
to which obedience was due was in ex-
istence, and no individual and no
Parliament had the authority to in-
stitute a new Church or Churches. All
the Churches thus instituted are
human; and the one Church which ex-
isted continually from the time of
Christ till Luther's time and down to
the present day, is alone the true
Church. It is readily seen from this
that this must be the Catholic Church
which alone has continuously existed.
The Anglican Church is therefore in
the same boat with the Presbyterians,
Methodists, and Baptists, of whom Rev.
Mr. Jefferson speaks so contemptuously:
they are all man made Churches,
and the only one which was divinely
instituted is the Catholic Church.

It is a curious fact that a minister of a
Church which only a few years ago was
negotiating with Presbyterians and
some other sects to bring about a union
of some kind with them, should now
speak of them disparagingly. The
fact shows that the union proposed is
still very far from being among the
probabilities of the future. We have
never supposed that it was likely to be
consummated, for the first principle of
Protestantism tends to its disintegration
into a variety of sects, and this
constitutes one of the evidences that
the claim of any one of them to be the
only true Church is just as absurd as
to pretend that their agglomeration
into an organization of incongruities
would make a divine institution out
of a number of humanly instituted
Churches. The only means whereby
the sects can become members of the
true Church is to give up the eccen-
tricalities of private judgment, and re-
turn to the one fold of Christ, the Cath-
olic, which will remain on earth to the
end of time, as it has existed now for
nearly nineteen centuries.

THE POPE AND THE ITALIAN
USURPATION.

It is stated on high authority that the
Holy Father Pope Leo XIII. will soon
issue another solemn protest against
the position to which the Holy See has
been reduced by the usurpation of the
Italian Government in seizing upon the
Papal states.

During the pilgrimage of the Holy
Year of Jubilee on occasion of the close
of the nineteenth century, and the
commencement of the twentieth cen-
tury, there will be thousands and tens
of thousands of visitors to the Eternal
City, and the general belief is that the
Pope will seize the opportunity on this
great occasion to set forth once more
the magnitude of the injustice to which
the Holy See has been subjected, by
enumerating the vexations wherewith
he has been harassed, and the persecu-

tions which have

the Italian clergy.
The treatment
regard to the Pa-
ly held at the E-
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Peace Conference
influence over the
Even when the
the Parliament
guarantees whe-
that the Pope is
treated as a sov-
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as a vile indigni-
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In reply to this
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proclaimed, in-
quences. But,
many times le-
IX., Leo XIII.
Bishops and
Church, that, if
of the world, t-
the Pope is ne-
Church may be
that the inter-
successfully p-
poral independ-
be free to gov-
throughout all
fore, the duty
necessarily for
Temporal Pow-
may not be
plentitude in
which it was
Italian usur-
Divine Provid-
son to abandon-
and especially
hope that with
of Catholics
which is so
of religion may
poral influence
world may g-
this, but our
the efficacy of
Catholics who
sacrifice of the
that "God, or
may look down
people prayin-
the conversion
freedom and
Church."

As the pray-
ful with Alm-
victory over
dim, so also
the persever-
for the trium-
persecutors
succeed in th-

CONVERTE

Paris, Sept.
well-known
city in the
ceived into
on Monday
Church, in t-
Rev. Father
On Wedne-
cock and M-
their profess-
tized by Rev.
C. P., in the
Mrs. Walk-
a recent oc-
above-named
on Monday b-
of Paris in h-