A FRENCH "EVANGELIZER" ON THE TEACHING OF THE CHURCH.

The "French Canadian Evangelizers" are anxious in the extreme to pick some hole, however small it may be, in the teaching of the Catholic church, and of late they have been wonderfully active in this regard. And what will be the result if they succeed? "Oh," they say, "the Catholic church has high pretensions, even to infallibility, and if we can find even the slightest defect in her doctrine, we shall establish that she is not what she assumes to be."

Examples of these extraordinary labors are to be found in the recent attacks of Dr. Ross and Rev. G. MacFaul in the interest of the so-called French evangelizers, and in the presumably " jocular " statement of Professor Guerlac before the French Alliance of Montreal, that a " Council of the church" had decided " that women

have no souls. " We have pushed the assailants to the wall in all these instances, but now we find that a new assault comes from a auspices.

At the fourth annual convention of French Presbyterians engaged in 'evangelization " work, held in Montreal on Feb. 21st, the Rev. Dr. Cous sirat presided, and in his address stated that "in the fifteenth century, "the Council of Constance placed the Pope under the council, and eserved the right to elect bishops." No appeals to Rome were allowed, but difficulties were settled in France. Notwithstanding that the convention returned thanks to Dr. Coussirat for his luminous address, his statement is a misrepresentation of the case.

It is not very much to be wondered at that a Church which belongs to the whole world is affected in its relations to nations by the cataclysms which involve those nations, and so, the Catholie Church has been touched, and sometimes rudely beaten, by the storms of centuries which have passed over Europe, Asia, Africa, and even to a less extent, America, during the nineteen centuries of her existence. But the rain may fall, the flood may come, and the winds may blow and beat upon her, and she will not fall, for she is founded upon a rock." (St. Matt. vii. 25)

When the Council of Constance assembled, the church was in a peculiarly precarious position, from which she oculd scarcely have emerged in safety if she had not been divine.

Two anti-popes had been set up with the connivance and even encouragement of secular rulers, against the true Pope, and whole nations, perplexed at the situation, and, unable to decide which of the three claimants was really the successor of St. Peter, followed the banners of one or other of the two us-

It was a temporary evil, but a terrible one while it lasted, and the Council of Constance met in 1414, its purpose being chiefly to put an end to this sad atate of affairs.

Under these circumstances, the council had no sure head, but it proceeded to the work before it with a will, and hishops onsiderable number of present advanced views on the subject of the authority of the Council which were not in accord with the tenets of the Catholic church. No Council could be complete, or could be reckoned as a General Council, unless its decrees were approved by the Pope. The body could not act without a head, and here the body consisted of only a limited percentage of the bishops of the world, two hundred and five being the largest number present at once, while most of the time the actual number was far

below this. Extreme views of the authority of the Council were advanced, and it was indeed decreed in the fifth session that 'all Christians, not excepting the Pope, are under obligation to obey the Coun-

It was the opinion of a majority of the bishops at this session that the extraordinary situation required that this position should be taken, but a large minority declared that "the Council, of itself, possessed no authority except what it derived from its head."

We do not doubt that the true Pope was at this time Gregory XII., who succeeded Urban VI., against whom the first anti-pope was subsequently elected. The anti popes, when the schism ended in 1415, were named John XXIII. and Benedict XIII., but under the extraordinary circumstances, many regarded this as a doubtful matter which did not affect faith or personal salvation so long as the parties acknowledging any one of the three as supreme pas tor were in good faith. At all events, John XXIII. and Benedict XIII. were in fine deposed, Gregory XII. pronounced his abdication before the Council, and John accepted his deposition. Part of Spain only was now adhering to Benedict XIII., and this a "A few months ago I happened to be visiting a little country village in the province of service of God depends."

"A few months ago I happened to be visiting a little country village in the province of service of God depends." adhering to Benedict XIII., and this

so that the schism which had lasted from 1378 with two, and later with three claimants, to the pontifical throne, was now ended after lasting thirty seven years. Martin V. was elected in 1417 by the unanimous vote of the conclave, and, since that time, the church has not been subjected to any such trial.

Of the decrees of the Council of Constance, this is to be said, that its decrees on faith were accepted by the Pope, but the decrees on the authority of the council over the Pope was expressly excluded from this acceptance, and is therefore of no weight as part of the faith of the Catholic church. The Council of Constance is therefore ecumenical only in part, namely, that part which has been accepted by the Catholie church and its Head, and it is only for this reason that it is usual to number it among the Ecumenical Councils of the Church. The position of the Catholic church is irrefragable on this matter, and gloriously she triumphed over her troubles.

But Presbyterians have small cause to look so sharply into the history of the Catholic church for troublesome different quarter, under the same situations. We need only point to the events of the past few years to show the inconsistencies of Presbyterianism itself.

In the decrees of the Convocations of Scotch Presbyterianism, which are printed with the Westminster Confession of Faith, the claim of that body to be alone the church of Carist, teaching the only true doctrine of Christ, is very strongly advanced, and all contrary doctrine is declared to be ungodly and deserving of suppression by the civilpower. And yet, within the last few few years, we have all witnessed a radical departure from those standards which were so boldly put forward as containing the unchangeable truth of

It is admitted that the Judicial Committee of the House of Lords in deciding the case of the "Wee Frees" against the Free Kirk, founded its decision largely on the fact that the Free Kirk by joining the United Kirk and forming a new church, abandoned its ancient faith on the subjects of predestination, election and reprobation.

The Free Kirk of England years ago repudiated this same doctrine by issuing a new creed with the intention that it should gradually supersede the old one. The Presbyterians of the United States have also crowded out the old doctrine by supplementary notes that the old teaching is not to be inferred from the words of the Confession; and at this present moment a Presbyterian Committee on Union has agreed with similar Committees of the Methodists and Congregationalists to the effect that, for the sake of peace and union, and to save the expense of "overlapping Protestant churches," that doctrine shall be put into the background.

But the Catholic church has been one in faith from the beginning to this day, and every teaching which has been doctrinally defined by Popes and General Councils, with the Pope's sanction, is accepted and believed to-day with the same firm assent which was given when the decrees were issued on it is not a matter of great surprise if a the subjects referred to in them. This changes not.

ENLIGHTENED TORONTO.

Editor Ottawa Free Press:

Sir-Just about a year ago a wild storm of bigotry broke out upon this country. The clamor of noise that was raised and the fog resulting from the storm was such that many heretofore well meaning needle were moved to see well meaning people were moved to say and do things that should have been least expected of them. The Catholic church and the Separate school were the objects of attacks and many honest Protestants were led to do and say things that in after time they will no doubt sincerely regret on account of the injustice and pain inflicted upon their unoffending Catholic neighbors. Toronto, the enlightened, was the arsenal of all furies let loose. Since that time, though the storm has largely wasted its energies on the rest of country both east and west, the chil aren of enlightenment and "equal rights for all" have lost no time to keep alive the evil spirit they succeded in sending forth. Ignorance of facts under discussion is one of the planks they rely upon, but how such Egyptian darkness can prevail among any por-tion of Canada's population who can read, as to make it possible for pub-lishers of the most outlandish slanders that ever fell from the tongue or pen of men, is difficult for many of us to understand. This, however, affords us an explanation of how it was possible for many well meaning people to take part in the gross injustices done to the Catholic people of this country last

session of parliament. Let fair-minded Protestants read ere a sample of what affords pabulum for enlightened and Public school trained readers of Toronto, the very ones who made the most noise a

year ago.

The following article was published in the Presbyterian Record of recent date and was copied in the organ of Cana-dian Orangeism published in Toronto on the 8th instant

The article reads :

Roman Catholics, and while I was there a couple of mooks styling themselves 'Christian Fathers' came to hild a 'mission.' A mission, I understand is somewhat like what we would

anderstand, is somewhat like what we not understand, is somewhat like what we not a 'revival."

They haid three services each day, one consucting the meeting, the other hearing confusions. Protestants were invited, and some few, out of curios ty perhaps, attended the vesting the curious ty perhaps.

ducting the meeting, the other hearing confessions. Protestants were invited, and some few, out of curios ty perhaps, attended the veeling services.

At first their sermons were very practical, full of moral instruction and advice, but ere inoughty began to change. It would be religiously began to change. It would be religiously began to change. It would be impossible for me, in the short space allowed, to tell you all their teachings, but I want to cload few instances as examples and to show that it was simply a business for making money from these poor defuded people.

One day they announced they had power to select the selection of the selec

The voice of the church must first be heard, and they do as she commands.

"The question is not how much can we sfford to do, but how much can we afford not to do. Our colporteurs and schools are deing good work and much good is resulting and yet result, from their labors, but the faithful workers can go no further than you ead them, i.e., by your prayers, encouragements and support,"

The last three words of the above article give the key to the whole situa-tion. Blue-beard tales of this kind go down with the "enlightened" of down with the "enlightened" of Toronto, and in the intoxication of deepest sympathy they liberally share up the contents with the poor "colporteurs and schools doing good work." Is it not the interest of Protestants rather than Catholies to hold up to the light of facts such palfrauds? It would be interestpable ing to Catholics to know how far such stoff is believed among our Protestant neighbors. The writer was under the impression that it was in and about oronto and some isolated spots. kind where little or no reading of any was done that such stories as the above could be hoped to be received, but there arises a difficulty to explain, is not the Presbyterian organ of that important denomination in this country? Again, in the same Orange organ in which the writer found this article, there is another gem from Mr. George MacFaul of Ottawa on "The Bible in Quebec, unfairness it is on a par with the above production from "enlightened" Toronto He makes a challenge to the editor of the CATHOLIC RECORD and offers \$5 00 for every copy of the New Testament (French Roman Catholic edition) that can be found in the homes of French Catholics, either in Hull or Ottawa, and placed there at the request of the priest with his exhortation to read it. The trick of this challenge is found in the words "and placed there at the request of a priest, etc." How many Protestants have Bibles placed in their omes at the request of their minister with his exhortation to read them Now as a matter of fact, every Cath olic priest in the diocese of Ottawa is required at least once a year to advise his parishioners to read the Holy Scrip tures, as may be seen in the Appendix of the Ritual read by the priest to the people on Sundays. Every priest on Sundays is furthermore required to read passages from the Holy Scriptures, particularly from the New Testament every Sunday. The pastor of the French Catholic church of Hull had a special edition of the Four Gosis the mark of divine Truth, which pels prepared and published in cheap ago. Rev. Father Alexis of the Capu chin Order also published a Life of Christ according to the Four Gospels in 1899. The Archbishop wrote him a letter of thanks for his work in behalf of the people. His Grace furthermore in a letter to all the priests of his diocese last year advised them to have this work read by the people. "In-stead of spending the time of the holy season of Lent in vain amusements, them read the life of Jesus Christ, the Gospel for example," says the Arch bishop in his letter of Feb. 12, 1905.

> KILMEEDY. offensive style. THE CHURCH IN SCOTLAND. The statistics published in "The Catholic Directory for Scotland "(which, by the way, is one of the neatst and best arranged yearbooks of th kind that we know of) show an increase it is notable, all things consideredin the number of priests and charitable institutions. The clergy number 525, of whom 429 are secular and 96 regular. There are 230 missions or parishes, having altogether 385 churches, chapels, stations, etc. The Catholic schools of Scotland number 204, with 253 departments. Of religious house there are 65—of men 13, of women 52. Charitable institutions, 39. The Cath-Charitable institutions, 39. The Caun-olic population of the country is estim-ated as being over 513, 400. Half a century ago the "grand total" of priests and churches in Scotland, was 134 each. St. Mary's College, Blairs, Aberdeen, was then the only educa-tional institution in the Land o' Cakes, and the religious houses numbered 3. Ave Maria.

These books here spoken of are in French. Do Protestants generally

French. Do Protestants generally really accept such stuffas Mr. MacFaul treats them to? Personally, the writer is inclined to believe they do not.

Catholics, however, have a right to hear a little more from the better

classes of Protestants on such matters,

especially when the productions of Mr. MacFaul and the Presbyterian Record

ere served up in such outrageously

THE OUGHT TO BE'S.

[Written for The Catholic Standard and Fimes by Rev. J. T. Roche, author of "The Obligation of Hearing Mass," "Our Lady of Guadalupe," "Month of St. Joseph," "Belief and Unbelief" etc.]

AN EFFECTIVE LESSON. There is a good story told of the late Archbishop Hennessy, of Dubuque, and of the manner in which he convinced a non-Catholic young man who came to him seeking a dispensation that "one religion is not as good as another." The applicant for the dispensation was one of those talkative fellows who are ready on the slightest provocation to air their views in matters pertaining to religion. He started in to make the op understood from the very outset that he took no stock in any religion whatscever, and that he regarded all religions in the same He came, he said, to ask for the dispensation merely because the young lady in the case so desired it, but he wanted it distinctly understood that it was a matter of the utmost indifference to him. The manner of the man and his flippancy of speech immediately aroused the ire of the good old Archbishop, and he determined there and then to teach him a lesson which he would never forget. "You say," said the Archbishop, forget. "that one religion is as good to you as another, and that they are all the same. Now, young man, I am going to prove to you that such is not the case. When you leave here go up the street a couple of blocks and you will find a magnificent stone church, and next door to it a fine stone residence. Knock at the door, and you will be admitted. You will find there a non Catholic clergyman, the Rev. Dr. So and so. He is a good friend of mine. Ask him to marry you. You will have no difficulty.
Whilst you are waiting for him the amenities of polite society demand that you remove your hat from your head and the eigar from your mouth-some thing which you have not done here. When he comes, tell him your business, but tell him at the same time that you first came to me and asked me for a dispensation in order that you might marry a Catholic girl according to the Catholic rites and ceremonies; and tell him, too, that I unhesitatingly ordered you from my house. Now go!" And, pointing to the door, the Archbishop ushered him out into the street and closed the door upon him. The story goes that within an hour the young was back at the Archbishop's residence, willing and ready to sub scribe to any conditions which the desired to impose upon that within a year he was a him, and fervent and a devout Catholic, and that the chief cause which contributed to his change of heart was the courage of the man who dared to order him from his house whilst demonstrating to him in the most forcible manner possible that one religion is not as good as an-

other. A determined stand for Catholic principles lies at the root of all the church's victories. The weak-kneed, temporizing policy has always failed. In its demand for a Catholic for our Catholic children the church is following the instinct of self-preserva-tion. We are building schools to day a great sacrifice and supporting all over the country because we learned to our cost years ago that our children could not be educated in an atmosphere of religious indifference, or perhaps positive hostility, without becoming tainted and poisoned by that atmosphere. One of the strangest things, however, in connection with this whole matter is the fact that many apparently intelligent Catholics have failed to realize the importance of the principles at stake, and that they persist in disregarding the lessons of the past as well as the positive legislation the present. Such people surely put an effective argument in the mouth those who believe that one religion is as good as another.

THE SORE SPOT.

The real sore spot of America is the neglect of the religious training of the children. We have become a nation of unbelievers, and all because so-called Christian fathers and mothers fail to instill into the minds and hearts of eir children the fundamental teachings of Christianity. I believe that thoughtful Protestants all over the country are beginning to realize more and more every day the wisdom of the atholic church in establishing parochial schools wherever possible ealize that they are face to face with a crisis, and that unless some steps be taken to safeguard the faith of the ming generations, evangelical Christianity is doomed to early decay. The Sunday school, with its half hour or four of religious instruction of no par-ticular and definite character, has been found to be insufficient. Where there is no home training in Christian principles and no insistence upon the tals in dogmas and morals, it is worse than usoless. It was fashionable amongst non-Catholics a generation ago to assert that Catholic children were reared in ignorance and superstition. The ignorance and superstition of the Protestant children who come from time to time to our own Sunday schools are truly appalling. I have personally taken pains on many occasions to find out what such children ow of God and of the things of God. Their knowledge of Christian teaching is, as a rule, of the most elementary They have been told something of our blessed Lord and a great many things about the intrinsic excellence odness in general, but the instruc tion imparted to them is of that mawk sentimental, indeterminate kind which vanishes with the ideal and emotions of childhood. The child is taught to memorize a few texts of Scripture, but even in matters pertaining to the Sacred Scriptures he finds at home, much in credulity and much that tends to render valueless the instruction imparted to him in the Sunday school. There never was a time when intelligent Protestants onged so earnestly and so ardently for a definite and a distinct body of relig-ious doctrine. Nebular Christianity is absolute total and irretrievable an absolute total and irretrievable failure. Deny it as they may, they are turning to the old church for guidance in doctrine and practice, and demon-strating in an effective way the truth of

Frederick Harrison's famous assertion that "time vindicates every Catholic principle."

NOT SO EXCELLENT.

Many of our people have come to the conclusion, somehow, that the education given in our parish schools is inferior to that given in the Public schools. The real truth is that in our Catholic institutions the training is vastly more thorough, more systematic and more practical. I am writing of the West, and of conditions with which I am more or less familiar. And here it can be said, with due regard to truth and justice, that our Public school system leaves much to be desired. Out here everybody who goes through the Public school graduates and graduation means nothing but that the pupil has gone through a certain number of grades and spent a certain number of years on the school benches. There is no setting back for inefficiency, no system of grading dependent upon real progress. It is simply "go to school and the rest." and the system will do the rest."

A High school certificate admits the holder to the State University, and there again the same rule holds good. Everybody who enters graduates, whether it be in letters, law, engineerwhether it be in letters, taw, eight-ing, agriculture or medicine. It is a system which demands neither efficiency, thoroughness nor real educational pro-gress, but simply that the student go through all the different grades for a certain number of years and come out, knowing goodness knows what.

If the average parochial school cannot do as good work as the average Public school as we have it here in the West, it is not worth much, and the real truth of the matter is that our Sisters, despice their many handicaps, and our onal institutions in general are doing nfinitely better work in every way than the Public schools of the country, the and the " grand stand preacher to the contrary notwithstand-

TALKS ON RELIGION.

REVERENCE, OATHS, AND VOWS. The great foundation of all religious The great foundation of all feeling of feeling is reverence. If the feeling of reverence for God be lost, you have very little religion left. We may this from (Feel, xxiii, 6:) "Give glean this from (Eccl. xxiii, 6:) ne not over to an irreverent and fool-

The careless utterances of tongue develop irreverences in the heart and spread irreverence among those who habitually listen to such utterances. No wonder that God has given to man the distant command to honor His holy name. "Thou shalt not take the name of the Lord thy God in vain."

This command forbids us to swear un-Inis command forbids is to swear unlawfully by the name of God, and hence it forbids "all false, rash, unjust and unnecessary oaths." In an oath we call upon God to witness the truth of what we say. Calling God to bear witness to the truth is the most solemn watness to the truth is the most solemn way by which a man can confirm what he is saying, "If we receive the testimony of men, the testimony of God is greater." (I St. John, iii, 9.) To do this "in vain," to do it foolishing a falsaly, is to give to God the ishly or falsely, is to give to God the greatest possible disrespect. There is more on this subject in St. Matt. v. 34.

It is an affront to call upon to witness in trifling matters, while it is perfectly proper to do so in matters of moment, when our own good, the good of our neighbor or the good of good of our heighbor of the good saciety is at stake. It is then a solemn act of religion. The psalmist says:
"The king shall rejoice in God, and all that swear by him shall be praised."
(Ps. lxii., 12) Oaths of office and oaths for evidence are the two sorts of

oaths in common use.

Perjury, the taking of a false oath or the breaking of a lawful one, is always a mortal sin if it be wilfully and delib-erately committed. It is an indignity and an insult offered to God, and it is no excuse to say that you wante get some one out of trouble, or wanted to yon perjured yourself for the advanof your neighbor or for that of tage yourself. Justice and truth must pre-

A Lutheran once said to us: "I would become a Catholic if I had not at the time of Confirmation taken an oath never to give up Lutheranism."
We asked him: "If you had taken an oath to burn down your neighbor's house abould we have the state of house, should you keep it?" After some hesitation he said: "No, I think not, as that would do him a great with the said." injury." We said : "Your neighbor's injury. We said: "Your neighbor's house is not so valuable as your immortal soul, hence you should not keep your oath to remain a Lutheran. People do wrong to take or to keep an oath to harm themselves or to Injure others.

A vow is a promise, but every promise is not a vow. We make promises in the confessional, we make promises to God in our prayers, we make promises in our resolutions. A vow is a solemn promise by which we take on ourselves a fresh obligation. It elevates that which was optional into a duty. People who take vows to say certain prayers to give in charity certain amounts, to adopt a particular state of l.fe, impose these as obligations upon themselves and take upon themselves new ties. A vow is of its own nature a very high act of religion, but vows should not be made without reflection or without the advice of your spiritual director, cause you assume a new duty thereby and put it out of your own power to re-tract and to retreat. We read in tract and to retreat. We read in Eccl. v. 3: "If thou hast vowed anything to God, defer not to pay it, for an unfaithful and foolish promise displeaseth Him; but, whatsoever thou hast vowed, pay it. And it is much better not to vow, than after a vow not to perform the thing promised."

If you had bound yourself to do something for a certain person and afterward found it hard to keep your promise, you would ask the person to free you from it, or to let you do some thing else instead. What is a person thing else instead. What is a person to do who has made a vow and finds it very difficult to keep it? He should then seek a dispensation. The authorities of the church by God's appointment stands in His place in such matters, and have the power of dispensing or of commuting the matter vowed. Solemn vows differ from simple vows.

Solemn vows are taken by those who enter some religious order approved by the church. Simple vows are those which a person takes on his own re-sponsibility. The solemn vow is distinetly accepted by the church; simple vows are not publicly accepted. Hence it is much less difficult to obtain a dispensation from a simple than from a solemn vow. Those who have solemn vows can truly say: "Behold, we vows can truly say: "Behold, we have left all things, and have followed The active and the contemplative Thee."

life have their proper places in the world. The world needs both. Yet the contemplative life is placed on a higher plane, as may be seen from the words of Our Lord in St. Luke x. 38: "Now, it came to pass as they went that He entered into a certain town, and a certain town. tain woman named Martha received Him into her house. And she had a sister called Mary, who, sitting also at the Lord's feet, heard His word. But Martha was busy about much serving. Who stood and said: Lord, hast thou no care that my sister hath left me alone to serve? Speak to her, therefore, that she help me. And the Lord answering aid to her: Martha, Martha, thou art careful and art troubled about many things. But one thing is neces which shall not be taken away from her. '-Cleveland Universe.

A WAYFARER.

MAUD REGAN IN DONOHOE'S MAGAZINE. Once on a time he trod a stony way, I sometimes thick, were life to live again, We might do more to ease the smart and And weariness from which he rests to day

We never guessed. Through noonday glare and heat, Heplodded ever with so brave a smile, Upward and onward, mile on rugged mile Till nightfall. Then we wept to see his fee

The way is ended—fragrant outsides.

Upon his wounds, spare not the pitying tears.

That were withheld through all the lonely years.

They ease our sorrow—he can feel no more.

BAPTIST PASTOR ASKS REMIS-SION OF TAXES ON CATHOLIC CHURCH.

St. Paul's Catholic church, Owosso, Mich., has asked relief from the com-mon council of that place for \$150 for back taxes, representing the charge for sidewalks around the school and parochial residence. The council objected that as it had been customary to pay only for church walks, the city could not remit the tax. Rev. Alex ander Coyle, pastor of the First Baptist church, then appeared before the council meeting and volunteered the information that the walks in front of the Baptist parsonage had been paid for by the city.

Some may think it strange that I am here to make this explanation for benefit of another denomination, said he, "but this church is doing the same kind of work that my church and myself are trying to do, and it is right that it should be relieved from this

MORE EMINENT CONVERTS.

The Calendar of St. Mary's church (Paulist) Chicago, contained in its January issue another list of eminent American converts to the faith:— EMINENT MILITARY AND NAVAL CON-

General William S. Rosecrans. General Joseph Warren Reveregrandson of Paul Revere. General Don Carlos Buell.

Mayor Henry F. Brownson Admiral Samuel R. Franklin. Commodore John Guest. General W. S. Harvey. Rear Admiral Andrew S. Harwood. General John E. Newton. Admiral Francis M. Ramsey. General E. P. Scammon. Admiral B. F. Sands. PUBLIC OFFICIALS AND LAWYERS.

Thomas Ewing, once United States Senator from Ohio and first Sec of the Interior. Peter H. Burnett, former Governor

of California. W. H. Bissell, former Governor of Illinois. General Carpenter, former Lieuten-

ant Governor of Rhode Island.

Joseph R. Chandler, at one time Minister to Naples. Frank Hurd of Ohio.

Vanbrugh Livingstone, once United States Minister to Russia. AUTHORS, ARTISTS, ETC. Orestes A. Brownson.

Charles F. Browne, "Artemus Ward. Marion Crawford.

Henry Harland. George P. A. Healy, the portrait Richard Malcolm Johnson.

George Parsons Lathrop.
Rose Hawthorne Lathrop, wife of the receding, and daughter of Nathaniel Hawthorne.

Mrs. Don Piatt. Charles Warren Stoddard.

J. Kitson, the sculptor. James Hall, State Geologist of New York. George H. Miles.

WHAT DID MR. SMITH MEAN?

Goldwin Smith says the only means of salvation is the pursuit of truth.

Does he mean the pursuit or the possession of truth? Pursuit implies nonpossession. No one goes in pursuit of that which he possesses; while same no one hunts for that which he has. no one hunts for that which he has.
If seeking the truth secures salvation
what is the possession of truth good
for? Does the enjoyment of good
health consist in the pursuit of it or in
the possession of it? Is the pursuit of
wild turkeys as good a marketable asset
as having them? If truth is pursued
merely for the sake of pursuing why
would not the pursuit of the false
afford the same amount of exercise? afford the same amount of exercise? Would not the possession of truth be a detriment, since it deprives us of the power of pursuing? What did Mr. power of pursuing? What did Mr. Smith mean?—N. Y. Freeman's Jours