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church to which he is attached. Rev. W. M. Fraser, another member of the same presbytery, has placed himself in open rebellion against the decision of the majority of his fellow-ministers. He asks that "his name be struck from the roll because he declines to sit in the presbytery where some of the members disregard their ordination vows in their preaching and in their charge, and because of what he considers their lessening loyalty to the doctrines of the Presbyterian Church." Because of this he will not extend the hand of fellow-ship to his brother minister, Rev. Mr. Nicholson. Truly, outside the fold of Christ, outside the old church of the centuries, there is but confusion worse confounded.

THE MONTH OF THE ROSARY—
THE ROSARY OUR LADY'S
GIRDLE

III
Compared with Catholicism how cold and forbidding are all the other religious systems! And even our own holy religion would be hardly the same without Mary. Our Father who is in Heaven would indeed be still our Father; our dear Lord, present in the tabernacle, would still be our Friend and Consoler; but with all that there would be a void in our hearts. We would hunger for a mother's love. The Son of Mary knew this and so He gave us His Mother, and with St. John we have taken her as our own. Of all our tender devotions the sweetest is our devotion to Mary, and of all the devotions to the Mother of God, the Rosary is the favourite with Heaven's Queen and with her earthly clients. The brown beads that, as little children, we received from our other mother, is never very far from our fingers as we traverse the road of life, and when we have reached the end of our journey it is twined around our hands in death. How often have we not seen outside the cottage homes of Ireland an old, grey-haired grandmother, sitting on her straw-broomed chair, and silently telling the beads. Drive along any road of a summer evening and you will begin to realize what a part the rosary plays in the simple lives of this people of God. Kneel by their bedside when the shadow of death is settling down upon them, and the sight of the well-worn beads will explain why they so little fear death. They are but "waiting for the best day," they tell you. And surely for these faithful children of Mary the day of their death is indeed their best day. They have so often asked Mary to pray for them at the hour of their death that they know she will do so. And they do not dread the passing out into eternity, for beyond she waits for them. The brown beads is their sure passport to her heart. They are not afraid, these children of Mary. The dark is naturally fearful, but when the Mother's hands are about the child it knows not fear. How timid soever the little one is, if it can but clasp its mother's girdle it feels secure. And that is precisely what the Rosary is—our Mother's girdle, and we are her little children, fingering it fondly, and thus keeping very close to our Mother. This was the thought that inspired the convert-authoress, Mary Agnes Tinsler, to write in her book "Grapes and Thorns:"

"Father Chevreuse took out his beads to exercise troublesome thoughts and invoke holy ones. It was a saying of his that the beads, when rightly used, had always one end fastened to the girdle of Mary, and was a flowery chain by which she led the soul directly to the throne of God."

The way of life is rough, the pitfalls many, but if Mary lead us we will not stumble or fall by the way. Let us twine our hands in her girdle, and then we need not fear the crossings or the twistings. Mary knows the way, and she will lead us safely home.

"COLUMBA."

NOTES AND COMMENTS

It is said that the French Government is contemplating the abolition of the annual national pilgrimage to Lourdes, perhaps suppressing pilgrimages to the famous shrine altogether. It would not be surprising if a government, which has distinguished itself by a decade of active warfare upon the Church, has in the prosecution of that war removed the crucifix from the courts, banished the name of God from the schools and turned the temples of the Most High into stables and amusement resorts, should now turn upon the shrines of the Immaculate Mother. It is all part and parcel of the same campaign and but another chapter in the inevitable decadence of France as a world power. Friends of France pray that the malady may be stayed, but there seems no end to the present downward course but national humiliation. Through great tribulation alone may France be restored to her own.

A CONTROVERSY is in progress in legal and medical circles in the United States as to whether, under any circumstances, euthanasia is justifiable. In a Shaker community in Florida, it appears, two

female members of the community killed a sister member in the last stages of consumption, by administering chloroform at her request, and the matter having come to the knowledge of the authorities, prosecution has resulted. One of the accused, calling her Maker to witness, pleaded that she was not troubled in conscience over the act, as she "thought she was doing right." To the credit of the medical profession, it must be said that many of its members in different parts of the country, having been interviewed, the large majority have condemned the practice, on the ground that "nobody can tell for a certainty when all hope is gone." A notable exception, however, is a well-known New York authority on medical jurisprudence rejoicing in the name of O'Sullivan.

THIS DR. O'SULLIVAN gives it as his opinion that "there are many cases in which there can be no shadow of doubt that the sufferer should be given the relief of death. In cases of hopeless injuries, certain stages of cancer, tuberculosis and hydrophobia developed beyond all hope, euthanasia would be more than justifiable. It is simply brutal to let the suffering continue when there is no hope of recovery. In some countries, notably Japan, this is recognized, and euthanasia is practiced. The feeling is surely growing that kindness demands, when the case is beyond remedial skill and prolongation of life means only intense suffering and no gain to our knowledge for the benefit of others, that the sufferer should be killed."

It is well that he should cite the ethical standard of a pagan country as an authority. Beyond all doubt the practice is abhorrent to the Christian conscience, is a monstrous violation of the moral law, and that physicians of standing can be found to sanction it is certainly a reflection upon our boasted civilization. Dr. O'Sullivan may be an authority in his profession, but his sentiments belie his Irish Catholic name and stamp him as a decadent of the most pronounced type. It is a tribute to the Irish race nevertheless that the very mention of his name in this connection has called for an indignant storm of protest and denunciation from all sections of the country.

METHODISTS FROM the two hemispheres have been foregathering in Toronto in a deliberative assembly fondly entitled a "Ecumenical Conference," and the Rev. A. C. Crews, D. D., has been boasting in the Star that "the Methodist Church is certainly as much entitled to the use of the term as any other religious body," for "there are thirty million in the world calling themselves Methodists," and "they come from every part of the inhabited world." The charter of the sect to this title of ecumenical, or catholic, is in the shape of a picture made of postage stamps which hangs in the parlor of the Metropolitan church, in which most countries of the world are represented. The allusion is timely, as the Methodist claim to catholicity is about as substantial as the average school-boy's collection of postage stamps. And the appropriation of the title "ecumenical" from ancient Catholic usage, has about as much sanction in reason as the claim sometimes made that St. Patrick was a Baptist. We rather think that on the same theory as good a claim could be made out for the disciples of Mrs. Eddy or for the Flying Hotters.

IN DISCUSSING in these columns some months ago the attitude of Toronto Jews towards Presbyterian proselytizing agencies amongst them, the statement was made that the Roman Pontiffs had throughout European history been their best friends and most constant defenders against the tyrannizing arm of the civil power. This statement finds striking confirmation in a recent issue of the Jewish World, to which a rabbi of name, the Rev. D. Wasserzug, contributes an article on the subject. "Though the Jews of Europe," says this writer, "were never wholly secure against the ferocious outbreaks of peoples who had none of them fully emerged from the savage state, it was not unjust, as well as unhistorical, not to acknowledge the efforts of many of the Popes and other high ecclesiastical dignitaries to accord them the protection of the Church."

MR. WASSERZUG then goes on to cite some conspicuous instances of this which may be thus briefly summarized. St. Gregory, first of the name, as far back as the sixth century set a standard for his successors in this regard. "We must seek," wrote Gregory, "by kindness and manifestations of love, by exhortation and instruction, to win them over to the faith; so that those whom a gentle policy might induce to join the Church shall not be frightened away from us by threats and scenes of terror." What this holy Pope preached he practised, and the principle he laid down, says the Rabbi, was the guiding principle of most of the Popes in their Jewish policy. "Even as no rights may be accorded to the Jew beyond the

limits of the law," wrote Gregory, "so no restriction or hardship should be placed on their enjoyment of those rights which have been accorded to them."

COMING DOWN to the middle of the eleventh century we find the same wise and humane policy laid down by Alexander II. This Pope gave much thought to the age-long Jewish problem. He protected the Jews in Spain from the oppressions of the King, Ferdinand I. When an anti-semitic outbreak was threatened in Narbonne in 1063 he commanded Viscount Berengar for his energetic efforts in suppressing it. At the same time he wrote to Bishop Wilfred of the same city bidding him offer protection to the Jews should they stand in need of it. Two years later the same Pope reprimanded Prince Landolph of Benevento for having forced certain Jews into baptism, laying down the Christian principle that such baptisms were repugnant in fact and to be deplored. Fifty years later Calixtus II. "made the Vatican a rampart of defence to the Jews." Renewing the Bull of St. Gregory, he forbade compulsory baptisms as tending to foster deceit, and as such untrustworthy. Jews were not to be molested either in their persons or possessions without a proper trial; they were not to be forced to service not obligatory upon them, nor to be disturbed in the devotions of their synagogues. Alexander III., who became Pope in 1159, adopted the same pacific attitude, took Jews into his service and even placed one, the distinguished Jehiel b. Solomon, at the head of the Papal treasury. Similar in disposition was Innocent II., and Gregory IX., who strove to shield the Jew from the insolence of truculent nobles.

OF ALL THE POPES, however, Gregory X. is most conspicuous for his zeal in defence of the Jew. It must be remembered that, as Mr. Wasserzug remarks, the destroyers and devastators of the Jews in those days were not the Christians, but those who came from their own ranks—Jews who professed Christianity to further their own ignoble ends. Neither should it be forgotten that the ancient people brought much trouble upon themselves by their adoption then as now of unpopular trades and by identifying themselves with usury and extortion. Gregory X., as became a true pastor of souls, sought to protect them from the consequences of their own folly. In the Council of Lyons in 1274, he rigorously denounced the bloodaccusation which had "frivolously" been brought against the Jew, and with painstaking care set forth his reasons for believing it a fable. In law-suits, he decreed that the evidence of a Jew was admissible as against Christians. He maintained friendly relations with many noted Jews of the time and consulted freely with them on points of rabbinical scholarship.

AGAIN, IN 1348, when there were great outrages against the Jews all over Europe on occasion of the visitation of the Black Plague, it was the Pope of the day, Clement VI., who stood their firm friend, and stayed the disorders which were directed against them. A long succession of Popes followed in Clement's footsteps. Boniface IX., Martin V., Eugene IV., Nicholas V., and Sixtus IV. are all conspicuous for their benevolence, even friendship, to the Israelite. They extended greater civil rights to them than were in their several ages customary; they admitted Jewish physicians to regular practice among Christians; they ordered the Jewish Sabbath to be respected, placed the race under the jurisdiction of the Curia, and admitted many eminent members of the race to the full privileges of Roman citizenship. Leo X., the Pope of the Renaissance, was their friend throughout his entire pontificate, and while he does not rank as a churchman with those of his predecessors named, his civil policy was enlightened and his tolerance to the Jew most marked. He appointed one his physician and to two others, musicians, he showed special favor.

FROM THE foregoing, which touches only on the fringe of the subject, it may be seen that our contention was well founded, and that it was to the occupants of Peter's Chair that the wandering Israelite was indebted throughout the ages for the rights and privileges he enjoyed. Zeal for their conversion was at all times the prime factor of the Papal attitude, but it was inspired and guided always by a high sense of humanity and by a strict adherence to the maxims of the Gospel. It was never disfigured, as the "Jewish Missions" we hear most about in these days are disfigured, by dishonorable methods and unworthy appeals to passion and cupidity. The one overriding thought was to hasten the day foretold in the Gospels when the stiff-necked children of Abraham should have the veil withdrawn from their hearts, and acknowledging the light of truth, which is Christ, should be brought out of the valley of darkness in which they have lingered for so many centuries.

METHODISM TO-DAY

A few months ago a certain Dr. Workman entered an action for libel against the Wesleyan University of Canada. The trial brought out some interesting facts about Methodism and the broad views tolerated within the Methodist fold. At the judicial inquiry, the Rev. Ernest Thomas, of Merrickville, nobly came to the defence of Dr. Workman. The following salient points of doctrine were discussed, the answers disclosing the extent of the wreck which the higher criticism has made of the Christian faith among the Gamaliels of Methodism.

The first topic introduced in the trial was that of the interpretation of Scripture. Here the witness admitted that there was some difficulty in interpreting Scripture according to the standards of the Methodist Church, which he declared was a work called Wesley's Notes. "Do you know of any person in the Methodist Church who literally adheres to the Standards of Methodism?" "I never met any," said the Rev. Mr. Thomas. Naturally this led the court to ask inquiry as to the interpretation of the Scriptural account of the Virgin birth according to the Methodist standard of belief. On this point the witness confessed, "I do not believe there is anything in the standards of the Methodist Church which approaches the question." "The origin of the account given in this (Fourth) [sic] Gospel concerning the Virgin birth of Christ," said the Rev. Mr. Thomas, "is purely a literary question whether it comes from the doctrine of the Church, the general faith of the Church; but, of course, every scholar has his own opinion. This is surely enlightening. Every Methodist scholar has his own opinion. But one is tempted to ask, what about the poor Methodists who can lay no claim to scholarship? However, the most startling admission here implied, is that some Methodists, scholars if you will, appeal to tradition for their belief in the doctrine of the Virgin birth. Who then becomes of the Bible as the Rule of Faith?"

"Do the standards say anything about a physical or literal Resurrection? Is it not a fact that St. Paul teaches a spiritual resurrection?" were questions that were then asked.

The Rev. Mr. Thomas was puzzled for an answer. He could not say that it was clear "in view of the fact that specialists cannot come to that conclusion as to the nature of the body of Christ at the Resurrection, the Reverend witness considered 'a difficult question, even in Wesley's Notes.'" The Bible doesn't help him, because he has discarded it as his standard of faith, and the Methodist Church has substituted "Wesley's Notes." Wesley's notes are on this vital subject, as silent as the grave. And now all that the Methodist Preacher has for his guide are wrangling specialists.

Then followed a remarkable exhibition of dense ignorance of the Bible, which would be almost incredible were it not for his reported admissions. "Would you consider it a violation of the nature of the body of Christ," he said, "to say that there is no passage in the Bible which says that Christ is called God?" inquired the court. "No," said the Rev. Methodist minister. "Nowhere in the Bible is any passage to that effect. The name is called God. And he reinforced his statement with the boast: 'I passed an examination in this when I was eighteen years old, and I have not seen it yet.' Pity the court, that it was not the opening of St. John's Gospel: "And the Word was made flesh and dwelt among us; and we saw His glory, the glory as it were of the only begotten of the Father full of grace and truth." Or again, Romans 8, "The Spirit witnesseth with our spirit, that we are the children of God, and He hath delivered Him up for us all." Or the confession of Thomas: "My Lord and my God!" (John 20, 28). But since his eighteenth year the Rev. Mr. Thomas had been reading an absorbing work of specialists, whose specialty consists mainly in a destructive criticism of the Bible, leading to a rejection of all faith in the Bible, even in its manifest statements. Peter, the apostle, who witnessed the birth of Christ, and on the testimony of those works he saw no other conclusion than that Christ was God. The modern theological student or professor studies, not the works of Christ, but the works of specialists, whose unwarranted deductions of scriptural soliloquies, who have poisoned the fountains from which should spring up the living waters into life everlasting.

The Rev. Mr. Thomas, from his deep and prolonged studies of diluted Christianity, was emboldened to declare that "To say Christ is God is a denial of the Methodist Church and every Christian Church in the world." And that his meaning might be clear he added, "no Christian Church in the world would say that Christ was God." "It is contrary to the law of our Church to say that Christ is God." And what reason does he allege for this? "Because if we say Christ is God we make Christ and God interchangeable terms." Had the Rev. Mr. Thomas spent a little of the time he devoted to the study of scriptural specialists to the study of elementary logic he would readily detect the flaw in his own statement, and the flaws in the sweeping conclusions of the learned works he has pondered over. If the word God is to be made interchangeable with the word Christ in the proposition Christ is God, the word God is to be taken in the same sense in the converted proposition that it has in the original. To say that Christ is God is to say that Christ has the nature of God, or that Christ is a Person having the Divine nature. Where, then, is the difficulty, we ask the Rev. Mr. Thomas, in saying Christ is God, therefore a person having the Divine nature of Christ? And that is all that the converted proposition would say: if the second statement is true, the first is true also. One must blunder to have to explain so rudimentary a lesson in logic, but there is here no help for it.

"What does the term original sin mean in the Methodist Church?" persisted the court. "I do not know," said the minister. I never heard anyone interpret it. I never heard it explained." This statement fairly takes one's breath away. A minister in a Christian Church doesn't know what

original sin is! Then he doesn't know the meaning of the Fall, the meaning of redemption, the object of Christ's coming, the need of the regenerating waters of baptism. Then he is in ignorance of the whole scheme of redemption, of the merciful goodness of Christ, of the supernatural destiny of man. No wonder he will not dare call Christ God, for Christ's life and Christ's purpose are hidden from his purview. "The Lord of heaven and earth has hid these things from the wise and prudent, and has revealed them to little ones."

Yet with the confession of this appalling ignorance of the fundamentals of Christianity, the Rev. Ernest Thomas flatters himself that he is a Christian minister and will continue to break the bread of doctrine to a wandering and scattered flock. It is an open secret that the views of the Rev. Ernest Thomas are shared by many churchmen. It were sad enough if they alone went astray. How distressing to think of their numerous following, who through no fault of theirs, are batten- ing on noxious pastures and slaking the thirst of their souls with streams.—E. Spillane, S. J., in America.

DIOCESE OF LONDON

INTERESTING ANNIVERSARY AT
ST. MARY'S CHURCH, WOOD-
STOCK

Woodstock Sentinel-Spectator, Oct. 2.

The people of St. Mary's church yesterday participated in a double celebration, the anniversary of the holding of the first religious services by a Roman Catholic priest in this community seventy-five years ago, and the laying of the corner stone of the present church, twenty-five years ago. The weather was not very favorable, but in spite of this the attendance was large at all services. Bishop Fallon, head of the diocese, presided at the laying of the stone at 10:30 a. m., assisted by a number of priests from various points in the district. His Lordship addressed the congregation briefly in the morning, advising them to begin at once to think about the erection of a new church building, and warning that he would not consent to the expenditure of any more money on the present structure. He delivered a sermon at the evening service.

The musical services all through were of special mention. The regular choir of the church was assisted by Mrs. Fred Dake, who presided at the organ, and by her sisters Misses Bessie and Margaret Murphy. (Emerson's Mass was sung by the choir.) "The Creed," was given at the morning service. Miss Bessie Murphy taking the chief solos. Miss Murphy also sang Strozzi's "O Salutaris" with violin obligato by Mrs. Dake and Miss Margaret Murphy. Miss Murphy has secured for the church better advantage than in this beautiful composition. Another noteworthy feature of the musical service was the singing of Rossi's "Tantum Ergo" by Messrs. McDonald and Parkinson.

A pleasing feature of the evening service was the presence of Mr. Maurice Egan, bowed by his years, yet still young of heart. Mr. Egan assisted at the first Mass celebrated in this community seventy-five years ago, and has been a faithful friend and supporter of the church ever since.

Another pleasing feature of the service was the presence of Rev. Father Brady, now of Wallaceburg, who was pastor here when the church with all its furnishings was built. He has many friends here, both in the congregation and outside of it, who were glad of the opportunity of meeting him again.

At 10:30 Pontifical High Mass was celebrated by Bishop Fallon with all the impressive and significant ritual of the church. His Lordship was assisted by assistant priest, Rev. Father Brady; deacon of Mass, Rev. Father Downey; sub-deacon of Mass, Rev. Father Ford; deacon of honor, Father West; and Rev. Father Forster; master of ceremonies, Rev. Father Tierney and Rev. Father Egan.

At 7 p. m. Solemn Musical Vespers were celebrated, the soloists being Rev. Father Brady; deacon, Rev. Father Hanlon; sub-deacon Rev. Father Egan; master of ceremonies, Rev. Father Tierney; assistants to Bishop at his throne, Rev. Father West and Rev. Father Downey.

The priests present were: Right Rev. Monsignor Aylward, D. P. London; Rev. Father West, St. Thomas; Rev. Father Brady, Wallaceburg; Rev. Father Downey, Windsor; Rev. Father McKeon, London; Rev. Father Forster, St. Catharines; Rev. Father Egan, Stratford; Rev. Father Hanlon, London; Rev. Father Ford, Bthwell; Rev. Father Tierney, secretary to the Bishop, and the pastor Rev. Father Stanley.

Bishop Fallon preached the Jubilee sermon in the evening, sketching the source and the glory of the Catholic Church. It is not by accident, that in the Creed the Holy Ghost and the Holy Catholic Church come together, for the Holy Ghost is the source of all the divine attributes that the Catholic Church possesses. No study is more enthralling than history. But great as is the history of an empire, how much greater is the empire of the intellect. When the mind looks above and sees the empire of the Catholic Church, so universal, so perfect, and despite opposition from without and often scandal from within going on conquering, it must ask whence comes such glory? How is it that it is still able to turn a careless face to calumny and go relentlessly on her onward march sending out her missionaries?

It is not the zeal and piety of her clergy and laity. The best they could do would be to make a human church; but the Church is divine and imperishable. Jesus Christ, the second person of the Trinity, became man for man's redemption, and he laid the foundation for the life of His Church in his final words to the apostles. He said, "I was going away, but that He would send the Paraclete, the Comforter Who would teach them all truth and would remain forever." "There," declared the speaker, "is the story, brief, scriptural, divinely inspired, of the Church's majesty, persistence, and universality of the Catholic Church, for when Christ

did go the Acts of the Apostles tell us that the Holy Ghost descended upon the disciples, and from weak men they became strong, from illiterate men they became literate." That seems a simple proposition, and yet it is one of the greatest dividing points of men. It makes us present a divided front to the pagan, to infidelity, to the scoffer and the sinner. And yet the division is a glorious tribute to the truth of the Church, a Church that is so old that she goes back to Christ Himself, and so new that she rests on the Pontiff, the successor to Peter, appointed by Christ Himself.

What message came when the Holy Ghost descended on the Apostles? The Holy Ghost came in response to the promise of Christ that He was to teach some person or other, some place or other, all truth. If there is not some place in the world, some organization, some person, that is the truth of Christ, and resurrection all truth, then Jesus is a fraud, a myth. But there is such an organization, and it is the only one that has made the claim. If it had some competitor to dispute with it Apostolic succession there would be room for discussion. But in Christianity the Catholic Church alone claims infallibility. She claims she has taught and will teach to end of time the truth of Christ. The sinfulness, the sinfulness of the Catholic Church, is the strength of the Catholic Church.

Bishop Fallon went on to discuss the gifts of the Holy Ghost to the Catholic Church. The first is Divine unity. Nothing can ever be seen like the millions of Catholics, so often rightly divided in social circles, in commercial pursuits, in politics, so divided by sea and by land, race and by color, yet all joined together in one perfect unity. It is the human realization of the cry of Paul to Ephesus, "that ye be all perfect in one mind and doctrine, and that ye all speak the same thing in the truth of the Lord." It is the only realization of the desire of Christ for one fold and one Shepherd. There is one fold, and one Shepherd, the little old man sitting on the throne of the Vatican, whose words are law to the flock. Clergy, laity and bishops have tried to destroy that throne, but they were working against the indwelling of the Holy Ghost, and prevailed not.

The second gift to the Church was that of indestructibility. In this day of changes she alone seems to stand on her feet. Sometimes her countenance has been covered with blood and tears, but by the power of the Holy Ghost the blood of the Martyrs became the seed of Christians. The speaker sketched the attacks on the Church in the ten persecutions of Nero and the other Roman tyrants, and the succeeding more insidious attacks from within upon doctrine. "If persecution ever has to come to us," he declared, "let it come in the open, on the outside. We have nothing to fear. But when it comes from within, then indeed is there grave danger."

The attacks of the early years were continued, not in kind, but in spirit, by Henry VIII., the apostate king of England; by Martin Luther, the apostate monk of Germany; by Calvin, the apostate monk of Switzerland; and by John Knox. Then a new form of opposition arose. The politicians took up the work of scuttling the bark of Peter.—Cavour, Napoleon III., Bismark, Palmerston, and Lord John Russell. But they are passed and gone, but the throne of the Fisherman still remains, and Peter through Pius still rules the city and the world. Pius rules, poor old man with the tongue of the world wagging against him and men who ought to know better, suppling their pens in vitriol to write calumnies. He rules for his empire is spiritual. He may crucify and calumniate. You did it to him. And if that be done in the green tree what will be done in the dry?

The Church is indestructible not through our human endeavors, for then it would not last a decade, but because it rests on the Holy Ghost.

The third gift to the Church is her unchangeableness in doctrine. You may harry and harass the Catholic Church," declared the Bishop, "but you cannot make her change her doctrine. Never has she gone back once on a single definite doctrine that she teaches. She cannot. She cannot say yes or nay to the demand of the whole world." From the beginning she has taught the Trinity of persons in the God-head, the Divinity of Jesus Christ, the virgin birth of the Saviour, the in-

solubility of marriage, the incorruptness of the statement that one religion is as good as another, the divine maternity of Holy Mary, the communion of saints. She will teach those doctrines to the end. To all her attackers she says that she cannot change, for she was present when Christ bequeathed His legacy to all mankind and told her the sense in which it was to be developed and explained. The Catholic Church from the beginning has taught the truth of Christian standing firm in every age. Look at her as you may, you cannot close your eyes to her existence nor to the message she proclaims.

The last gift to the Church was her authority in teaching the doctrines confided to her. Bishop Fallon knew he was then on disputed grounds. The calumny, he said was not so strong to-day as in his boyhood that the church was priest ridden and chained to Rome. "She is, and I thank God for it," he declared. "There is no liberty in the Catholic Church. But there is no liberty in any other church. Two and two make four and you cannot deny it. A thing cannot be and not be at the same time. No man is free to deny the truth. Because the Catholic believes the truth is the revealed word of God, because he believes the Holy Ghost settled all truth and taught it, he is not free. It is not free, there is no liberty in the Catholic Church. But there is no liberty in any other church. Two and two make four and you cannot deny it. A thing cannot be and not be at the same time. No man is free to deny the truth. 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