

taken by storm. I would further despatch mounted messengers into all parts of Flanders to announce the nearness of the enemy, and to summon all the Clwards to Contral; Messires van Gulick and Benesse should also fall back on the place. In this way, I am sure, noble Count, that the Flemish army would within four days, amount to thirty thousand picked men of war, and then we need have no great fear of the French."

The knights listened in eager silence, they could not help being astonished at the extraordinary man who had in a few minutes thought out so able a method of defence, and given them such appropriate counsel. Though they had long known Deconinck's high qualities, they could scarcely believe that they were the endowments of a clothworker, a man from the class of the people.

"You have more wisdom than all of us together," cried Diederik die Vos. "Yes, yes, it is so indeed; we are far stronger than we thought. Now we turn over a new leaf; and I am inclined to think the French will have good reason to rue their journey hitherward."

"I thank God, who has inspired you with these counsels, Master Deconinck," said the youthful Count; "your good service shall not lack its fitting reward. I will act on the plan you have advised; it is most wise and most prudent. I hope, Master Breydel, that you will not fail to supply us with the men whom you have promised."

Eight thousand did I say, most noble Count?" replied Breydel. "Well, now, I say ten thousand. No guildman nor apprentice shall remain in Bruges; young and old, all must forth to the fight. I will take care that the French shall not make their entry into Flanders except over our dead bodies, and their Deans, my friends, will do the same, I know right well."

"Certainly, noble lord," exclaimed the Deans with one voice; "no man will fail in his duty, for all are longing eagerly for the fight."

"Our time is too precious to be consumed in talking," said Guy. "Go now and gather the guildsmen together with what speed you can; in two hours I shall be ready to depart, and will place myself at the head of the expedition in the Friday Market-place. Go now, I am right well pleased with your zeal and courage."

All then left the hall. Guy immediately despatched numerous messengers in all directions to the nobles who still remained loyal to their fatherland; and at the same time he sent directions to William van Gulick and John van Reesse to fall back on Contral.

The alarming tidings were spread in a few moments over the whole city, as the rumour diffused itself, the number of the enemy was exaggerated in a wonderful manner, and now the French host was more than one hundred thousand strong. One may imagine with what terror and grief the sorrowful intelligence struck the women and children. In every street were weeping mothers embracing their terrified daughters with loving compassion. The children began to cry because they saw their mothers weep and tremble, and without any notion of the danger that threatened them. Their agonised sobs and the expression of mortal terror on their countenances contrasted singularly with the lofty and impatient bearing of the men.

From all sides hastened the guildsmen to the place of rendezvous; the clatter of the iron plates, with which many were covered, mingled, like a joyous song, with the wailing cries of the women and children. Whenever a party of men met in the street, they halted a moment to exchange a few words, and kindle each other's courage to the fight for victory or for death. Here and there might be seen a father at the door of his house, embracing one by one his children and their mother; then dashing the tears from his eye, and disappearing like an arrow in the direction of the Friday Market place; and the mother would linger on the threshold of the house, gazing on the combat round which the father and her children had vanished. That farewell seemed to her a separation forever; tears rolled down from beneath her eyelids, she pressed her children to her throbbing breast, and turned back despairingly into her home.

Already the guildsmen stood in long files in the market place; Breydel kept his promise; he counted amongst his men twelve thousand guildsmen of all crafts. The axes of the butchers glittered like arrows in the sunshine and dazzled the beholder with their broad and fiery flashings. Over the heads of the clothworkers arose two thousand "good-days," with keen iron heads, and one division of them carried crossbows. Guy was standing in the middle of the square, surrounded by a retinue of about twenty knights; he was awaiting the return of the remaining craftsmen, who had been despatched into the city to collect wagons and horses. A clothworker whom Deconinck had sent to the great bell tower, advanced into the market-place at this moment with the great standard of Bruges. No sooner had the guildsmen caught sight of the Blue Lion, than they raised a deafening shout of joy, and ever anew was repeated the war-cry which had given the sign of vengeance on that night of blood:

"Flanders and the Lion! all that is French is false!"

And then they brandished their weapons, as though already in the presence of the foe.

When all that was necessary had been disposed in the wagons, the bugles gave forth their shrill tones, and the men of Bruges left their city, with waving banners, by the gate of Ghent. The women were now left without any protection; their distress was greater than ever; they saw nothing before them but misery and death. In the afternoon, Matilda left the city with all her maidens and attendants; this hasty departure led many to imagine that they would find a more secure retreat in Contral. They hastily gathered together a few necessaries about their persons, and followed the steps of their husbands through the gate of Ghent. Numberless families ran in

this manner with bleeding feet the whole distance from Bruges to Contral, and watered with their bitter tears the grass which skirted the way; while in Bruges reigned a stillness—as of the grave.

THE CATHOLIC CHURCH: WHAT IS IT?

RIGHT REV. MGR. JOHN S. CANON VAUGHAN, IN THE HIBBERT JOURNAL FOR APRIL.

"What is the Catholic Church? By what notes may we recognize it? These are questions," writes the Bishop of Carlisle, "of great interest and importance to all Christians who believe that the Church is as truly the body of Christ as He Himself is the Head."

To these words of the Anglican Bishop we heartily subscribe. We believe, as he does, that the Church is the body of Christ. It is only when we come to his description of that body—a veritable monster of contradictions and of mutually repellent elements—that we feel it impossible to bind such a strange amorphous mass to a divine Head, or, indeed, to dignify it by the name of a body at all.

The Bishop of Carlisle assures us of what everyone by this time must be aware, that "within the Church of England divisions are loudly rampant * * * and trying and obvious; amounting at times to bitter hostility" (p. 285) which seems to us only a roundabout way of saying that the Church of England is not the Church of Christ; such divisions being altogether fatal to the claim.

As a house divided falls! Christ spoke of His Church as a kingdom, but a united kingdom, for it is He Himself who observes, "If a kingdom be divided against itself, that kingdom cannot stand" (Mark iii. 24), and the kingdom of Christ is to stand for ever. Christ also compared His Church to a house (1 Pet. ii. 5), but a united house, for again He declares that "if a house be divided against itself, it cannot stand" (Mark iii. 25).

But let us clear the ground a little, and start upon our investigation untrammelled by any preconceived notions and unimpeded by the necessity of defending an impossible position. We see Christ come down upon earth, clothed in human form, and He asks: Who is He, and why has He come? Men have compared Him with the founders of other religions; but this is a mistake, since there can be no comparison. He stands apart and is on a totally different footing, and must be judged by quite other canons. He is God, and therefore all-wise, all-powerful and all-seeing. If He has a purpose, He knows how to accomplish it. If He lays down a polity or any particular system of Government, He knows exactly how it will work and what the result will be, not merely a century hence, but to the end of time. He is no mere conjecturer or experimenter. He is incapable of making a mistake or an error of judgment. If he has an end in view, He is quite certain of reaching it. What He establishes as a cause is sure of producing the effect He intends. The means He chooses will be fully equal to the end in view. He is no novice, no bungler, no mere human workman, whose plans may be upset or whose work may fail. He is not one to whom the future is hidden or obscure, or who cannot provide for every contingency. In one word: He is no mere man, however sagacious and prudent, but the omnipotent and omnipresent God, exercising absolute sway throughout His own creation.

And what has He come to do? To establish a Church which is to teach (1) His doctrine, (2) to the entire world, (3) throughout all time; so much we gather from His own explicit and emphatic declarations.

It is true that men may listen or not—for He will not coerce them, nor interfere with their personal liberty; but His Church will remain, and will spread out in all directions, as a tree spreads its branches (Mark iv. 31), and will teach with authority, and admonish, and exhort, and bear perpetual witness to Himself.

O BLIND BISHOP OF CARLISLE! And bear this well in mind: it is to teach His doctrine, therefore it must be true; it is true, and therefore it must be one; and thirdly, this oneness is to be a sign for all, and therefore it must be of a nature to appeal to all, and to be seen by all, even as a great city on a high mountain that "cannot be hid" (Mat. v. 14) The Bishop of Carlisle writes that even still, after nearly two thousand years, "its visibility on earth is vague and dim" (p. 289). From which we are left to infer that, like Nelson at the battle of Copenhagen, His Lordship must be hiding the glass to his blind eye. To us, the unity is as clear as the noontday sun. If it is His Church, it cannot possibly be local or national, or confined to any particular race or people, but world-wide and Catholic. To correspond with the designs of its divine Founder, and to be of any practical use to the multitude, it must possess marks or characteristics by which not merely the learned and the leisured may recognize it, but the humble, the poor, the illiterate, and the great masses, who have neither time nor aptitude for deep study and research; for Christ is Lord of all, and has as much—indeed, we may say more—care for the lowly and the ignorant, than for the great and worldly-wise.

What are these signs? They are many. But we must confine ourselves to one, because it would be impossible to treat of more in the space at our disposal, and even of that one it is im-

possible to give more than the barest outline.

THE SPECIAL SIGN OF GOD'S CHURCH. The special sign or mark of God's Church, that which we will now briefly consider, is Unity. The Bishop of Carlisle, if we understand him aright, admits the note of unity, but in his mind it has nothing to do with truth, since he tells us that persons teaching such utterly irreconcilable doctrines as Anglicans, "Presbyterians, Methodists, Quakers, Baptists, Congregationalists, and many others" (p. 288), may all be included in short, the unity he describes at once suggests a sort of ecclesiastical Noah's Ark, or spiritual zoological garden, rather than anything else, in which all varieties of religious opinions and products, ancient and modern, are gathered together, and enclosed by some fanciful wall of charity and mutual regard! How any Christian with a spark of reverence in his composition can have the hardihood to affirm that such an *omnium gatherum* as that can be the body of which Christ, the God-man, is the Head, we must leave the sagacious reader to discover, for it is a task quite beyond us. However, our main difficulty in accepting such an extraordinary view is the utter impossibility of squaring it with the explicit teaching of Christ Himself.

It may be the only view left to one who represents a Church in which doctrinal unity has long since ceased to be anything more than a beautiful dream; but it is in open conflict with the most explicit assurances and promises of Him Whose promises simply cannot fail. God's Church was never meant to teach the truth, but it was itself to teach the pillar and ground of truth" (1 Tim. iii. 15). Moreover, Christ promised to send His Holy Spirit, "the Spirit of truth," upon His Church, to "abide with it for ever" and to teach it all truth (John, chap. xiv. xv).

HAS CHRIST FORGOTTEN HIS PROMISES? His Church forgot her promises or has He been unable to fulfil them? To assert either of these propositions is to declare that He is not God at all, but merely an impostor. For if He is indeed God incarnate; then it follows that even if heaven and earth should pass away, His word shall never pass away.

Consequently, the zoological garden theory, with the wall of charity as its only bond of unity, will not answer. With the inspired words of divine truth before us, we must set it aside.

Putting ourselves in the position of a stranger pledged to no party, but merely looking over the world for the actual realization of Christ's divine promises, we find ourselves searching for a great organized society which shall (1) include men of "all nations," which shall be (2) conspicuously visible, "as a city on a hill;" (3) essentially united in the profession of "one faith, one Lord, one baptism;" and which (4) shall be informed and held together by some enduring principle of unity—for unity among millions of independent men does not exist, and by chance.

To assert that Christ, who knows the fickleness of man's nature and his tendency to differ upon every point, would command unity, and yet make no adequate provision to secure and to maintain it, is to attribute foolishness to the All-wise.

Where shall we find this assembly or society of men, gathered from all nations, yet united in one faith? No where except in that world-wide Church whose centre indeed is in Rome, but whose circumference is everywhere. Further, where shall we find a Church in full possession of a thoroughly adequate principle of unity, simple, practical, of easy application, and in full working order? Again we reply, in the Catholic Church, in communion with Rome.

It may be objected to that these are mere statements. Then we will proceed to offer some proof. Our divine Master compares His Church to a kingdom, a city, a house, a body, all of which figures suggest harmony and unity, and not unhappy divisions. He also compares it to a tree (not a belt of trees or a forest, which would be required on the Bishop of Carlisle's theory), but a single tree which puts out great branches.

THE CHURCH IS AS A TREE. We will select this last figure and examine it somewhat more in detail. In the first place, then, a tree is a single organic whole, and homogeneous throughout. Though it is made up of a great number of different parts yet every one of these parts is in perfect harmony with the rest, and all are correlated. Further, the different parts are not only correlated, but they are disposed and arranged according to a special plan. The leaves are dependent upon the smaller branches; the smaller branches on the larger, and each of the larger depends upon one and the same trunk. Supposing the tree to be, e. g., an oak, then every part will have the characteristics of the oak. The leaves may be innumerable; they may grow but each on a thousand different branches, which will have the unmistakable form and character of the oak. Search as we may, we shall never find so much as one beech or ash or maple leaf on any branch that grows out of the oak stem. How is this uniformly secured? The answer is plain. They all draw their nourishment from the self-same source. Every twig and leaf, even the most remote, are fed by the sap rising from the one trunk.

Now this is the figure chosen—not by man, but by a divine Person—by God incarnate, to symbolize His Church. And what is more, a moment's reflection will suffice to show how admirable and how faithful a figure it is.

The leaves represent the Catholics by which not merely the entire world, they are in direct communion with their respective parish priests (the smaller branches of the mystical tree). The priests, in their turn, are in direct communion with their Bishops (i. e., the larger branches.) And all the Bishops are in direct and constant communion with the Sovereign Pontiff, i. e., the trunk or stem of the entire tree.

What could be simpler, what could be more practical and efficacious? In this way the least and humblest catechumen in Australia or China is as

truly united with the great centre of authority at the Vatican, and as truly in touch with its decisions and its teaching, as the crowned heads of Spain or Italy, or indeed as the Archbishops of Paris or Westminster.

A MEAN WORD FROM THE VICAR OF CHRIST.

As a more pressure on the button will send the electric fluid coursing from end to end of the most complicated electric system, so a mere command from the Vicar of Christ will send a decree or a definition into the ears and hearts of every Catholic from end to end of the entire world. All assured, because all acknowledge his authority, and because the declaration of our Lord, "He that hear eth you, heareth Me," is not explained away, nor robbed of its natural meaning, but accepted and acted on as a fundamental truth.

A good deal has been written in The Times (vide Jan. and Feb.) concerning "lying clerks." It was suggested that all public clocks should be synchronized by being put in communication with and under the control of one reliable central timepiece. Surely "lying clerks" (meaning clergymen) are worse than "lying clocks," and stand in yet greater need of being controlled by some one supreme and reliable authority.

THE SPLENDID UNITY OF THE CHURCH. Hence Christ has provided that in His Church all shall be ruled and directed by one. As the sap of an ordinary tree passes up through a single stem, then courses along the great out-reaching arms and through each of the lesser branches until it enters into and gives life and vigor to every individual leaf, so the divine sap of revealed truth passes from the lips of the one Supreme Pastor, and is communicated to the Bishops, who in turn transmit it to the priests, who finally explain it and propose it to each individual member of the entire flock.

Now, whether an Anglican Bishop would care to admit unity in the Catholic Church or not, he must, at least, admit that he have all the machinery requisite to produce it. He must also grant that this machinery is of so simple and practical a character that if put into motion, it must actually result in unity. In other churches on the other hand, and notably in the Anglican, there is not merely no doctrinal unity, but there is not even any great underlying principle of unity; nothing calculated to produce it, or even to maintain it, if produced.

With the Catholic Church it is far otherwise. If a Catholic be residing in England or in Italy, in America or Australia, in the Sandwich Islands or at the Cape, or in any other part of the world, he is in touch with his local clergy, the local clergy are in touch with their respective Bishops, and the Bishops with the Pope, whose word is final, and whom all obey (John, who would refuse to accept an *ex cathedra* utterance, ceases, by that very fact, to be a Catholic. Ergo, etc.) So much being secured, but one thing more is needed, and that is, that the Pope should be guarded by God's Holy Spirit from teaching error, i. e., that at least, when he teaches the entire flock that has been entrusted to him concerning matters of faith or morals, he should be infallible. Does he possess that prerogative? Is he, on these occasions, infallible? Our answer is: How could it be otherwise?

THE POPE NECESSARILY INFALLIBLE. Before touching upon the actual proofs, we may point out certain circumstances that seem to render any other conclusion impossible.

1. The infallibility of the Visible Head of Christ's Church upon earth depends solely upon the will of Christ Himself, Who as God, is omnipotent.

2. It was Christ's will that His Church should be united, and that unity should be the very test of its truth; but without an infallible living authority to which all can appeal, unity is impossible. Therefore, etc.

3. Christ obliges us to hear His representatives "as Himself." "Who heareth you, heareth Me." He makes no distinction between His own and His delegated authority. Now, it is quite certain that we are not "hearing God" if we are hearing lies, errors, and false doctrines, nor matter from whose lips they proceed. Therefore, etc.

4. Christ threatens the most appalling punishments to such as refuse to accept the doctrine taught by those to whom He has entrusted His message. He tells us that "it shall be more tolerable for the lead of Sodom and Gomorrah in the day of judgment" than for them (Matt. x. 15). Now we decline to believe that a God of infinite wisdom and justice and mercy could command us, under such a sanction, to believe a teacher unless at the same time He undertakes to safeguard that teacher from all error.

These are a few of the circumstances which would lead an inquirer to suppose, even a priori, that our Lord would bestow the gift of infallibility upon teaching on the supreme visible head of His Church. Granting this prerogative, the perfect unity He promised is secured; without it, one necessary condition is still wanting.

To give a full and exhaustive proof that St. Peter and each of his successors in turn receive this prerogative and teach the Church of God on earth infallibly, would require, not a few pages but many volumes. The existing treatises on this subject would fill a library, so that all we can do at the end of a short article is to indicate, in a few words, the general line of argument.

One of the most significant acts on the part of our Lord Who did nothing without a purpose, and nothing in vain, was His changing the name of the Apostle. If we studied the dealings of God with His people, we shall find that on certain special occasions, and with a view of accentuating certain more than usually important events, it was His wont to change the names of His servants, and to bestow upon them some signal appellation, indicative of the office or position they were called upon to fulfil. For example, when God made a special covenant with Abram, He

changed his name, declaring that he should be no more called Abram, "but thou shalt be called Abraham, because I have made thee a father of many nations" (Gen. xvii. 5) We have another example, in the case of Jacob wrestling with the angel. The inspired writer tells us that the angel blessed Jacob and said, "Thy name shall be no longer Jacob, but Israel; because, as a prince, thou hast wrestled with God, and with men, and hast prevailed." (Gen. xxxiii. 28, 29)

CHRIST THE BUILDER AND PETER THE FOUNDATION.

Now a similar change of names was made in the case of the Prince of the Apostles. So soon as Simon saw him, He said: "Thou art Simon the son of Jona; (but) thou shalt be called Cephas, which is interpreted Peter" (J. i. 42) Now this was a most exceptional thing to do, and would at once arrest attention. Naturally the question on every one's lips would be: Why does Christ, the infinite God, impose on Simon the name of Cephas, or Peter, or in plain English, "Rock"? Obviously, if Christ changed his name from Simon into Rck (Peter), it must mean that, in some way or another, he was destined to occupy the position of a rock.

"YOU ARE GOD'S BUILDING." The surmise becomes a certainty, so soon as we recall the fact that Christ was about to build a Church. The Apostle writes: "You are God's building" (1 Cor. iii. 9). Now, for a material building a material foundation is needed; but His Church was not to be a material but a spiritual one, so it needed a spiritual foundation, that is to say, the stable, firm and persevering faith of its chief. In the 16th chapter of St. Matthew Christ asks, "Whom do men say that the Son of man is?" After receiving the various answers, He continues: "And whom do you say that I am?" Simon at once replies: "Thou art Christ, the Son of the living God." And Jesus answering said: "Blessed art thou, Simon Barjona, because flesh and blood hath not revealed it to thee, but My Father who is in heaven." Then continuing, He says: "And I say to thee, that thou art a rock, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound also in heaven; and whatsoever thou shalt loose on earth, shall be loosed also in heaven."

Here we perceive the full force of Simon's change of name into Rck or Peter. It was because the Church was to be built upon him. He was to be its support; hold it together; to keep it from falling to pieces; to prevent "unhappy divisions," not by the power of God, "I have prayed for thee, that thy faith fail not" (Luke xxii. 32).

In this, Christ proved himself to be "the wise man," whom He described on a previous occasion as having "built his house upon a rock; and the rain fell, and the floods came, and the winds blew, and they beat upon the house, and it fell not, because it was founded on a rock" (Matt. vii. 24, 25). The storm has been beating upon the Catholic Church, for nearly two thousand years, even the Bishop of Carlisle has in his little wattle vessel against it in his January article, but it is as firm as ever, for it is founded on the rock.

"The rock" is Simon, who was on earth to be called Rck, because on him the Church is to be built. "Thou art a rock, and upon this rock (i. e., upon thee) I will build My Church." It is not the apostles in general who are so addressed, but Simon only. Christ does not say, "upon you," but "upon thee," not "you are," but "thou art" a rock. It is Peter and his successors alone who are related to the Church of God, as a foundation related to a building. It is he who keeps all the members together, who secures true unity throughout the ages, and who hands down the sacred deposit of the faith intact. If this is not the way in which Christ intended unity to be maintained, will the Bishop of Carlisle kindly tell us what is?

PETER HOLDS THE KEYS OF CHRIST'S KINGDOM. But further, Peter is not only the foundation, and the principle of union in the Church; he is also its supreme visible pastor and ruler. For Christ, Who has all power, gives to Peter the keys. Not to James, not to John, not to any of the others, but to Peter only does He say: "To thee do I give the keys of the kingdom of heaven." Now, what is the force of those words? "The keys" is a thoroughly recognized Oriental expression, used to denote the chief power. Who holds "the keys" of a city has supreme control of the city. Hence the custom of handing over the keys to a conqueror. We have instances of it in use both in the Old and in the New Testament. Thus when Eliacin is appointed over the palace instead of Sobba, we read: "I will lay the key of the house of David upon his shoulder, and he shall open, and none shall shut; and he shall shut, and none shall open" (Isa. xxii. 22) Nay more; even God Himself, when speaking of His own absolute authority and power, finds no better symbol under which to present it than the symbol of the keys. In the Book of Revelation (i. 18) we read: "I am the first and the last. * * * I have the keys of death and of hell." Now Peter has the keys of the kingdom of heaven. How did he come by them? Christ entrusted them to him. "To thee (and to no other) will I give the keys of the kingdom of heaven." This is surely clear enough, but Christ saw how these words would be misinterpreted and strained from their proper meaning; so to make what is plain, plainer still, He drew out their meaning yet more fully, adding, "Whatever thou shalt bind upon earth," etc.

PETER SPEAKS FOR CHRIST. When Peter speaks *ex cathedra*, he speaks with the infallible authority conferred on him by God. And Peter still lives and still speaks, in the person of his successor. What he binds on earth, is bound in heaven. If he

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defines a doctrine—let us say, the immaculate Conception of the Blessed Virgin—what happens? So soon as he defines it, he binds it upon the conscience of all Catholics. They are obliged to accept it. But is it true? If the words of Christ are true, then it must be true, because "whatsoever thou, Peter, shalt bind upon earth, shall be bound in heaven." How can a definition be "bound in heaven," i. e., approved, accepted, ratified and acknowledged in heaven—by God, if it be false or in any sense out of harmony with truth? The ready and docile obedience to one recognized infallible teacher must necessarily produce unity. It does produce unity; and this unity exists to-day among the 255,000,000 of Catholics of every nation, and tongue under heaven, more marked and more marvelous than ever, and is the design promised, and actually given by God to all who in humility of heart are seeking His Church.

THE SPECTACLE OF THE VATICAN COUNCIL. Time alone prevents us from setting this fact more fully before the reader. We must content ourselves by recalling, merely by way of illustration, just one event which many no doubt still remember. We mean the Vatican Council, held only thirty or forty years ago, when at the summons of one hoary-headed old man, Pope Pius IX., Bishops and Archbishops and Cardinals and patriarchs from all parts of the world gathered together at the Vatican.

The London Times of that date (December 16, 1869) expresses itself thus: "Over seven hundred Bishops, more or less representing all Christendom, were seen gathered round one altar and one throne, partaking of the same divine mystery, and rendering homage by turns to the same spiritual authority and power. As they put on their mitres or took them off, and as they came to the steps of the altar or to the foot of the common spiritual Father, it was impossible (says this great Protestant journal) not to feel the unity and the power of the Church which they represented."

The Daily News of 14th December 1869 writes: "No other but the Pope could have assembled such a body as met to-day in the Council Hall of St. Peter's. * * * From the remotest quarters of the globe—from a land that was but heard of when the Council of Trent sat—that was then wholly unknown—from Palestine and Syria, cradles of Christianity, from Persia, from China, from the land of India, from Africa, from the Western Isles, as well as from the countries washed by the Mediterranean, men of various languages and of diverse origin, men of great learning and of great age, have come together to this famous city (of Rome) in obedience, voluntary and spiritual obedience, to the pastor who claims to be the successor of St. Peter and the Vicegerent of God upon earth."

Almost every other non-Catholic paper referred to the event in similar words. Indeed, the spectacle presented to the world by the Catholic Church is unique and without a parallel. It exhibits, as no other religious body, the mark by which Christ declared His Church should be known and recognized and distinguished from all others, and for which He prayed, saying: "Father, that they all may be one, as Thou art in Me, and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me" (John xvii. 21). Doctrinal unity is the touchstone of truth. Where there are differences, error has entered; and, alas! "the gates of hell" have prevailed.

The unity conceived by the Bishop of Carlisle is, he tells us, "unsearchable" and "unfathomable" and "vague and dim," and therefore about as serviceable a mark of the true Church as a London milestone would be if placed at the bottom of the sea.

Really, we feel it would be more logical to deny the divinity of Christ altogether, than to represent Him as unable to fulfil His promises or to redeem His clearest pledges. The Times is more reasonable, when it writes it is "impossible not to feel the unity and the power of the Church" whose centre is at Rome.

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