

INEQUALITY OF MEN.

CARDINAL GIBBONS SAYS IT IS FOUNDED IN NATURE — SOCIETY A MYTH — BEAUTIFUL SERMON AT THE CATHEDRAL ON MAN'S DUTIES AND RIGHTS AND THE NECESSITY OF OBEDIENCE.

Last Sunday at the High Mass at the Cathedral His Eminence Cardinal Gibbons preached a most eloquent and learned sermon on the parable of the talents. His sermon was a clear and decisive interpretation on the parable, and dilated forcefully upon the broad, true meaning of the phrase: "All men are created equal." It contained, besides, a severe arraignment and condemnation of Socialism, as the teaching and holding of the untenable theory that all men are equal, one to the other. This theory, he declared, when followed to its logical conclusion, must lead to the inevitable collapse and downfall of the present social structure, the integrity of which depends not on the equality of men as individuals, but their equality under the one high Law by which the Universe is bound.

He took as his text, Matthew xxv, 14-23, and spoke as follows:

The obvious meaning of the parable of the talents is that Almighty God is unequal in the distribution of His gifts and graces to mankind. To one he gives more, to another less, according to His good pleasure: for all that we receive is the gratuitous bestowal of His bounties to us. This inequality and variety pervades the whole world, both of nature and of Grace.

In studying the material world around us, I have been deeply impressed with the fact that all the works of God are marked with the stamp of variety and inequality. The Almighty never casts any two creatures in the same mould. There are no two stars in the firmament of heaven of the same magnitude and brilliancy. As the Apostle says: "One is the glory of the sun, another is the glory of the moon, and another is the glory of the stars, for star differeth from star in glory." Nor is there a single star that is independent of other planets.

There are no two trees of precisely the same shape and proportions. Of the myriads of leaves that clothe the trees in the forest there are no two leaves exactly alike.

There are no two grains of sand on the seashore in all respects of the same form. If you take a microscope, you will observe in them some differences of formation.

There are no two days and nights throughout the year of absolutely the same precise length.

This variety in the works of God is a source of unending delight to us. What a dull, cheerless world this would be if all trees were of the same size and shape and of the same color, if all days were of the same length, and if we lived in perpetual sunshine. After the night is over we welcome the birth of a new day. After the rain, we wait in the sunshine. When the clouds have passed away and the sun has spent its fury, we rejoice in the presence of a serene and cloudless sky.

Passing from the inanimate world to man, we find that there are no two human beings identical in physical appearance. There are no two human faces alike. A close observation will disclose some shades of difference even among twins closely resembling each other. They differ also in dispositions of mind. Some are gay and cheerful, others are grave and melancholy. One is of a phlegmatic, the other is of a sanguine temperament.

There are no two human voices which emit the same sound. Stradivarius with all his musical genius could not make a dozen violins varying in tone. There are no two seated before me more than a thousand persons, and every one of you has a voice so peculiar to yourself that a friend, after years of separation, could distinguish you by your accents from the rest of the congregation. Nay more, of the fifteen hundred millions of people on the face of the earth, every one of them has an enunciation distinct from the rest of the human family. How wonderful then is the mechanism of the human voice, and how marvellous is the Hand that framed our vocal organs! What a proof that we are the work of the Divine Artist, and that we can say with the Psalmist: "Thy hand, O Lord, have framed and fashioned me!"

Ascending from the material to the spiritual world, from the order of nature to the order of grace, we know that there is not only variety, but that there are also grades of distinction among the angels in heaven. The angelic hierarchy is composed of nine distinct choirs. There are Angels and Archangels, Thrones and Dominations, Principalities and Powers, Virtues, Cherubim and Seraphim. These angelic hosts ascend in rank, one above the other. One order of angels excels in sublimity of intelligence, or in intensity of love, or in the dignity of the mission assigned to them.

And in like manner God is unequal in the distribution of His graces to mankind. He gives in large measure to one and in less measure to another. To one He grants five talents, to another He grants two, and to another He gives one talent.

When the divine Husbandman hires His laborers to work in His vineyard, He recompenses those who labored long one hour as much as He does those who have borne the burden of the day and the heat. The reward is altogether disproportionate to the toil. If you complain of God's discrimination Christ will answer you in the words of the Gospel: "My friend, I do thee no wrong. Take what is thine, and go thy way. Is it lawful for me to do what I will? Is thine eye evil because I am good? What claim have you on my justice? Is not all that you possess of nature or of grace the gratuitous gift of my bounty?"

St. Paul answering the complaint of his countrymen that the Gentiles were sharing in the spiritual heritage of the Jews, says to them: "O man, what art thou that answerest against God? Hath not the potter power over the clay of the same lump to make one vessel honored unto honor, and another unto dishonor?" Is not God free to bestow honor on whom He pleases? May we

not exclaim with the Apostles: "O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how unsearchable His ways! For who hath known the mind of the Lord, or who hath been His counsellors? Or who hath first given to Him, and recompense shall be made him?"

To one is given the grace of ruling the church universal, to another the grace of ruling a diocese, to another the grace of the priesthood, to another the grace of being a devout member of a religious community, to others, the grace of fulfilling the duties of the married state, and of bringing up their children in the love and fear of God.

And thus we see that as in the firmament above us, "one is the glory of the sun, and another the glory of the moon, and another the glory of the stars," so also in the kingdom of heaven the saints and angels of God shine with unequal splendor and are clothed with variety.

Nevertheless, among God's elect, there is no jealousy or discontent. Those who enjoy a higher grade of bliss do not look with disdain on their inferiors. And those who are in a lower grade of felicity, do not envy those above them. All are happy and content and praise the God of bounty for His gratuitous mercies.

And now I come to the most practical part of this discourse to which I invite your special attention. It is in accordance with the economy of divine Providence that in this world there should be, there has been in the past, and there is now and always will be disparity and inequality of rank and station and wealth in every department of human activity.

"Order is Heaven's first law, and this confound, some are and must be greater than the rest."

The good order, nay, the very existence of society requires that some are destined to command and others to obey. Where this order is wanting, chaos, confusion and anarchy will reign.

To begin with the individual man himself. You have a head to which many members are united. In every sound body, the head where reason sits, enthroned exercises supreme control over the members. By command of my head, my feet conducted me to this place. The head commands, my knees bend in prayer, my hand is uplifted, my tongue gives utterance to speech. If any member refuses to obey the head, it is a sure sign that it is in a diseased condition.

In every family the father and mother preside. The children and the other members of the household obey. If they rebel against parental authority, peace is banished from the domestic circle.

In every well regulated city, the mayor and municipal council rule. If their authority is subverted, sedition will hold sway.

The government of the United States demands that the supremacy of the Executive, the Legislature and the Judiciary, be upheld and vindicated in their respective departments. Otherwise there would be no stability or protection of life or property.

The army and the navy of the nation would become a huge mob, and a menace to the peace of the country, if the commands of the generals and admirals and subordinate officers were set at naught. The church itself would cease to be the great bulwark of social order, unless the legitimate power of the Pope, the Bishops and inferior clergy were recognized.

The Declaration of Independence says that "All men are created equal." Few sentences in the English language have been so much perverted and distorted from their true sense as this short proposition. Certainly it cannot mean that all men are created with equal stature, physical strength, intellectual endowments, or with equal opportunities. Its obvious import is that all men are born subject to the same physical and moral laws of our nature, that all enjoy the same air and rain and sunshine of heaven, and that all are equal before the law.

As long as the world lasts, some men will be rich, others will be poor, some strong, others weak, some talented, others of dull comprehension. Some will be enterprising and industrious, others will be apathetic and indolent.

Suppose there were seated before me to-day a thousand young men equal in age and sound health, and to each were given the same amount of capital with which they were sent forth to embark in some enterprise and seek their fortune in the world. If after a few years I were to call the roll and invest the result of these young men's mission, what would be the outcome? I would find that some had successfully climbed to the summit of the mount of prosperity and distinction. Some were still struggling upward and onward; others had fallen on the way, and the rest were grovelling at the base of the mountain after squandering their capital. You might as well attempt to stem the tide of the ocean or to force back the mighty Mississippi to its source, as to oppose this law of social inequality.

The most mischievous and dangerous individual to be met with in the community is the demagogue who is habitually sowing broadcast the seeds of discontent among the people. He is disseminating the baneful doctrine of socialism which would bring all men down to a dead level, would paralyze industry, and destroy all healthy competition. The demagogue is blaming fortune and society, blaming the rich for the condition of the poor and the laboring classes. He has not the capacity to discern that after all due allowance is made for human energy, this varied condition of society must result from a law of life established by an overruling Providence.

There is a tendency in our nature to chafe under authority. Thomas Payne published a well known work on "The Rights of Man." He had nothing to say on the rights of God, and the duties of man. A certain clergyman wrote a volume some years ago on "The Rights of the Clergy." From the beginning to the end of the work he said nothing on the

duties and obligations of the clergy. The majority of mankind are so intent on their rights that they have no concern for their responsibilities. If all of us had a deep sense of our sacred duty, we would not fail to come by our rights.

Let me now address a few words of exhortation and comfort to those of my hearers who are in a subordinate and dependent position and who have to work for their daily bread.

Obeys cheerfully those whom Providence has placed over you. Remember that all legitimate authority comes from God. "Let every soul," says St. Paul, "be subject to the higher powers for there is no authority but from God, and those that are, are ordained of God." Therefore, he that resisteth the power, resisteth the ordinance of God, and they who resist purchase for themselves condemnation.

Everyone in lawful command, whether he be civil magistrate or military officer, or employer, is clothed with divine authority, and is God's representative. In submitting to those set over you, you are obeying not man, but God. It is this principle that ennobles obedience; for obedience is not an act of servility to man, but of homage to God. Let your obedience be marked not by servile fear, but by reverence; let it be marked not by constraint, but by genuine affection.

Be content with your position in life. While earnestly striving to better your economic and social condition, do not be dejected by disquietude and envy towards those who are more favored than you are.

Earthly happiness and real dignity do not depend on the accumulation of wealth and honor. Socrates, one of the wisest and greatest of men, went barefooted and bare-headed through the streets of Athens and rejoiced in having no desire for those things which the world coveted. The Apostles were poor. They led precarious lives. Yet they rejoiced with exceeding great joy in the midst of their tribulations. Having enough to eat and wherewith to be clothed, with these they were content.

The Saviour of mankind, and the Model of men, had not whereon to lay his head. Therefore it cannot be dishonorable to be poor.

A word in conclusion to those among you who are in authority and command the services of others. Be just to your subordinates. Be kind and considerate to them, remembering "that your Master and theirs is in heaven, who has no respect to persons. Though wealth is a source of temptation, it is not an insuperable barrier to righteousness. If judiciously employed, it may be a powerful agency for winning the divine favor. Abraham was rich, and yet was most pleasing to the Almighty. He was the father of God's chosen people. Zacheus was rich, and our Lord singled him out from the crowd, and became his guest. His blessed his household, and praised him for his good deeds. Many Christian kings and queens, though possessed of royal wealth, have been canonized saints.

God has given you riches that you might use them in purchasing a home in His everlasting dwellings. Your noblest title is to be steward of God. Never do you dispense your superfluous means more profitably than when you make it contribute to the comfort of your fellow beings. The most rational and enduring satisfaction a man can experience is found in bringing happiness to others. By your benefactions to a struggling brother and sister, you confer a triple joy. You give joy to the recipient of your gift. You give joy to the heart of God, and you bring joy to yourself. You possess a delight springing from the testimony of a good conscience. You will have a share in that blessing promised by the Psalmist: "The Lord shall preserve you, and give you new life, and will make you blessed in the land of the living, and will not deliver you up to the will of your enemies."—Baltimore Mirror.

OUR PROTESTANT FRIENDS.

For a long time now we have been waiting patiently for some sign from the Protestant press and people that they had a fair appreciation of the amenities which assail the fabric of Christianity. For Protestant sympathy with the Catholic Church in her work our hope has always been slender, but the last two score years have been so prolific in surprises that we were never sure but this one might not be vouchsafed to us.

In the recent past between those who love Our Lord and those who hate Him, should dawn upon our Protestant friends we felt we had a right to expect. That this expectation has not been realized we must mournfully admit.

No more salient fact is likely to be met in the future than the present one that Protestants do not, as a body, recognize the import and bearing of the present struggle in France. Whether it is due to that dislike of the Catholic Church which seems to be inseparable from earnest Protestantism, or a mental laziness which prevents them from studying the question, we leave to them to decide. But that men, whatever the form of religion which they profess should sympathize in any degree with those who bluntly, openly, boldly declare that "the Nazarene has reigned long enough," is to us inexplicable except upon the supposition which is not creditable to their sincerity. That they do so sympathize we feel forced to believe.

Search as patiently as we will, the pages of Protestant journals and periodicals, we can find no condemnation of the methods of French atheism, even in the mildest terms. Blame for Catholicism and for Catholics we find in plenty. Some show plausible ignorance, more show plain exultation, and the rest apologize for those who in attacking Christianity make no apologies for themselves.

The phenomenon, though perhaps not peculiar to our day (its like was noticed by the slave who wrote of the effort of the foe to persuade his brothers to sacrifice their brushes because he had lost his in a trap), is worthy of study. We believe the secret

lies in the fact that Protestantism is to day in effect, Unitarian, not the Unitarianism which frankly denies that Our Lord is God, but that form which insists on keeping the name while losing hold of the only fact which makes Christianity of value.

All through the leading articles and the sermons in the Protestant press as well as those of sufficient news importance to secure a place in the columns of the secular press, there runs the apologetic, timid, halting tendency to declare faith in Our Lord in terms ever more shadowy and vague. When we compare their declarations, wordy and complex with the short, uncompromising, simple, declaration of the faith of the Catholic Church in the Saviour of the world, our hearts are filled with exultation for her, but with pity and dismay for Protestantism.

It is in no way comforting us that heresy is fulfilling the destiny foretold by the Church when the "reformers" deliberately adopted a principle of disintegration as their fundamental. We know that final loss of Christian faith is the penalty of disunion, but those who suffer that penalty are our brothers, and we cannot behold them suffer without sorrow. We regret that loss of faith is placing them outside the ranks of the warriors of the cross, but the regret is for the loss not for ours. For us Catholics we shall fight the good fight our fathers fought, and we shall teach our children to fight it in their turn, unshakably certain that Our Lord is God.—Boston Pilot.

SOME INTERESTING NOTES.

N. Y. Freeman's Journal.

It is remarkable that in all the published memoirs of Englishmen of note, there are constant references to the church which their forefathers had abandoned. From the quaint diary of Samuel Pepys, whose wife was a "Papist" down to that of the late Lord Bute, there is Scott and Dickens, the best known by the masses of English-speaking people, from the reign of Charles II. to the reign of Victoria, there is much evidence that the church is never entirely forgotten by those who seem most alien to her.

Scott revered her; Thackeray almost accepted her; Dickens, a most vulgar bigot, makes in one of his letters the strange admission that he had served in the ranks of the church. In the biography of the late Lord Lytton, we find the following extracts:

"And here," writes his son, Owen Meredith, "he adds a war tribute of respect to the French religious, for he was doubtless well merited, for the calumniators of the coeval orders in France are not those who best know what lives their members lead." Lord Lytton wrote in his diary on account of the Hospice des Enfants Trouves, in Paris:

"Noticed the great attention of the Nuns (Sisters). Greatly affected by their supernatural devotion to purposes so truly beneficent.

Later, he writes:

"Noted the sensible and true conclusion of Abbe Kissella, that those who are paid to do good work cannot do it with the zest and efficiency of persons who do it gratuitously from duty. Hence, then, the great and eternal use of the religious."

Talked, with Kissella, to a peasant, near Versailles, about religion. Sensible replies to questions on images and idolatry. Invererate ignorance in England about Catholic tenets.

"Observed manner of praying in this country (France). More unostentatious and really devout than ours. Advantages of leaving the churches always open. Recollected the beautiful sentence in Hervey's Meditations, applicable to the Catholic churches: (as he meant it) to Protestants: 'The doors of the church, like the religion it was intended to honor, were open to every one who would enter.'"

Thus it was that common things in the religious life of the French people struck a mind not wholly warped by prejudice.

A GOOD PRAYER WITH AN UNAUTHORIZED ADDITION.

A correspondent sends us a prayer sent in manuscript to his wife by some unknown person, and asks what we think of it.

The prayer in itself is good and proper, but the dead fly in the bottle is found in the directions accompanying it. They are in part as follows:

"Write and recite for nine days, and at the end of the nine days you will receive a great joy, so begin on the day you receive this."

This implies that the prayer has its effect *ex opere operato*, that is, that the prayer, being repeated nine times the result follows. No one has authority to say this. God is free to grant or not to grant our petitions, as He, in His infinite wisdom and mercy wills. Our Lord in His agony in the garden prayed: "My Father, if it be possible let this chalice pass from me; not as I will, but as Thou wilt." It is with this same condition that we should always make our petitions. God knows best what is good for us. He knows that what men often pray for would be, if granted, a detriment, an obstacle in the way of their salvation, and He refuses it, just as a loving father refuses his child what it desires when it begs for things which in its possession are dangerous to its health, or its life.

To say that the thing desired must result from a prayer being said, is superstitious. All that can be said is that our prayers will be granted if God in His wisdom and mercy so wills; and He does will to grant us everything conducive to our salvation when we humbly appeal to Him.

The writer of the letter our correspondent sends us is an ignorant, though very probably a well meaning person. No attention should be given to such letters; they should be thrown into the waste basket.—N. Y. Freeman's Journal.

CHURCH AUTHORITY AND PRIVATE JUDGMENT.

Mr. Carey: Now, dear Father Lombardi, allow me to call in question some of the Roman Catholic church's unscriptural interpretations of the divinely inspired word of God as sent from a Protestant standpoint of private judgment. In regard to the doctrine of Transubstantiation in which the Catholic church believes, and misrepresents the simple language of Jesus—First, "On the lips of one, Who was such a poet as I, Who saw in everything in heaven and earth a multitude of spiritual things, whose style was packed with pearls, Who scarcely opened His lips save in some figure of speech, the simple, the natural, the sufficient meaning of His 'This is My Body,' is: 'This is a symbol of My Body,' and 'This is a sign of the New Covenant in my blood.' As he took the large round Paschal cup for their soul cheer, so was He to give Himself upon the Cross for the food of men; so He was to pour out for the world's salvation and gladness His precious blood. His life is love. There is no need to make what, on the face of it is simple—recondite and astounding. The simpler our interpretations of His deeds and words, the safer. We are called to receive Him as a little child."

You do not tell us whom you quote from. But that is of no importance, because it is very evident you are not quoting scripture which, with your private judgment, is your only authority or rule of faith. What is it to you what some other person privately judges when your rule of faith requires you to judge for yourself? Why do you quote this somebody as authority for us, or for yourself, as to the meaning of Scripture? You take your bible and your private judgment as your sole authority; we have our bible and the church of Christ its interpreter, as our sole authority. Why then do you appeal to the private judgment of some one else instead of to your own? Or why do you quote this somebody as authority to us when you know that we do not recognize him or his speculations and interpretations as of the least importance? Why should you subject your private judgment to his, or why should we have the teaching church of Christ to instruct us and interpret His words to us? You know if he did not chime in with your views you would reject him and prefer your private judgment. He does not agree with our belief and we reject him and prefer, not our private judgment or yours, but the official and authoritative judgment of the church of Christ, which He commissioned to teach, and commanded us to hear under pain of being numbered among the heathens. The authority of this divine agent, of whom Christ said: "He that hears you hears Me," is in every way conceivable infinitely superior to your somebody's private judgment, of yours, or ours. St. Paul tells us that this church of Christ is the "pillar and ground of truth." Is it not the height of self conceit, pride of intellect and superior folly for any man to set his private judgment up against the judgment of this divine agent, to hear whom is to hear Christ Himself? We need not tell you that in the presence of this divine agent and supreme court of Christendom the private judgment of the somebody you quote is of no weight whatever with us; nor is it with you except when it happens to agree with you.

We therefore return him to you in as good shape as you sent him, with thanks for your good intentions. He is too light and airy, too cocksure to be of any value in any matter of vital importance.

But as you endorse him we will deal with what you quote from him as if said by yourself.

It is then your private and unauthorized judgment against the teaching of the Catholic church from the beginning, against the teaching of the Greek Church and all Eastern churches, against the teaching of the Orthodox Russian church, against the teaching of Martin Luther and the Lutheran church up to the present time, against the Anglican church or church of England, against the belief of Christians in the past and against the belief of the great majority of Christians of the present day.

All the churches above named have taught and teach the Real Presence of the Body and Blood of Christ in the Sacrament of the Eucharist. All are at one with the Catholic church on the doctrine of the Real Presence, all reject your figurative or symbolic interpretation of the words of Our Lord, "This is My Body . . . This is My Blood."

As to the Greek church, the Russian and other Eastern churches there can be no doubt. But you may deny that Luther, the Lutheran church and the church of England taught and teach the Real Presence. We will therefore proceed to convince you.

As for Luther he taught and maintained to the day of his death the Real Presence of the Body and Blood of Christ in the Sacrament of the Eucharist. He denounced in the most vigorous terms the errors of Zwinglius, who was the first to broach the notion that the words of Our Lord, "This is my Body . . . This is my Blood," were to be understood in a figurative sense. Here is the way Luther spoke of Zwinglius on account of his denial of the Real Presence, the same denial which you make. This Zwinglius, Luther declared to be "an offspring of hell, an associate of Arius, a man who did not deserve to be prayed for." "Zwinglius (said Luther) is dead and damned, having desired like a thief and a rebel to compel others to follow his error." That is, his denial of the Real Presence.

Such is the private judgment of the father of Protestantism on the man who first taught the figurative sense, the man whose doctrine you and the author you quote follow. Now whose private judgment will you accept, that of Luther or that of the author you quote? Luther treated the Zwinglians as "fools, blasphemers, a worthless tribe, damned wretches, for whom it was not lawful to pray" and protested that he would have no communication with them either by letter, or by words, or by works, if they did not acknowledge that the Eucharistic bread was the true natural Body of Our Lord. . . . For being so near unto death, I am desirous of carrying this glory and this testimony to the tribunal of Jesus Christ, that I have with my whole heart condemned Carolusius, Zwinglius, Oecolampadius and other fanatical enemies

WONDERFUL EFFECT OF FRUIT.

"Fruit-a-tives" (Fruit Liver Tablets) are concentrated fruit juices. And it is these fruit juices that cure Constipation, Biliousness, Headaches, Indigestion, Palpitation of the Heart and all Troubles of the Stomach and Kidneys. A leading Ottawa physician discovered a process by which he could combine the juices of Apples, Oranges, Figs and Prunes and by adding another atom of bitter principle from the Orange peel, completely change the medicinal action of the fruit juices, giving the combination a far more powerful and more beneficial effect on the system. "Fruit-a-tives" are tablets made of this combination of fruit juices—and they have made most wonderful cures of Stomach, Liver and Kidney Troubles and of Blood and Skin Diseases. 50c a box—Ask your druggist.

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of the Sacrament, together with all their disciples of Zurich and every day in our consciences do we condemn their heresy full of blasphemies and impostures."

As you and the author you quote are disciples of Zwinglius concerning this Sacrament, you can take these words of Luther home to yourselves, even if you do not reside in Zurich.

The Lutheran Church, following the teaching of its founder, Luther, affirms that the body and blood of Christ are materially present in the Sacrament of the Lord's Supper. The tenth article of the Augsburg Confession of Faith is as follows: "Concerning the Lord's Supper, we teach that the true body and blood of Jesus Christ are truly present under the species of bread and wine; that they are distributed and received; for this reason we condemn the opposite doctrine." Melancthon in his defense of this Confession says: "We find that not only the Roman Church maintains the Corporal presence of Jesus Christ, but that the Greek Church also maintains it at the present day, and has maintained it in ancient times."

So the Lutheran, like the Catholic church, and the Greek and Orthodox Russian churches are against you and the author you quote. The Anglican church or church of England is also against you. The church catechism printed in the Books of Common Prayer, has the following question and answer: Question. What is the inward part or thing signified? Answer. The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

From all this it appears that the vast majority of Christians in the world to day, as the past, believe the doctrine of the Real Presence.

Thus far we have contented ourselves with quoting Protestant authorities who believe as you do in private judgment and we put their private judgment against yours and that of the author you quote.

As a Catholic we stand aside and leave you to settle the matter among yourselves greatly interested in how you will reconcile your private judgment that teach contradictory doctrines.—N. Y. Freeman's Journal.

LOOK OUT FOR THIS FELLOW.

Priests and superiors of religious houses should be vigilantly on the lookout for an alleged traveling salesman, who claims he represents the New York electro plating and church supply company. An investigation shows that the company has no standing, and whatever work its alleged agent obtain is turned over to some irresponsible party or parties unknown, and a skillful fraud is perpetrated. Priests and religious superiors in the Erie diocese have been victimized, and several instances are reported where this alleged agent has called upon his victims, showing them supposedly a fine chalice or monstrance that he succeeded in palming off on them for a cash reduction; the purchasers to discover, when too late, that the stuff is of the basest metals, with a thin wash of gold and silver to heighten the deception. A favorite trick of this impostor is to trade this counterfeit material for old church vessels, with a cash consideration. Priests and religious superiors are warned to be on the lookout for this agent. They should show him scanty courtesy.

Let him deny himself, and take up his cross and follow Me. (Mark viii 34.)