opening of the Reformation itself. What there was, was a widespread discontent and exasperated friction against the existing, rigid, and somewhat decayed temporal organization of religious affairs, and in their uneasy fretting against that bond the various centers of irritation put up now one startling theory which they knew would annoy the official Church, now another perhaps the exact opposite of the last. In a word, a general social ill ease was the parent of a number of sporadic heresies, and no one of these had any philosophic driving power behind it.

ST. JOSEPH'S CONVENT TORONTO

A BRILLIANT AND SPLENDID GATHERING AT ST. JOSEPH'S ALUMNAE THANKSGIVING BANQUET, TORONTO

Gloriously beautiful and grandly successful was the verdict passed by those who were privileged to participate in the proceedings attending St. Joseph's Academy Alumnae Thanksgiving banquet. What a different scene from that usually associated with convent school gatherings. Instead of the convent girl's uniform, unrelieved by ornament, one beheld silken robe and flashing gem; instead of the plain, refectory board, a wealth of hot-house bloom and sparkling crystal adorned the sumptuous tables, laid for the once, in the great reception rooms where the iridescent lights gleamed radiantly and St. Joseph with the divine Child in his arms smiled down from his sculptured niche upon his erstwhile children gathered together once more within loved Alma Mater's welcoming halls. Though habited in more worldly garb, it was evident that St. Joseph's former children have the same warm hearts as of yore; simple, loyal, loving, truly Christian and Catholic, they show that the lessons taught them years ago are bearing fruit in the rich harvest of to-day. As we gazed upon that grand array of splendid women, we could but assent to the French author's assertion. "That it is the woman of ripe years, of formed character, of settled principles and matured intellect, who lives immortal in the purple royalty of history; that though May and June are fair in the white blossoms of promise, it is October that brings the luscious fruit to cheer and beautify the winter of our years. Youth is the lovely probation-time of life, as life itself is the probation-time of eternity. The real life, the grand years are those that follow the preparation days. It is then when sure of herself, understanding well her duties and her claims that woman steps firmly forward with kindly smile, with gracious air and conscious power to mount her waiting throne and grasp the jewelled sceptre of womanhood. Every white hair that gleams among the dark, every line upon the noble countenance telling of gathered thoughts, fresh treasures of human sorrow and sympathy are new diamonds and pearls in the circlet about her brow." Could a godless school, we thought produce such women as met in St. Joseph's Academy Saturday evening. No, 'twould be impossible. Education without religion is a failure. The spiritual nature cannot be disregarded without detriment to the whole.

After the banquet, proper, the toasts (drunk in lemonade) were proposed. Miss Lawlor in her opening address, spoke as follows:

"Reverend Mother, Sisters of St. Joseph, Guests and Alumnae: I know I am voicing all your sentiments when I say we are glad to be here on this eve of double thanksgiving when our young nation is about to express itself in various ways, because its heart is full, owing to the bounteous harvest that a good Providence has sent to us.

We as Catholics feel that the Catholic women of Canada have no small share in the great harvest that has been reaped in this fair Dominion of ours. We feel, too, that no institute of ladies has done more than the institute known as the Community of St. Joseph. We, the Alumnae, are but an infinitesimal fraction of those who have been trained by the Sisters of St. Joseph.

I am not going to take your time with any remarks, except to congratulate you on this occasion of the Diamond Jubilee of our Academy, because we wish to convey to you, our special greetings through the different members of the Alumnae.

I would ask our Corresponding Secretary, Mrs. Ambrose Small, who has recently had the honor of an interview with His Holiness, to tell us something of the privilege accorded her and of the direct message of His Holiness.

Mrs. Small's address was exceptionally instructive and beautiful. Space will not permit us to record it in full; she said: "We are very happy to have with us to-night, representatives from so many different Catholic organizations. It is the beginning and I hope it will be the means of gathering the Catholic women of Toronto in one grand society under our Alumnae, and all under the watchful guidance of Almighty God. We may be graduates, we may be scholars, we may be members of the Alumnae; we may be rich or poor, but above all, we are Catholic women with a beautiful mission in life. Let us love one another and let us together learn the sweet lesson of life, to aid each other by unselfishness. If we wish for any happiness in this world we must forget ourselves; for those who seek only self, will find only self, and the more we know of ourselves the more shall we learn humility, knowing that God created us out of nothing."

Before proceeding to the toasts of the evening, Mrs. Small related a brief account of her travels in France, Germany, Spain, Greece, Turkey and Italy, showing the status of Catholicity in the different countries. Speaking of some of these countries she said "The world with all its splendor and riches, is trying to trample upon the Church of Christ even in Italy where our King sits in the chair of St. Peter, holding the keys of the kingdom of Heaven and his kingdom is the souls of men." She then requested the Right Reverend Mgr. McCann to propose the health of our Holy Father.

The Right Rev. Mgr. McCann did so in the most felicitous terms, after which Miss Charlebois' glorious voice was heard in her vocal solo, Ave Marie.

Miss Lawlor moved that greetings be sent to His Holiness from the Alumnae, which was carried unanimously.

Next the toast to His Majesty the King was proposed by Mrs L. V. McBrady, the out-of-town Secretary who said "That nowhere in the whole world to-day do the people enjoy such religious liberties as they do under the reign of King George V." She asked them most cordially to drink to his health and that of Queen Mary. This was followed by the singing of "God Save The King" by the whole assemblage.

Miss Lawlor moved that a greeting be sent to their Royal Highnesses the Duke and Duchess of Connaught; carried enthusiastically.

Miss Dwyer, First Vice President, proposed the health of the Right Rev. Mgr. McCann, who in his own gracious manner briefly acknowledged the compliment.

Mrs. J. C. Ward's beautiful voice was then heard in an old time melody that touched the hearts of all.

Mrs. Weir proposed the health of the venerable chaplain, Reverend Father Frachon, who caused excessive merriment by insisting that he knew them all forty years ago; as some of the young members of the Alumnae have not yet seen a score of years, the want of gallantry in referring to ladies' ages was all the more enjoyable. Then followed an item which was not on the programme. "He's a Jolly Good Fellow" broke out spontaneously, in the singing of which all heartily joined.

The health of Reverend Mother and community was proposed by Mrs. Madden who in graceful, heartfelt words spoke of the great works carried on by the Community and voiced the feelings of all present when she returned thanks for the honor and privilege of being allowed to have their Alumnae Banquet in their old academy.

Mgr. McCann on the part of the Community responded:

"I thank the Alumnae very sincerely on behalf of Reverend Mother and the Community of St. Joseph. There is no doubt the Sisters are deserving of all our praise and our good words. This is a day of thanksgiving, and while the Sisters are grateful for many things, they are especially thankful to Almighty God for having blessed them in the past and in the present. They might say with the three Hebrew youths, 'Thanks be to God, for He is good and His mercy endureth forever.' This expression of gratitude is oftimes met with in Holy Writ. They are thankful for the prosperity with which He has blessed them. The little a corn planted sixty years ago in Toronto has grown into a majestic tree, beneath whose shade so many mighty and noble works have originated.

The Sisters thank you for your very kind expressions of gratitude; they wish well to the Alumnae; they are glad to have you with them this evening and will rejoice to see you on many future occasions. In the name of Reverend Mother and Community, I again thank you."

Mrs. Cassidy, in proposing her toast said:

"It falls to my lot to propose Alma Mater. This is a toast which the Alumnae are supposed to speak upon at great length, but we need only glance around upon this grand assemblage to see that St. Joseph's Community is nobly performing its tasks. Our Alma Mater has had most difficult tasks to perform. I belong to the class of 1878 and I see around me quite a number of my class mates. Of course every one believes the girls of her own class the best, and I am no exception to the rule; although I must confess that, being true children of Eve, we sometimes surreptitiously visited the orchard and indulged in convent apples and other sweet-tasting fruits. But despite these little frailties to which as children we succumbed, the grand lessons taught us here have remained with us; they have influenced our daily lives and have aided us to become stronger, nobler and better women. The members of my class, as well as the other members of the alumnae association rejoice to be in this dear old hall to-night, enjoying this thanksgiving banquet."

Let us, then, sing again the old convent hymn to beg St. Joseph's prayers for the life that still remains to us.

The alumnae hymn to St. Joseph was most soulfully sung by all the members, after which Miss Eugenie Gillies made the following beautiful response:

Dear Rev. Mother, Honored President and Ladies of the Alumnae—This is an occasion where greatness has been thrust upon me. Standing in such a distinguished gathering, I realize I am shining altogether by reflected light. In the strenuous life we are living, when our club, our charities, and our teas crowd in on weightier duties it is an indisputable proof of the sterling foundation on which your characters are builded that you are here to-night.

In the midst of your occupations, out on the highways and byways, at work and at play you heard the call of the Alma Mater, and behold this goodly company! It is a royal tribute to these old halls fragrant with bygones and green with memories too sweet for words. We are toasting the mother who trained our stumbling feet to walk the rugged ways of the world—her yesterday, her to-day and her to morrow.

The hallowed past is history, but we pledge her glorious future! Certainly it is a privilege to be a standard bearer of this great house. For sixty years St. Joseph's Convent has been a power for good. Builded on the rock of St. Peter she has weathered storm and stress. Like a beacon light she shines in the history of your city and the traditions of your homes. Not a stain is on her proud escutcheon and the banner she triumphantly flies is mental, physical and above all, spiritual growth.

Oh! my friends we who have enjoyed the inestimable privilege of being sheltered within these walls, let us render to her the gratitude and loyalty that are her due. It is a debt that lasts as long as life itself. We are her children—the jewels by which she expects to shine. Whatever honors come to us rebound to her credit, whatever glories shine on us illumine, too, these time-stained walls. The march of years, the turning of the wheel of fortune, the splendors or the rigors of the world can never change the natural relationship. We are her children. To see St. Joseph's strengthened and growing, maintaining her dignity and adding new laurels to the distinctions that have already made her famous is the ardent desire of our association. You know well as I the record of these noble Sisters. It is written in letters of undying light upon the walls of eternity. Their dauntless faith and their unflagging zeal wage holy war each day within the class-room. The empire of the Spirit, the kingdom of the Soul is the territory for which they struggle and as I look about me I cannot help feeling they have mustered a valiant company to carry their banners.

Long live the Alma Mater green in the hearts of her children; long live the seeds of courage and valor she has planted. Long live the memory of all we owe her—Our Mother—our faithful and devoted Mother who stands untiring at the post of duty: God bless her; Joy crown her; God speed her career."

Our Sister Societies, charmingly proposed by Mrs. McLaughlin, was responded to (1) by Mrs. Rooney, president of the Loreto Alumnae, who warmly thanked the association for their gracious invitation and expressed most heartfelt good wishes for St. Joseph's Alumnae's future. (2) By Mrs. H. T. Kelly, representing St. Elizabeth's nurses' association. She also wished the Alumnae all success and told them of the great work St. Elizabeth's Society is doing for the poor and sick of Toronto.

Miss McGoey, president of the Catholic Women's Club of Toronto University, was present at the banquet in a double capacity—as president of her club and as a member of the alumnae, St. Joseph's being her Alma Mater. Unfortunately she was obliged to leave the banquet room before responding to her toast, but Miss Lawlor explained that four years ago the Catholic women attending Toronto University formed a club so that they might know one another. Their meetings are held here in St. Joseph's academy, it being so convenient to the university. Needless to say they enjoy these monthly meetings greatly, on account of the congenial companionship they meet with on entering St. Joseph's portals.

Miss Hart, President of the Catholic Young Ladies' Literary Association, was also present in the same double capacity as above mentioned. Miss Hart briefly gave the history of the formation of her society. She informed her hearers that it was the oldest of its kind in Toronto and perhaps in Canada. It is at least twenty years old and was established by the scholarly and popular Father Henning, rector of St. Patrick's, ably assisted by Mrs. Cavanaugh. It has had its days of depression. Miss Hart added, "We are doing things very quietly now, but still we gain a little from time to time. Although we cannot directly claim any share in bringing about this grand representation I see here to-night, still I hope that indirectly, we have done something. In the name of our society I wish long life and success a thousand fold to the Alumnae."

Miss Mallon, President of the Catholic Women's Church Extension Society in Canada, gave an interesting talk on the society's good works, and concluded her remarks by inviting the Alumnae's co-operation. Mrs. Day, President of Rosary Hall Society and a member of St. Joseph's Alumnae, gave a bright and spirited talk on the great work which she and her co-laborer are inaugurating in this new movement for a young women's boarding house in our city. She made it appear how necessary such an institution is and she imparted the good news that Rosary Hall will be formally opened on December the 8th.

Miss Mary Ryan was called upon by Miss Lawler as the youngest member of the executive "To honor us by saying a word for our Alma Mater."

Miss Ryan on rising said, "When on the eve of our closing exercises last June, I was named by Miss Lawlor as the Executive member to represent the Academy, I deeply appreciated the honor conferred. As time has passed, my appreciation has not lessened. I can but repeat the words I then uttered on the part of the pupils of the Academy as well as on my own that we were and are firmly resolved when we leave the dear shelter of our convent roof-tree, to live up to the standard of a true pupil of St. Joseph's; to be in all things loyal and faithful and grateful to God, to our teachers, and to our first loved, our best loved, our last loved—our beloved of all loves—dear old Alma Mater."

"The Graduates of the Year," proposed by Miss Lawler, responded to by Miss Isabel Cassidy, daughter of Mrs. J. J. Cassidy. Miss Cassidy, the representatative of her class, said: "In the name of the graduates of the year, I thank you for your kind words. As pupils of our Academy we feel a very strong affection for what will soon be our Alma Mater; by becoming members of your Alumnae Society, we shall keep the love of the old school fresh in our hearts and recall to ourselves the maxims taught us here. Prominent among the virtues inculcated, is industry. We hope that the Society will claim some of our energy, because St. Joseph's we should like to have always with us. Like all graduates we have sublime confidence in our own ability; but we are convinced that there is no better guide in life to follow than the code of honor and virtue taught us in this dear school. Ever are we resolved to look upward to where the Lily Banner of St. Joseph waves its bright folds in ambient, clear air. Under that flag are we resolved to live; keeping fast to its traditions do we hope to die."

Then followed the Church's mighty hymn of praise, the glorious Te Deum sung in glad unison by all the Alumnae members.

Among the guests at the table of honor was the dearly beloved Miss Salter, who has done so much for Catholic Women's University Club. The medical profession was represented by two members of the Alumnae who were present, Dr. Mary Callaghan, and Dr. Agatha Doherty. Miss Elmsley, an active member of the executive, formed a link with the beautiful past, as it was her grandfather, the late Honorable Captain Elmsley, who donated the ground on which the Convent and Academy stand.

The Alumnae Association has presented the Academy library with twenty-eight valuable volumes. One member of the Alumnae has donated to the library the new Catholic Encyclopedia, the set bound in Morocco. The same munificent donor has also awarded to each class in the academy a special prize namely—"The Life of Reverend Mother Mary of the Sacred Heart," second Superior General of the Congregation of the Sisters of St. Joseph after the French Revolution.

At the close of the banquet Miss Lawler announced that Mrs. Ambrose Small would give a Travel Talk on the evening of November the 30th to which all the members of the Alumnae are cordially invited.

THE CURSE OF UNBELIEF

The ideal Catholic life must be founded on ideal Catholic faith, as the following quotation from holy Scripture will show:

"Without faith is it impossible to please God, for he that cometh to God must believe that He is, and is a rewarder to them that seeks Him." (Heb. ii. 6)

One of the fondest dreams that come to pious Christians every now and then is to imagine how beautiful a place this world would be if all Christians lived in a Christian manner. True, indeed, this world would still be a vale of tears, but those tears would not be tears of bitterness; true, we would still have those thorns that line the narrow path that leads to salvation—for these are the inheritance left us by our first parents; but if sin were not here, and crime and degradation, if the Gospel were the norm by which all Christians lived, then indeed would this world be beautiful, then in very truth, even in this land of misery and exile, could we from our hearts repeat those words of the Apostles on Mount Thabor: "It is good for us to be here."

But how widely differs the real from the ideal! How rudely is that dream of beauty shattered. As in the words of the poet-priest, Father Ryan:

"I walked in the world with the worldly,
I craved what the world never gave,
And I said, 'In the world each ideal
That shines like a star on life's wave
Is wrecked on the shores of the real
And sleeps like a dream in a grave.'"

When we look out upon the world and see it in all its wretchedness and foulness and abomination; when we see the iron rule of passion and the sway of sinful desire; when we see the commands of God ignored and the precepts of Mother Church despised, then indeed do we see our "ideal wrecked upon the shores of the real."

And if we would confirm this idea of the world we need but look for a moment at the world through the eyes of the newspapers that give daily records of the world's doings.

What a fearful account they give day by day of crime and sin and infidelity; contracts broken, promises violated and injustices done are the burden of their pages. Murders, suicides, robberies, drunkenness, fighting, quarreling and those sins that Saint Paul says should not even be mentioned among Christians form their ever recurring news list. And if we add to these the greater number of crimes and abominations that are never detected by man, that never find their way into the daily papers, surely then we would not be exaggerating by using the words of Saint John that "the world is seated in wickedness."

And we ask ourselves why? Why is the world so filled with sin and crime and abomination?

It is because the faith of the world is failing, and as it fails man's only true end and every purpose in life—the next world—ceases to impress its beauty and its brightness on man's mind; then little by little it fades away and disappears from his conscience.

Faith, man's only guide to things supernal, loses its hold, languishes, dies out and leaves him in spiritual darkness, leaves him to the insecure and faulty guidings of his reason and gives an example of "the blind leading the blind and both falling into the pit."

There are, you know, men who deify reason, who would have reason supplant faith and take its place as our only guide to human righteousness. They call themselves philosophers, rationalists. But reason can never stem the tide of wickedness when faith is dead. Faith and faith alone can strengthen us against ourselves, the world, and satan. Reason is good enough when it is directed by faith and has the principles of faith to work upon, but can never of itself supply motives strong enough to make us resist sin and degradation.

And this is shown with clearness and cleverness by one of the foremost Catholic writers of the day, who draws his argument from a crime so terribly prevalent nowdays—the sin of suicide.

"A man commits the atrocious crime of self-destruction, and it may indeed be said that he has violated reason, and truly. But why do we say so? Because we are supposing him to possess the Christian faith. We suppose that he believes in God, who forbids self destruction: in the punishment due to his act, and in the duty of exercising patience and resignation under the trials and miseries of this life, by which he may read a reward eternal.

"But if for a moment we change our supposition, the case at once takes on a different complexion. Suppose the man who drowns or poisons himself or blows out his brains had already persuaded himself that there is no God, no heaven, no hell. Suppose that he is so lost to all sense of religion that he has at last succeeded in convincing himself that no hereafter exists, and that death ends all. In that case why should he live one moment longer than he thinks desirable? Why should he prolong an existence which has lost its charm? When once a continuance of life comes to mean only poverty, disappointment, disease and shame, why should he not end his existence?

"Why? Because God forbids self-destruction. But this wretch does not believe in God. In order then to merit by patience and long suffering a higher place in heaven? But he denies that there is a heaven. At least then for fear of hell? No. Hell to his mind has no reality. The simple fact is that the absence of faith has removed all the solid motives that support him. Reason remains, but has no motive to influence it. From his point of view he has acted reasonably enough. It is not his reason that is at fault; it is his faith that has failed.

"The cause of that man's suicide is not want of reason, but want of the true belief in God, in future judgment, in heaven and in hell. And the only thing that can stem the tide of this fearful crime is to restore to man the great theological virtue of faith, without which it is impossible to please God."

The same can be said of all the other passions and evil propensities to which human nature is heir. Weakened faith is the fruitful mother of those false principles that are sapping the very moral life of many of our Catholic men and bringing scandal to those outside the Church and opprobrium to her fair name. Weakened faith it is that destroys firm consistency of moral character and has made too common in the minds of many Catholic men that absurd, stupid, impious persuasion that the application of the moral law changes with the circumstances of persons, places and times.

In other words, that a Christian can as it were, divide himself into two distinct persons, and according to the circumstances either assume or reject moral responsibility. Mere opportunists, they are after the manner of Pontius Pilate in the trial of our Blessed Lord.

It is this persuasion that distinguishes in a man the various consciences so commonly heard now-a-days. There was a time when a man was supposed to have but one conscience, his guide and judge in every phase of life. But now it is common to hear of a civil and a religious conscience and a Christian one, of a public and a private conscience, of a social, scientific, a diplomatic conscience.

All iniquitous subterfuges by which foolish men deceive themselves trying to make themselves believe that what they cannot do as Christians because it is a sin and the law of God forbids it, is perfectly lawful for them as citizens, or officials, or diplomats, professional men or scientists.

But if weakened faith does so disturb our moral life, incomparably greater is the damage it does to our life of faith itself.

In fact, it is to weakly undermined faith we must trace the origin of perhaps the most dangerous enemies the Church of to-day has to combat. We call them Modernists when they deal in philosophy and theology and strive to cover their errors with abstruse reasoning and cumbrous phrases that neither to themselves nor to any one else have a precise meaning. They are termed "Liberal Catholics" when they act upon the principle that religion is a thing for the Church alone and must never be allowed to interfere with social intercourse. There are many Catholics who delight in being called "liberal minded, broad-minded," but it is but another name for indifferentism.

Their slogan—first principle—is to respect the opinions of others. Education, civility, ordinary courtesy demands as much. And they will hint, these "liberal" Catholics, at the superstition and intolerance of the Middle Ages, and even the inquisition will loom up before their minds if any one should dare to call by their right names the blasphemies that now-a days mask under the name of religion.

"Respect the opinions of others," they say. And I agree with them. We must respect their opinions as we ourselves are respected. But it would be interesting to define just what is an opinion. Opinion, according to philosophers, can be held only about things that are certain, neither certainly true nor certainly false. It is a judgment formed on reasons that do not produce certainty, as for example, in the realm of literature there are many opinions as to the relative merits of various authors; in medicine there are different opinions as to the different schools of philosophy there are, for instance, various opinions as to the origin of ideas.

In a word, so long as the truth or falsity of a matter is not clear and sure, you may have your own opinion of the matter, and it would be arrogance on the part of any one who would deny you respect for your opinion. Whilst then you remain within the realm of opinion others may combat it, they may repudiate it, but ordinary politeness demands that they respect it.

But tell me, if a man were at this moment to proclaim to you the doctrines of Communists and extreme socialists; that private property is theft; that capital is a tyrant; that the family is a mere conventionality; if he should say that it is lawful for you to steal, to calumniate your neighbor, to lie, to lay snares to corrupt the fidelity of your wives and the purity of your daughters, would it be uncivil, intolerant, fanatic for you to raise your voice in indignation against him.

But should that same man deny the divinity of our Lord Jesus Christ, the eternity of hell, the divine institution of the Sacrament of Penance; should he maintain that the Catholic Church is not the one true Church, the Pope is not the Vicar of Christ; should he assert that the soul dies with the body, there is no distinction between the good and wicked in the next world, the "liberal minded" Catholic tells you that you must respect his ideas. It would be intolerant, fanatic, bringing the barbarity of the dark ages into the enlightened twentieth century not to do so.

"In matters of religion you must respect others' opinions." But tell me, is it an opinion that Jesus Christ is not God? Is it an opinion to deny the existence and eternity of hell the immortality of the soul confession, the Church? Oh, no. Now you are within the realm of Catholic faith, and that which denies those eternal truths is not opinion; it is error, it is heresy, and we cannot, must not have respect for heresy. Any compromise with heresy means a denial of Christ before men. Bear this well in mind, lest you lose your immortal soul.
—Rev. Thomas Daniel Kennedy.

Jesus watches in the tabernacle,—watches for the coming of more worshipers, whose homage He may receive and whose petitions He may grant. Shall we not come daily to Him?

BEFORE SCOTLAND FELL

In Scotland they have been celebrating the five hundredth anniversary of their famous University of St. Andrews, now Protestant, but founded by Catholics in the days when all Scotland, as well as all Europe, was Catholic. The celebration was attended by a representative of Rome in the person of Mgr. Fraser of the Scotch College in the Eternal City, who was received with great honor by the University officials and faculty. Father Graham, describing the proceedings in a communication to the Catholic Times, says that every respect was shown for the Catholic Church in the part it played in the first period of the University's history, and any reference by the orators to the noble labors of the ancient Bishops of St. Andrews on behalf of learning, and to the patronage and encouragement of successive Popes from Benedict XIII, down to Pius X, was received with sympathy and sometimes with applause, by the liberal minded audiences.

Mgr. Fraser was accorded a warm reception as he presented an address of congratulation from Rome. Benedict XIII, issued the first Bulls confirming the erection of the university 1413 1414. "No Papal Bulls," says Dr. Maitland Anderson, the cultured librarian of the University, in his interesting account of its foundation, "no Papal Bulls were ever received with greater joy than those brought by Henry Ogilvy from the Court of Benedict XIII."

Two other universities, Aberdeen and Glasgow, sprang into existence at no great interval after St. Andrews, under the fostering approval of Alexander VI, and Nicholas V, respectively. But the generous grant of six Bulls by Benedict XIII, to Bishop Wardlaw in 1414 was but the beginning of many favors granted by the Apostolic See to the Bishops of St. Andrews in their efforts to make the University as complete and thorough a school of higher learning as was in those days possible.

Thus did the Popes and Bishops promote and encourage learning centuries before Protestantism was heard of in the world.

Even life itself was reputed as naught by comparison with the salvation of human souls, with love of which Christ's Sacred Heart was all afleme.

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