Ecclesiastical Gazette somewhat favors

those who were the pioneers of

the Oxford movement." The High

Church party in England counts over

seven thousand clergymen in its ranks,

the Church Union being the chief

factor in the propagation of its prin-

ciples. It remains to be seen

whether the establishment of the

Union in Ireland will be followed by

similar success in the propagation of

BARELY two or three years ago the

West was in a fury of excitement over

the wonders said to have been wrought

by Francis Schlatter, recently residing

his public career in Mexico, where he

announced, or it was announced for

him, that he would cure all manner of

diseases simply by passing his hands

over the persons afflicted. He did not

find that success which he had hoped for

in Catholic Mexico, where the people

are not apt to be led astray by such

fantastical superstitions, and he moved

to Denver, where he was soon sur-

rounded by thousands of devotees who

flocked to him to be healed, though on

investigation it was not found that

there were any authentic causes

effected by him to justify his

claim to be a "divine healer," as

he was generally termed. Schlat

ter has remained for some time

in obscurity, but attention is now again

called to him by the fact that his mar-

riage to Mrs. Margaret Ferris, widow

exposition at Chicago, has just taken

place. Schlatter was formerly a Cath-

Episcopal clergyman at Pittsburg, Pa.

countenance the "divine healing"

object is to get her money and diamonds,

and that when he secures these he may

abandon her. They say also that Mrs.

Ferris does not really love him, but that

he has succeeded in gaining over her

something resembling an hypnotic in-

CATHOLIGITY in Norway is making

rapid progress under the able admin-

istration of the Vicar Apostolic, Mgr.

Falline. Until a few years ago only

the Lutheran religion was tolerated,

but during the whole of the present

century the few Catholics of the king-

dom have agitated for a repeal of the

penal laws and for a number of years

the Olaf, a small but vigorous Catholic

been passed by a majority of 77 to 34

orders were excluded from the country.

seats in the House voted with the ma-

in advance toward complete emancipa

tion. There have been several orders

of nuns throughout the country doing

excellent work, and these were tolerated

notwithstanding the existence of the

laws proscribing them. They will be

now on a more favorable basis, as they

"I derive much satisfaction from

A year ago he wrote in reference to

Anglican Orders was under consider-

"The Pope, as the first Bishop of

above all the heads of stormy partisan-

will have a status under the law.

anti Catholic pamphlet:

Church of Christ."

High Churchism.

NOTES. of Wisconsin, and American Episco ming great credit he project brought eth conference, to op of Canterbury Anglican Churches , of the world in a as the Anglican own quantity outpeaking countries, the United States,

ssions which have ently in one or two The American vish to conceal the rsal supremacy of canterbury was as ne colonial Bishops It was an evident supremacy should an Archbishop over ign countries and s he does not posveven in England. inister is the real.

k Independent, and into some Canadian the effect that the car have succeeded and by threats, in s converts to the as been refuted serently Father Castet. e Jesuit missions at ery direct contradicy. The story bore np of falsehood, but by Father Castet

He says: seems to be working t freedom and with the because they know by with us. Quite recently ers—one an Englishman thman—presented them which had just become cism. The only reply our numerous adherents licks now, and we have our own free will.' It seems and described to the control of our own free will.' It to try and do anything ministers moved away to

is celebrated in the

t even the Presbyterd States are getting to the disastrous reed or godless educabody was one of the in advocating the ornent of a school sysreligion was rigidly have had a surfeit of ine, as the following Central Presbytsrian rginia, shows:

ical drift of the times merican communities there is another drift much the theory of its practical applicaore portentous to the he Church. ecline of family religs regular systemat dren in devout habits nd example of parents distressing conviction on us that this founda influence is rapidly wn as well as in other

in England, Canada d States, has hitherto e progress in Ireland, to the strong hold which upon Irish Anglicans; nown that the Orangertal antipathy for anyof a tendency toward ntipathy was a serious progress of the Irish the ancient faith of the ch such as took place ing to the researches of into patristic theology. ears even Ireland has d by Ritualistic sentiere is now an Irish similar to the Church Union of England, which has ments of reverence, of gratitude, and done so much toward propagating of high appreciation. High Church principles. The Irish

The reason for so great a change of sentiment is that the Holy Father decided the matter according to the truth this new movement, and a writer in its columns said recently: "We want and evidence in the case, and not just the same sort of men in Ireland as Mr. Gladstone wished and advised on very dubious grounds. It is noteworthy that even while the grand old Pope, he acknowledges that the Pope's authority is exercised in "the Church of Christ.'

A DESPATCH from Chicago a few made with the newly - invented bulletproof cloth prove it to be a complete success, as the cloth is almost impene trable to the most effective weapon known to military men. The inventor of the cloth is a Brother of the religious Order of the Resurrectionists who is at Canton, Ohio. Schlatter commenced a skilful chemist, and invented the cloth by means of his knowledge of the wonderful science in which he is an adept. It has been the belief of United States militarymen that the Krag Jorgensen rifle would send its steel cased bullet through any armor, an election held recently this ordinsteel cased bullet through any armor, as it will penetrate 22 inches of solid oak at 600 yards, and at 500 yards it has pierced the equivalent of eight dead bodies. But in the experiments made at Fort Sheridan the other day by Col. Hall and his aides, four of the best shots of the regiment stationed there, fired at a target of five layers of the cloth, making a thickness of one and a half inches. At four hundred yards the bullet was flattened at the first layer so that it resembled a small toadstool. At three hundred yards the bullet penetrated the first layer and was flattened at the second. At two hundred and fifty yards, it lodged in the of the late maker of the celebrated third layer, and at two hundred yards Ferris wheel of the great Columbian it was flattened by the fifth layer of the cloth. As in battle the firing will scarcely ever be closer than four hunolic, but he appears to have abandoned dred yards, with the present effective the Faith, as he was married by the weapons, the cloth will be a very great protection to soldiers, if it be adopted Probably his mind was soured against by the Government. Brother Casimir Catholicism because Catholics did not Zeglin has become famous by his intention, with which the officers who fraud. Mrs. Ferris' relatives were opmade the experiments declare themposed to the marriage, as they think his selves to be thoroughly satisfied.

CATHOLIC PRESS.

Some of her gracious Majesty's subects resorted to strange devices in their zeal to take part in the jubilee celebrations. An enterprising barris ter inserted this advertisement in the Liverpool Courier: "In commemoration of the sixieth year of the Queen's reign, Mr. - will give his services gratuitously to any person of sixty years of age requiring a divorce." Which reminds us that in divorce. reviewing the " progress " made during the last sixty years, the evolution of divorce ought not to be omitted .-

Ave Maria. The late Archbishop of Montreal paper published at Christiania, has assisted in this agitation. The recent session of the Storthing has gone far toward the full establishment of complete religious liberty, a bill having the receipt which greatly attracts the poor is the session of the Storthing has gone far toward the full establishment of complete religious liberty, a bill having the touching fact is recorded. died poor. He gave away all he posingly, the touching fact is recorded that, remembering the departed prelate's great charity to others, thou-sands of his bereaved flock instead of abrogating the law by which religious placing wreathes upon his coffin, de-posited there an offering for a Mass Four Lutheran ministers who have for his soul's repose. This is a lesson jority. Jesuits are still excluded by a that might be copied with profit to the vote of 63 to 48, nevertheless the redeparted in other lands besides Canada -Buffalo Catholic Union and Times. peal of the general law is a great step

The poorest of the city poor should colonized in a new country, where their bodies and minds will be purified by fresh air and new conditions and where the star of hope cannot fail to rise above the horizon of their beclouded lives. The blood of a corrupted and de generate race can only be revitalized by restoring it to the bosom of Nature. Cities are the grave of families. They devour men, while the country makes MR. GLADSTONE is certainly not the most consistent man in the world as far as religious creed and likes and hands, more than enough for his own support ; and in such an occupation he dislikes are concerned. He wrote reis a man and not a thing. At the very cently to the compiler or author of an moment while he is wresting from the soil the means of preserving his own life, he is absorbing the sunlight and every fresh effort to withstand and the air, and storing up in his brain and baffle the incessant efforts of the brawn the energy which will make his brawn the energy which will make his Papacy to establish absolutism in the

descendants mighty among men.-Church Progress. A short while ago various Catholic Pope Leo XIII., when the question of papers were vigorously denouncing an outrage alleged to have taken place at Iron Mountain, Mich. It was reported that a prisoner suspected of Christendom, has the noblest sphere of murder at that place had been approached by a detective garbed as a What courage must action. . . . What courage must it require in a Pope, what an elevation priest who wormed out of the unfortunate wretch a full confession of his crime. The press was very severe on ship, what genuineness of love for the whole Christian flock, whether separated or annexed, to enable him to approach the huge mass of hostile and

character on the part of the detective.

The Baptists are excited because one of their ministers has declared that the English Baptists practiced sprinkling Their spirit of intolerance is up-they will, if possible, have the official head of the man, the Reverend Dector Whitsitt, President of the Southern Baptist Theological Seminary, who politician speaks disparagingly of the has dared to state that probable historical fact. They clamor for his resignation and that not being forthcoming, they call for a boycott against the institution in which he lives. If what he has said be the truth, why persecute him days ago announced that experiments for uttering it? If it be not the truth, why not so conclusively refute it that it will do no further harm? Let Doctor Whitsitt alone. Why should he not enjoy free speech? Concen-trate attention on the date that he alleges for the adoption of immersion. -Catholic Review.

> Toronto, Canada, is a city that has een, since its foundation, under the domination of Protestantism, the preachers generally having things their own way. One of the amenities of the peculiar civilization enforced there has been that street cars were ance was repealed, and now the clang of the motorman's bell will be heard on the Sabbath, to the great horror of the one-a-week Christians. Toronto is a remarkable town in many ways. is ruled by the Orange faction, and the popular musical taste of the locality is contempt with such lofty themes as "Croppies, Lie Down." It bears about the same relative proportion of Catholic to Protestant as is to be universally found in Montreal. In the latter city, so thoroughly tolerant is the Catholic spirit, that alternate mayors are selected from the two religious bodies; but in Toronto, so intolerant is the Orange ism that rules, a Catholic is never selected for that office. Another curi ous feature of the situation is that the Protestant clergy of Toronto is always in the thick of political campaigns, no matter what the question at issue. Their meddling is never severely criti-But when the Catholic clergy of Montreal give wholesome advice in reference to their schools it is denounced as clerical intimidation. The inconsistencies of public life are quite instructive.-N. Y. Freeman's Jour-

An "amateur tramp," who is writing his reminiscences for a secular magazine, records that in the course of his wanderings he once accepted temporary employment from a benevolent Protestant minister. When Sunday morning came he suggested to "Sam, a stable boy," that he should go to church ; but the suggestion was received with contempt.

received with contempt.

Sam had been watering the horses, and now had an empty bucket in each hand and some tobacco in his mouth. He stood still for a moment, regarding me intently and shifting the tobacco from one cheek to the other. Then he asked me with much direct ness if I took him for a "dude," I said that I should then go alone. "That way?" asked Sam, with an eye to my gear. "It is the best that I can do," I explained. "Then go, and be fired for a bum!" he replied, moving on toward the pump. n toward the pump.

The Protestant Churchman. commenting on this, thanks it is the parlor like appearance of the meeting house that repels the poor, and adds:
"It must be confessed that the church testant congregation is simply the weekly parade of church-members poor, who have nothing to parade, simply avoid the procession There is no good reason why a Protestant layman should go to meeting on Sunday; he can pray, read the bible and sing hymns at home. But Christ lives in the Catholic Church. The poor feel His presence there .-Ave Maria.

The need of special pastoral care lads and instruction eave school shortly after their First it. If you fail to prove inspiration by Communion to face the temptation their approaching manhood in the midst of an evil world, induces the Reverend Michael P. Heffernan to propose, by means of an article in the Catholic World, the formation of a society for them to be known as Saint Anthony's Militia. He says: "What we want is an organization which shall take hold of every boy in the parish as soon as he has made his First Communion and has left school, and keep him until he is old enough to join the Holy Name Society, or some other organization for young men attached to the church, a society purely spiritual in its first and fundamental principles yet containing in itself such inducements as are likely to attract the boy and keep him deeply interested in it, a society which shall bring him willingly to his duty once a month, and offer the paster or spiritual director an opportunity to give him, periodically, instruction specially suitable for him. The boys want not only light to see their way-they want strength to push onward; and hence the necessity of monthly Communion and stronger relationship with their natural leadersthe supposed action of the detective, the priests. Without the sacraments proving that the principle "the end all our preaching and all our so called justifies the means "amiably attributed literary societies, amusements and still burning recollections in the spirit, to the Jesuits by ignorant or malicious attractions for the young men, are a and for the purposes of peace. And yet that is what Pope Leo XIII. has done. It seems to me an attitude in the largest sense paternal, and, while twill probably stand among the latest recollections of my lifetime, it will that there is no truth whatever in the largest sense paterns. recollections of my lifetime, it will that there is no truth whatever in the ever be cherished with cordial senti-

THESE PRELIMINARIES.

N. Y. Freeman's Journal, Aug. 21. We have received another commun ication from Dr. McAllister. It is in the nature of a reply to our reply, but so does the Catholic Church—the idencame too late for consideration in this tical, continuous Church of the Apostles issue of the Freeman's Journal. Since we have been in communication with Dr. McAllister-even prior to the discussion of preliminaries — we have been careful to publish in full what he had to say so that it appeared side by side with our comments. While we have been doing this, and while he has reproduced in his paper, is that organization, which, in its life, the Christian Statesman, some of cognizable through the centuries, carthe Christian Statesman, some of his letters that first appeared in the Freeman he has never as yet permitted his readers to see anything that we have had to say. We have fared no better with the Commercial Gazette, with which he seems to be on familiar terms, and which at first professed a willingness to publish both sides.

We can no longer ignore or tolerate this persistent discourtesy, and therefore must decline to give Dr. McAllister full space in the Freeman, at least until a more satisfactory understanding is arrived at. Next week we shall make some comments on statements in

his last communication. In the meantime we insist that a ommon ground or criterion must be agreed on by which to test and know what are and what are not principles of the Apostolic Church before we can make those principles the measure of any others. He rejects our rule of faith as the criterion, and we reject his. Here we are at a standstill, for it is clear that without a criterion agreed on, without an adequate means to acquire a knowledge of what the Apostolic Church taught we cannot make its teachings the test of the truth of anything. All attempts to evade or skip this necessary prelim-

inary are vain. N. Y. Freeman's Journal, Aug. 28 There appears to be little likelihood that Dr. McAllister and we can come to any agreement on the preliminaries to a discussion. We have insisted, and still insist, that we must agree on a criterion by which we may know with certainty what are and what are not the principles of the Apostolic Church. The nature of his thesis makes a knowledge of these principles essentially necessary, and this knowledge cannot be obtained without a correct criterion. As long as they are not known with certainty they cannot be made the test of the truth of any other principles or doctrines, Catholic or otherwise. He says certain Catholic doctrines are a departure from Apos What are tolic doctrines. We ask, Apostolic doctrines, and how are they to be known? In face of this question he appears to have come to the conclusion that we cannot agree as to what they are or as to the way to know In consequence of this failure to agree, it is clear that the Apostolic doctrines cannot be a common measure

between us to test the truth of Catholic doctrines. We will now, in compliance with our promise, proceed to examine some statements in Dr. McAllister's last letter. He says :

"You take a position the logic of which requires that I should accept the infallible testimony of the Roman Catholic Church to the inspiration of the Scriptures, or else proceed to prove their inspiration independently of the testimony of that infallible authority before going on with the main discus-

sion. Our position is that you must not what method you please to prove it, but prove it you must, and doubt, for doubt in this matter is fatal. If you wish to prove it by the infallible authority of the Catholic Church we will accept the proof as demonstrative, but as you reject that authority you must have recourse to some other means of proof. Your position requires you to prove the inspiration of the scriptures by your Covenanter rule of faith-the bible alone and your private judgment. To attempt to do it in any other way is to sacrifice your rule of faith and your Covenanterism with

your rule of faith — as you most cer-tainly will—you must reject the script ures as inspired or fall back on the authority of the Catholic Church There is no other alternative. That is our position. If you think you can prove the inspiration of the scriptures y your rule of faith, try it, and you will find yourself in the whirlpool of a vicious circle.

"The principles of your own dialectics show that you hold an illogical and absurd position when you make the infallible definition of the Roman Catholic Church the proof of its own infallibility.

If we did this we would at worst be as well off as you are at best. We would be just as illogical and absurd as you are, because we would be gyrating in the same vicious circle that in-

closes vou. But the Catholic does not make the Church's affirmation of her infallibility the proof of her infallibility. If he did he would be just as viciously circular as is the Covenanter who attempts to prove the inspiration of certain books by those bo ooks themselves. He believes in the infallibility of the Church for reasons distinct from and independent of her affirmation of it, just as he believes in the Divine mission and infallibility of the Apostles, for reasons other than their mere affirmation. The Apostles were logical and they had recourse to testimony Christian belief by an act of intellect. faith or violating his reason. As a ably to serious work.

ual suicide.

Just as the Apostles presented motives of credibility to their hearers be fore they asked them to recognize -present motives of credibility before she asks faith in her affirmation of infallibility. The motives of credibility she offers are identical with those given by the Apostles, because she her self is identical with the Apostolic While we Church. She is not only like that divinely instituted organization; she ries with it its original motives of credibility. It is these motives that convinces the

Catholic of the divine authority of the Church and prepares him to accept her affirmations as infallible, just as th converts in Apostolic times accepted them, and for the same reason. Rest ing his faith on these motives of credi bility, he is prepared to accept as in-fallible every official pronouncement of the Church on questions of faith and morals. Thus, when she affirms her infallibility he receives it as an un-questionable truth, not because of the affirmation, but for reasons back of it, for motives that have been presented by the Church and accepted by him. This is the Catholic's mental attitude There is no vicious circle here. He does not prove the infallibility of the Church by the infallibility of the Church, as the Protestant does, and must attempt to prove the inspiration of the Scriptures by the inspiration of the Scriptures.

If the Catholic did not believe in the divine authority of the Church before she affirms her infallibility, he could not believe in that infallibility, on her mere affirmation, after she affirms it ; for before he believes her to be divinely commissioned she is to him fallible, and her affirmation is to him at best only that of a fallible authority, and as such not competent to induce faith in her claim to infallibility. All this the Catholic understands without a

Covenanter lamp.

The divine commission of the Church once established—as it was in the be ginning, by miracles-and the command of Christ to hear the Church once known, infallibility follows as a necessary consequence; for it rests on the infinite justice and veracity of God, who would not command us under threat of condemnation to hear a teach er who is capable of misleading us in things essential to salvation.

We might here give the motives of redibility or reasons why the Catholic believes in the divine commission of the Church and, as a consequence, in her infallibility. But to do so would be to anticipate matters that belong to the main issue. This preliminary stage of the discussion is not the proper place for them; and we must not be led away from the preliminaries until they are definitely settled. We have said enough thus far, we

think, to make it clear that the pivotal

issue between the Catholic and the Protestant is the identification of the

Apostolic Church, which Christ estab-

lished, and which continues, according to His promise, to exist and to teach, govern and administer His sacraments with all the faculties and authority given in His parting commission previous to His ascension. That Church continues to exist, enlightened by the Holy Ghost and by the directing presence of Christ, or the commission has failed, and with it Christianor documents until you have proved their inspiration. You may select what method you please to proved the their inspiration. ity. To deny the present existence be the supreme and infallible authority be the supreme and infallible authority And they very naturally consulted it to see if what St. Paul referred to was or every one who believes or believe in Jesus Christ as the Son of there. God and the Redeemer of mankind. This Church once found, there is an end to all hagglings and quibblings about particular doctrines. Her decision would forever end them. It is a question of Church or no Church, Christianity or infidelity. But the Protestant is chary of this issue. The modern origin of his sect haunts him. He knows that in the process of identi fication it would be quickly swept out of consideration for lack of re quired age. Among the first to go by the board would be Convenanterism. As the process of elimination went on every Protestant sect would fade from the field of vision, until the Catholic Church would remain without an adverse claimant.

Dr. McAllister thinks that he has the same logical rights to quote the scrip-tures to prove the inspiration of the scriptures that the Catholic has to quote a definition of the Church to prove the infallibility of the Church. That is a sad consolation, which is derived from finding somebody else in as bad a fix as ourselves. But the doctor is correct. He has the same right that is to say, no right at all. either of us to proceed in that manner is to move in a vicious circle, and no one, while sane and awake, has a right to do that. As we have seen, Catholic does not rest his belief in the infallibility of the Church on the Church's affirmation of it, but on reaons independent of that affirmation. It is, however, different with the doc-He is bound by his rule of faith

-the bible alone and his private judgselves; a process that, so long as he to quote the Scriptures to him as in holds to his rule of faith, dooms him to spired. He must be approached as the interior of the vicious circle. St. Paul approached the Athenians and There is no escape for him, for the moother Pagans. ment he appeals to any authority or

matter of fact, he alternately violates both. When he quotes a text to prove the inspiration of that text he violates When he appeals to the synareason. gogue and to Jewish belief to find a anon or list of inspired books he violates his rule of faith. He must go to the Jew or the Catholic for his canon of Scriptures, for the Scriptures themselves-his rule of faith-give none. sary to him before he can make an act of faith in the Bible, for until he has the canon he cannot know what is or what is not Bible. For this canon or list of books he must appeal to the Jew, the Catholic or the bookbinder. In view of these glaring inconsistencies, it is not surprising that many who think Protestantism the true representative of Christianity, become infidels

and scoffers.

Moving, as he does, in the inevitable vicious circle, Dr. McAllister, to prove the inspiration of the Scriptures, quotes II. Timothy, 3-16, " All Scrip ture is inspired of God, and is profitable for doctrine, reproof," etc.

But as this is a part of the Scripture, and as the inspiration of the Scripture s the thing to be proved, the inspiration of the text itself must be proved pefore it is available testimony as to the inspiration of the whole.

But passing that, the quotation does not prove inspiration, for it does not tell us what books constitute Scripture. It gives no indication by which to know what books or documents are referred to. It gives no list of books, nor does the Bible anywhere give a list. Until it is known what books are referred to the inspiration of none is proved. make the text of any service to him, Dr. McAllister must, as we have before suggested, consult the Jew, the Catholic or the bookbinder. But such appeal sacrifices his rule of faith.

But St. Paul helps us along some what in the verse next above that quoted, verse 15, Chapter III. He says: "From thy infancy thou (Timothy) hast known the Holy Scriptures.' Now, what Scripture was in existence when Timothy was in his infancy? They were not the Scriptures of the New Testament, for few, if any of them, were yet written. Many of them were written when Timothy was a grown man and a Bishop, and he was an old man before St. John's Gospel was written. Reference then is made to the books of the Old Testament, in which Timothy was instructed in his infancy. The text then, when its own inspiration is proved, would go to prove the inspiration of the books of the Old Testament, if it had told Timothy what those books were. Its failure to indicate the books it refers to leaves Dr. McAllister under the necessity of again consulting the Jew, the Catholic or the bookbinder, and throwing aside his rule of faith.

But passing this, the text proves nothing for the New Testament, for it could not testify to the inspiration of books yet unwritten at the time referred to. We were correct, then, when we said there is not a single text in the Bible affirming its inspiration - meaning, of course, the whole Bible.

Dr. McAllister refers to the Beream Jews, and says that our position-that the inspiration must be proved before the Scriptures can be quoted as inspired-would prevent Paul and Silas from quoting the Old Testament to them. It certainly would if the Berean Jews did not already believe in the authority of the Old Testament. St. Paul knew they admitted its authority, and consequently quoted it to them to prove the divine mission of Christ, and he was perfectly logical in doing so.

Had the Bereans not believed in the authority of the Old Testament as a true record of Jewish doctrine and prophecy St. Paul's appeal to it when preaching to them would have been as llogical as Dr. McAllister's quotations from the bible would be to those who do not believe in its authority or inspiration. The fact that the Bereans consulted the Old Testament is no proof that they believed in its inspiration. It was enough that they believed it to e a correct record, and a record can be correct without being divinely inspired. Had the Bereans not believed in the authority of the Old Testament the apostle could not have discussed the issues between him and them. With that book as a common ground, St. Paul was not that kind of a logician. When he addressed Jews he reerred to their recognized scriptures; when he spoke to pagans (as to the Athenians), he took other grounds. The doctor thinks our position -

before quoting the Scriptures as divine -would prevent the Catholic from quoting them in his efforts to convert Protestants to the Catholic Church. Here he errs. It is perfectly legitimate to quote the Scriptures to a Protestant who believes in their inspiration, as St. Paul quoted the Old Testament to the Bereans who believed in its authority. As long as the Protestant admits the inspiration of the Book, it is valid to quote it to him as evidence, just as it is valid to quote the Book of Mormon to the followers of Joe Smith or the Koran to the Mahommedan. ment — to prove the inspiration of the scriptures from the scriptures them—

that their inspiration must be proved

There are other points in the docevidence other than the bible he sacrifices his rule of faith, and if he confines himself to the Bible, he to their divine mission other than the confines himself to the Bible, he time we no port their own statements. They did not falls into the circle. He is under the about the criterion of Apostolic printerior own statements. They did not sak or expect their converts to accept sad necessity of violating his rule of ciples, that we may get down comfortable ask or expect their converts to accept sad necessity of violating his rule of ciples, that we may get down comfortable ask or expect their converts to accept sad necessity of violating his rule of ciples, the criterion of Apostolic printerior.

the nominal, head nade some months

y that there is no as great as those of the mies (may God forgive s we for give them) utter bout the conversions, at-lence, threats, extortion hose iniquitous practices tical practices. But the st concourse of people t freedom and with the

esuit Fathers of the ather Castet's statehat while it is true fruitful in good reo spontaneous convicof the natives, who rywhere in building in the rainy season shelter within which is is attested by Fatheyrilhe. During the

acy has already gone so pits, press and admin seem well nigh par-esence of its silent enof piety in its very

hough flourishing in