

STARBUCK ON ARIANISM

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is merely Energy, wholly incongruous with the nature of man, or whether as Trinitarian Christianity has always maintained, God has made Man in His own image, and, in virtue of this congruity, can, in the Son, take full personal possession of an unspotted human soul and body, making human thoughts, affections and acts, a true and central expression of His own mind and heart.

Dr. Alexander Allen, in his deeply interesting work on "Christian Institutions," shows very lucidly the shallowness of those who, like Sir Walter Scott—a large and healthy, but essentially secular mind—treat the irreconcilability of the Catholics of Italy, Gaul and Spain, to Arian rule, as mere pride of opinion over "a purely speculative point." Dr. Allen shows that the question between the Catholics and the Arians was really this: Is Christ merely the deputy of absolute and inscrutable Godhead, Himself, incongruous both with God and man, bowing abjectly before the Absolute Divinity, and before whom men in turn are to bow in mere abjectness, and is this therefore to be the relation of human rulers to the ruled, or does Christ, as Catholic faith affirms, come from the inmost bosom of the Father, revealing Divine Will indeed, but Will as shaped by Righteousness and animated by Love, and lifting those who receive Him to sit down with Him on His throne, as He has overcome and sat down with the Father on His throne; and are, or are not, Christian rulers to be type of Christ, supreme, indeed, but supreme in righteousness and in brotherly affection towards their people, their brethren in Christ?

As Dr. Allen rightly says—and he is confirmed in this by the Hegelian Baur—Arianism finally faded out of the Empire from a growing recognition of its essential incongruity with Christianity. Then, as Christianity controls the whole of life, nothing could be more intensely practical than that inflexible opposition to Arianism. As George Bancroft, although ecclesiastically a Unitarian said, some fifty years ago, in a lecture at New York, by the triumph of Athanasius "the pagan party was finally driven from the field." Dr. James Martineau, Unitarian as he was, has, I understand, said very much the same thing. So far was the victory of Catholicity from turning on "a mere speculative opinion."

The Unitarianism of the present is very different from Arianism. It really involves two tenencies. One which acknowledges the Nicene orthodoxy for true Christianity, but rejects it, or turns it into a pantheistic interpretation. The other, which is gradually making its way back into Trinitarianism, but emphasizes the human qualities of Our Lord's life and person with a greater fulness than has been customary in the past. Arianism itself is completely and finally discredited.

Now St. Damasus was a vigorous antagonist of Arianism. That is, he was a vigorous champion of Christianity against Paganism masking as Christianity. Then according to such high authorities as Baur, Bancroft, Martineau—Dr. Allen's modesty would not allow me to place him on a level with these,—Damasus was working, in a place of central influence, for the future of Christian mankind. Whether his personal temper was amiable or harsh, is, in these circumstances, a matter of slight account. I might as well refuse to honor the memory of Secretary Stanton as having mightily helped to save our Nation, on the ground that he was of a disagreeable disposition. Yet how much is all Christendom more than anyone Christian nation! He took refuge for a while among the German barbarians. These, as so lately heathen, had not yet come to see anything amiss in worshipping a deified creature, and, in the rudeness of their immature moral perceptions, were almost as ready as the Mohammedans to accept revelation as a disclosure of mere Will. Moreover the Ostrogoths and Visigoths and Burgundians, constitutionally tolerant, like almost all the early Teutons except the Vandals, were puzzled to explain why their Catholic subjects in the West could not be content with their lordship, although they allowed the Nicene faith free exercise. Yet, as Dr. Allen remarks, the Catholics foresaw that the reintroduction of Arian supremacy from abroad would repaganize the world. At last the German conquerors themselves, who, though

rude, were sincere, began to see this, and entered the Catholic Church. Yet had the Teuton sovereigns and soldiers found the central See infected with Arianism, the effect might have been ruinous. It was Damasus, and such Popes as he, that dealt the final blows to the Heathenism which, in Christian form, was still struggling to regain possession of Christendom.

A YOUNG PREACHER'S EMBARRASSING MOMENT.

(By Rev. L. C. P. Fox, in Donahoe's for October.)

An amusing story is told of Scattery Island, in connection with St. Patrick. A newly-ordained priest was invited to give the panegyric of the saint on his feast day in Limerick. The cathedral was crowded and the sacristy through which the young and nervous preacher had to pass on his way to the pulpit was filled with clerical students, many of whom were friends of the orator. As he threaded his way through them he whispered to one of them who was a bit of a wag, "Tell me where St. Patrick was born?" "In Scattery Island, of course. Surely you know that." The preacher delivered a well-prepared and eloquent discourse which was highly appreciated by those who were listening to him and who were like himself citizens of Limerick of the Violated Treaty. The aged Bishop, who was very deaf, had been wheeled to the front of the pulpit stairs, from whence, with his ear trumpet, he could follow the discourse of the preacher, who was a protegee of his. Everything was right until near the close when the young priest wished to speak of St. Patrick's birthplace. He then delivered himself somewhat in this manner: "What an encouragement it ought to be to you to lead holy lives, you faithful Catholics of Limerick, to know that the great Apostle of Ireland was born on that sacred little island, Scattery Island, at the mouth of your splendid river." The Bishop could not stand this falsification of all history, so he shouted out, "That is not true, sir, he was not born there." The poor young orator then said: "His Lordship the Bishop corrects me and says that St. Patrick was not born on that island. But it matters not much when we consider that its soil was made sacred by his footsteps and hallowed by his tears and prayers." And he would have continued in that strain, but the Bishop could restrain himself no longer and shouted in a voice still louder than before, "Come down, sir, come down at once, and don't be teaching my people what is false. St. Patrick was never on Scattery Island, nor for the matter of that did he set his foot at all on County Clare, but he blessed that county from Limerick."

"SUPERSTITION."

A great many people in our country sneer at the superstitions of Russians, Japanese, Chinese and dwellers in other lands; and yet they do not reflect that they are just as superstitious themselves, in their own way. They are very keen in observing the folly of others, but blind as bats to their own monstrosities. The Sunday Chronicle, for example, had a most interesting account of the "Wilson Luck." R. T. Wilson was once a barefooted poor farmer's lad in North Georgia. He was later on a village store-keeper and eventually a Confederate commissary officer. He was a grand, stately-looking man and had a diplomatic and excellent wife. After the war, he invaded New York with his family, made millions of dollars in speculation, got into the social swim and married his daughters and sons to multi-millionaire nobles and "princesses." It was a wonderful feat, in a worldly sense, but is this prodigious achievement ascribed to Providence? Oh no! A horse-shoe did it all, and the horse-shoe now encased in precious metals is as much venerated by the family as if it were something supernatural. This is the rankest superstition and on the line of Chinese joss images and other idols. How many of our people believe in the hind-foot of graveyard rabbits? How many refuse to travel on Friday? How many tremble if they spill salt at table, or sit down with twelve other persons, or hear an owl hoot at night or consult fake mediums? Yet these very people condemn and sneer at "superstition" in their neighbors.

As to the Wilsons, they may have unbroken good fortune to the end,

but they may not. Troubles often come suddenly and overwhelmingly. The horse-shoe will not save them in the day of calamity, and it is a poor refuge when all things have to be abandoned while death knocks at the door.—James R. Randall, in the "Augusta Chronicle."

WHAT TO DO WITH THE ORANGEMEN.

Of course Mr. John Redmond was right in his repudiation and condemnation of the sentiment, "To hell with the Orangemen," by which he was interrupted by a "Voice" in his speech at the recent Irish convention in New York.

"No, no," said he, "far be it from me to tolerate such an expression. The Orangemen are Irishmen. They are mistaken Irishmen. They are, to a large extent, uneducated Irishmen. I admit they are intolerant Irishmen. What is our duty? What is and what should be our mission? To drive these men from Ireland? No. Educate them. Enlighten them."

That, of course, was the right thing to say, and what Mr. Redmond advised is the right thing to do. It is best to educate and enlighten the Orangemen, or at least to try to do it, difficult though the task may be; to cure them of their intolerance, apropos of which we find the following in answer to a correspondent in the latest issue of hand of Reynolds' Newspaper (London):

"Have you noticed that when Cardinal Vannutelli visited Armagh the Protestants created a most disgraceful riot; that the Orangemen in Belfast and other northern towns are always attacking their Catholic fellow countrymen, who happen to be in the minority, whereas in the middle, south and west of Ireland, where the Catholics are in the majority, you never hear of attacks upon Protestants?"

Nevertheless, the proper thing to do is to educate and enlighten these misguided men and make them good Irishmen, if at all possible.—N. Y. "Freeman's Journal."

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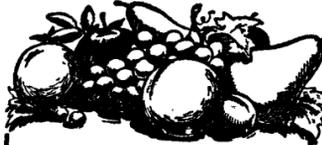
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TIME TABLES

Canadian Pacific

Lv.	EAST	Ar.
Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax..... daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet..... Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points..... daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August..... Sat. only..... Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east..... daily	12 00
Tr's Pass.		Tr's Pass.
20 00		8 30
WEST		
7 45	Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points..... daily except Sun. Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points..... daily ex Sun	18 40
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay..... daily	17 00
Tr's Pass.		Tr's Pass.
9 20	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points..... daily except Sun.	19 00
9 40	Portage la Prairie, Carberry, Brandon, and intermediate points..... daily ex Sun	15 20
16 40	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay..... daily	12 20
Imp. Lim.		Imp. Lim.
22 00		5 55
NORTH		
16 00	Stony Mountain, Stonewall, Balmoral, Teulon..... daily except Sunday	10 20
	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clendeboye, Nettley, and Winnipeg Beach..... Tues., Thurs., Sat.	9 45
16 15	Winnipeg Beach..... Mon., Wed., Fri.	8 45
17 15	Winnipeg Beach..... Mon., Wed., Fri.	8 45
	Tues., Thurs., Sat.	
SOUTH		
14 00	Morris, Gretna, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south..... daily	13 4
15 45	St. Norbert, Carey, Arnaud, Dominion City, Emerson..... daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances..... daily except Sun.	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atkokan, Stanley Jct., Fort William, Port Arthur..... Mon., Wed., Fri. Tues., Thurs., Sat.	21 05
SOUTH		
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Fergus Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul..... daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Lestellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors..... daily	13 30
WEST		
10 45	Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points..... Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points..... Mon., Wed., Fri.	16 15
10 45	Tues., Thurs., Sat.	16 15
10 45	Gilbert Plains, Grand View, Kamsack, and intermediate points..... Tues., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points..... Wed., Thurs., Sat.	16 15
10 45	Mon., Wed., Fri.	16 15
10 45	Bowman, Birch River, Erwood and intermediate points..... Mon., Wed., Fri.	16 15
10 45	Fork River, Winnipegosis, Fri., Sat.	16 15
7 00	Oak Bluff, Carman, Leary's and intermediate points..... Mon., Wed., Fri.	17 50
11 05	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points..... daily except Sun.	116 30