THE BARGAIN REDEEMED. The Artist's Picture and How it Saved

BY KATHERINE PEARSON WOODS.

All of us have heard the story of the All of us have heard the story of the artist who sold his soul to the devil for the power of painting to the life whatevor subject he chose; but not all of us know the whole story of the bargain, how it was broken and what happened thereafter, as it is told herein.

His name was Camillo, and there were scenes in his life which he did not care to remember, and which, consequently, he painted over with others even less

to remember, and which consequency, he painted over with others even less comforting. At the age of fifty his memory was a charnel-house of dead recollections; his wife had left, his children quarreled with him; most of his friends he had wronged or been wronged by; and he had made a large fortone and a great same for himself. It was not strange, name for himself. therefore, that at therefore, that at this very period he should be notified by the devil of the termination of their contract and the con-sequent immediate forclosure of the mortgage upon his soul. The mere idea of such a thing brought out the sweat upon Camillo's forehead; but, having a upon Camillo's forehead; but, having a month allowed him to settle his worldly affairs, he spent one night in tossing sleepaffairs, he spent one night in tossing sleep-lessly between his silken sheets or rest-lessly pacing the floor of his luxurious chamber, and another in wanderings over the hills around his willa; the third morning he sent for Padre Antonio, the priest of his native village.

Father had now grown to The Father had now grown to be an old, old man; but he came at once at the summons of Camillo. The counsel which he gave is a part of the old, well known legend; that the artist should use the skill his contract still insured to him, in painting the Face of Christ.

It was perhaps in virtue of his trained cathetic game, parkers of his empirior.

It was perhaps in virtue of mis transcare asthetic sense, perhaps of his ambition, that Camillo decided to paint, not the dying or sorrowful Saviour which so many artists have attempted and failed, but something still more difficult—the Christ of everyday life. By his contract with the devil he was able to reproduce his whice to the year life. It was a wondersubject to the very life. It was a wonderful picture. Just what form the features wore, or the color of the hair and beard, I am not able to describe, for, in fact, no one who saw it could ever remember any

of these particulars.

What they did see, and could never What they did see, and could never forget, was the face of a man of sorrows and acquainted with grief; cas. off by those whom He loved; despied, poor and rejected; yet with a wondrous glad light-someness in every line, as of one who had come to do the perfect will of God. The lips were parted in a half smile; the eyes were wonderful—full of light, too pure to behold iniquity, searching to the very ground of the heart, tender with infinite of the heart, tender with infinit

Camillo could not stand before those eyes; he cast himself on his face upon the floor, weeping bitterly, and thus he lay when the devil came to claim him. But the painter knew not even that the fated hour had struck; he heard nothing

of the clamor raised by the fiend, who saw that his prey had escaped him. When at last, too blind with weeping even to read the hour upon his horologe, the artist rose to his feet, there on the floor lay the hellish contract, si.ned with his own blood, and he knew himself de-

For an hour he was in an ecstasy; then he bethought him of his custom, upon the comgletion of each picture, of giving a supper to his artist friends, reading their envy in their faces, and receiving their congratulations. On this occasion there could be no wild orgies such as had been known to occur at other times; but a sober and decorous bacquet — Camillo could see no reason against it. The picture was surely the best he had ever

The guests were curious and amuse at their host's altered mood, but followed lead with well bred readiness unti the cloth had been removed and wine set on the table. Then Camillo arose and took away the veil from the Face of

There was, for a moment, a wondrous

Then, with a great cry, a woman, paint and decked with jewels, the gifts of many lovers, a woman who had sat beside the host and been sorely vexed—or professed to be—by the the decorum of the feast this woman sprang to her feet, and, with blanched face and wild white arms beating the air, fought her way blindly vards the door. rds the door.

'Let me go,' she cried, "ere it slay!

Let me away before His eyes burn

me to ashes!' Another guest, a young man with the

winecup at his very lips, flung aside the ruby poison, fell on his knees, and sobbed others fainted; one even drew his swore the artist, calling him a devil who could so terment them; one by one all departed from the banquet hall, and Camillo was left alone. ert alone. s very pale, and his hand trem-e again let fall the veil over the

With the earliest dawn of the next day,

Camillo was on horseback and away to visit Padre Antonio, for he did not on this occasion send for the Father to come Arrived at the priest's house he made

a general confession of all his sins that he could remember.

"You cannot doubt, my Father, that I m sincerely penitent," said the artist: is there any compulsion on me to make this confession

this confession?"
"None," said Padre Antonio; "none,
unless it be the Face of Christ."
"Aye!" returned Camillo, "I am a free
agent, and as such in gratitude to the God

who has broken my bargain with Satan, I vow henceforth to forsake my ill ways and evil companions, and to live righteously from this day forward."

"The Lord give thee grace to read the same way."

"The Lord give thee grace to so do!" said Father Antonio.
"But at the same time, my Father,"

pursued the painter, "you must admit that there are some excuses for me. I inherited evil tendencies, I was badly brought up; my friends have betrayed my own wife was take to me, and children are rebellious and undutiown wife was false to me, and

That is most true," said Padre An-

"But I forgive them, I forgive them all freely," said Camillo. "I cannot, of course, take them back to my heart and no hard thoughts of them, Father."
trust, not, my son, Camillo," replied the Father.

And in truth, though I am a grievous sinner, other men have done worse," con-tinued the artist. "See what I have

made of myself. You remember me when I was ragged little artist's model; look at me now! And I have never—though under a compact with Satan—committed aught that men call crime. I have lived a life of pleasure, but have I harmed any man?" harmed any man?

Thou shouldst know," said the holy man "I do know," returned Camillo. "Well, give me my penance, absolution, and thy blessing, Father, and let me return home

with with a clean heart and a quiet con-"There is a veil upon the face of thy asked the Father.

The artist assented with a troubled "Then be thy penance this," said Father Antonio: "to place the picture in the room of thine house thou dost most frequent, and to remove the veil. when those eyes have read so deeply in thine heart that thou seest thyself as they see thee, then come thither—if thou wilt —for absolution and the blessing of peace.

Now God be with thee. Farewell. Camillo went his way homeward with

a heavy heart. And but now I was so happy and so blest," quoth he to himself. "Was it well done of the Father to disturb my peace?" he asked. Yethe did not neglect perform his penance.

A week later he sought the priest once

more.
"My Father," said he, "I am a far worse man than I dreamed. How dare! I ask for absolution? For when I had hung in my studio the picture you wot of, lo! I looked around the walls, and—ask ot, I cannot tell thee. Alas, that I ld have wrought evil to so many! Think you that I can never should sonls!

Thou shouldst know," said the priest. Return, and look once more on the

of Christ.'

So Camillo returned. And the next day he rose early and went his way to the house of that woman who had risen up and fled from the face

is picture. Thou and I," said the artist, " have done much evil together, shall we now do

nuch good?"

And the woman agreed. So she sold her jewels and her fine raiment and what precious things she had, and Camillo did the like; and they found other women known to them both, and gathered them into one house, and persuaded them to live a godly and virtuous life. Then Camillo went away to his own house, expecting to look without fear into the Face of Christ. For, indeed, there was nothing frightful there, but looks of tender love and eyes of searching purity.

But the next morning he went to the chief picture dealer in the city, and ordered him to go here and there and buy

dered him to go here and there and buy up every inch of canvas which bore the name of Camillo. Now Camillo was, as has been said, a great painter, and the surface of his picture might have been covered with gold coins without reaching their price; so when this had been done there was left of all his fortune only a tiny cottage, into which he moved with his one sole treasure, the only relic of his great fame—the Face of Christ. For all those evil and lewd pictures had been

burned with fire.
"Now do I indeed repent; now may be absolved," quoth Camillo; and with a happy and peaceful heart he went his way to the home of Padre Antonio. "God give you peace, my son; you have done well," said the priest. "Thou

has a poor home, but a wealthy heart; where is she who should be partner of both ? "My wife?" cried Camillo, springing

to his feet; "why, Padre, thou knowest she was false to me!" "And thou?" cried Father Antonio.

Camillo went his way back to the city.
"It was ill done of the Padre to disturb
my peace," he said. "Alas! I was just ow so happy!"

But he did not forget his penance, and

the next day he sought the Father again.

"Father Antonio," he said, "thou hast been faithful to my poor soul. Help me So the priest aided him gladly, and

and degradation that for man days she escaped their search.
"But should I not forgive her,

have been myself forgiven?" said the artist tenderly; and he took her home and pleaded with her to live a better life and dealt kindly with her.

And the Face of Christ hung on the

vall, unveiled.

Then, after a day or two, came Camillo again to the priest, and there were tear

in his eyes.

"Father Antonio," he said, "the Lord has shown me myself. I have been a bad son to old Marietta, my grandmother, a bad husband to my wife, a bad father to my children. My sins caused their error the poison of my life corrupted them Help me to atone."

Father Autonio helped him, and they sought out old Marietta, whom he had neglected many years, and before hem all the artist humbled hitself, and they fell upon his neck with tears, and they fell upon his neck with tears, and forgave and were forgiven. Only Marietta, who had forgotten by this time the sins of his boyhood, and remembered

sins of his boyhood, and remembered only his glory and great name, main-tained that she had nothing to forgive. So Camillo took her home, and his children dwelt near by in houses of their own, and all were happy and at peace among themselves. And the Face of Chrise shope, down upon them from the Christ shone down upon them from the wall. But they had few friends in the city who cared to enter their humble

dwelling; for it was a fearful thing careessly to meet those pictured eyes.

Now when they had so dwelt for many days, Camillo came again to Father An-tonio, and said, "Father, may I yet be

But Padre Antonio did not answer. "What!" cried the painter, "is t ' cried the painter, " is there vet more to do?

'Thou shouldst know," said Father

"I know not," said Camillo, sorrowfully. I have done all that can be done even the slightest tie of friendship that ath bound my soul in former days have sought to reunite; and if the friend had een wronged I have besought forgive

ness."
" Hath it been always granted?" asked the priest.

"Nay," said Camillo, "for to some the wrong hath been that my poison hath so tainted their son's that they have wronged me; and that wrong is hard to

tainted pardon. But the others have forgiven."
"It is well," said Padre Antonio.
"Yet you tell me there is more," said

the artist

"I tell thee? nay," said the priest.

"Thou shouldst know. What does the Face of Christ tell thee? My son, when thou hast won His absolution peace will

be thine."
Then Camillo went home very sorrow ful, and yet happy, for he felt that he could now look calmly and fearlessly into the eyes of the Christ; yet also he would have liked well the priest's absolution. So when night had fallen and he was

left alone with his masterpiece, he knelt down before his canvas, and, folding his hands like the hands of a little child at orayer, he looked upwards into the pic-And the Face of Christ shone down up

n his soul. The eyes were very searcharted lips seemed to smile like the lips f a mother over her naughty child. Then Camillo fell upon his face with a

reat cry.

And in the morning he went back to

Father Antonio.
"Ah, my Father! how dared I ask for absolution? I, who knew not the smallest fraction of my sin! What are all offenses against my fellowman to my sins against Him? what indeed!" said Padre An-

"I allied myself with his foes, I reject-

ed His love, I cast Him out of my heart, I caused those to sin for whom He died."

"And I also," said Padre Antonio.

"And yet he forgives; he has always orgiven; that crushes me," said Camillo is no effort in it with him-He rgives freely. There is no little by n it: I have come back to him step by es, but He has carried me always in His Padre Antonio, what shall I do to be saved? "Go back." said the priest, " and look

once more on the Face of Christ."
So Camillo went back, and knelt all night long before his masterpiece, and the eyes of the Christ shone down into his And a great sorrow came upon him, and also a great joy; a great angui a great peace; because the love without him was greater than the love within, for the first moment in his half century of years he felt all its weight.

Therefore, between the joy and the anguish, his heart broke, and his soul was drawn up into the ocean of love, eternal and illimitable. And in the morning they found him

lying dead beneath the eyes of Christ, with the peace of heaven upon his pallid The Lord Christ hath absolved him, said Padre Antonio.

THE EASTER EGG.

Curious Customs in Christian Coun We make our Springtime holiday and take

we make our springine honday and take a bit of pleasure,
And gay as May, drive care away and give to mirth our leisure.
Then at this welcome season, boys, let's welcome, thus each other—
Each kind to each shake hands with each, each be to each a brother;
Next Easter holiday may each again see flowers springing.

flowers springing, And hear birds sing, and sing himself, while merry bells are ringing.

Of the three great annual festivals of the Christian Church-Christmas Easter and Whitsuntide-Easter, the day of resurrection, takes precedence, and the early Church history is often spoken of as the Queen of Festivals for on Easter day depend all the mov able feasts of the year.

Although Easter is a movable feast

h ld the first Sunday after the first full moon upon the 21st of March, it seldom falls in March oftener than twice in a decade. This is a very significant fact, for the Latin name Aprilits is derived from aperis, to open or set forth ; and as Easter is the festival of new life, so is April the month of the year full of budding life and hope. called it Oster (which signifies rising) also Eastermonath, in which month they held their feast of Eastre, Easter still older Astarte of Eastern nations It also used to be called the Great Day

The French call it Paques, from the Greek Pascha, and still older Pesch Passover); and the English paschal is applied to the lamb of which Chris and His disciples partook before Hi crucifixion. In some districts of Eng-land the old people still use the word

Strange to relate, although Presby terian Scotland has retained many o the old customs belonging to the various saints days and the festivals of the Church of pre-Reformation times, the only day observed in Eastertide is Pace

Saturday.

It is one of the gala days of the children throughout the length and breadth of the land, and is eager! looked forward to Even the thrift lest Scotch housewife relaxes her econ omies on this day, and gladdens the children's hearts by dying eggs for the afternoon games. For weeks ahead all the onion skins have been carefully preserved; the clippings of red flannel or turkey-red material o every kind are treasured up, and the a haifpenny (one cent) is expended on "cutbear" and logwood. The onion skins die a rich yellow brown, and red rags produce a soft shade of red, and the "cutbear" and logwood dye the eggs magenta and purple. farmer's wife sends her contribution to her little friends in canary yellowthe result of butter dye-and possibly half a dozen eggs apiece the hildren of the countryside collect in some old grass field, where the soft moss, found only in very old pasturage forms a cushion for the eggs.

How happy and merry every on is! As the eggs are tossed, now high, now low, they challenge each other: and what shouts of glee when in the general melee a number of the eggs are broken.

In the north of England the eggs are rolled and tossed on a Sunday af-ternoon in the field adjoining the parish church ; and eggs and oranges are freely exchanged between acquaintances and friends. oranges are supposed to typify the affianced, and shortly afterward marbitter herbs of the Passover feast. In Scotland and Ireland children

are taught by their nurses to crush the eggshell after eating its contents, or to push the spoon through the bottom of it. This is not so often seen here, because eggs are so seldom eaten out of the shell. This shellcrushing is a relic of a great super stitious belief that witches lived in empty eggshells and made boats of em, casting spells upon the house

hold. The use and exchange of eggs had a special symbolism attached thereto by the pagan nations before the Christian era. Eggs were of the greatest importance then, and entered largely into the sacrifices and obtations poured out upon the fields to secure good crops. They represented fullness and plenty, and the saving " as ful as an egg is of meat "dates from the earliest records.

As the hidden life within the egg could be called forth to light, so the earth cherish the seed, and of her falness produce smiling crops to gladden the hearts of herdsmen and tillers of the ground.

Coming to the children's custom o dyeing and playing with eggs, we find that it dates from the fourth century Daring the forty days of Lent the us of eggs for food was strictly forbidden. All were good Catholics then, and there were no herities to whom the eggs might be sold. The Church could com pel her children to obey, but she had no power to restrain the hens from producing, and so in every household the egg-basket overflowed with plenty. This was the children's opportunity, so the eggs were boiled hard, and then they became excellent playthings.

Dyeing in bright colors to attract th little ones is the next development, scarlet and the various shades of red being particularly popular; first be its brightness to the childish eye, and second, because red was the

In France during the Middle Ages there were many curious customs rela-tive to Easter eggs. Before Eastertide egan the priests paid a round of visits blessing and receiving eggs. largest eggs were picked out and sent to the King as a tribute.

After High Mass in the chapel of the Louvre on Easter day huge gayly de-corated baskets of gilded eggs were carried to the royal presence; the at-tendant chaplain blessed and distrib-

ted to those present. Then comes the substitution of the artificial egg of sugar, pasteboard, ivory, etc., the cover or case for some daintier gift. Beranger and other writers refer to the fabulous sums of money spent upon luxuries enclosed in Easter eggs

In Germany and the North of Eng land there is a common belief that hares lay eggs; and when a hare is seen bounding over the fields in March, which gave rise to our saving, "As mad as a march hare," the children clapping their hands, crying, "Hare hare, good little hare, lay plenty o

eggs for Easter day!"
Connected with the story of Easte eggs we must tell of the legend of the pells. In the Catholic countries of the Old World the bells are not rung during Passion Week and an ancient nursery fancy was that they went to Rome to be blessed by the Pope. But they returned on Easter morning bringing presents of scarlet eggs from the Holy Father to his good children; for presents are always looked for when one has come home from a far country The joy bells came first, and the angels, drawn from heaven by their they found the wife of Camillo sunk in or Eostor, probably derived from the joyous peals, filled the egg baskets of the children. The death bells car back, too, but brought nothing for Easter is full of joy only. So even in the Easter of the children the bells tell of the joy and the eggs tell of the gifts of love Christ brings to the little ones.

In rural Switzerland the egg dance of Easter Monday is still to be seen It differs little at the present day from what it was in the Middle Ages, and in describing an egg dance made famous in history we can better un derstand the history of the modern

Early in the sixteenth century, Mar guerite of Austria was governante of Fianders, and as was customary then, she visited her castle of Brou, near Bresse, on the western slope of the Alps, and there she decided to spend Easter. Philibert the Handsome, Dake of Savoy, who was hunting in this district, duly went to pay his respects to the fair chatelaine of the castle. Easter Monday, and all were merry the various Easter games were play and the dancing on the green was joined in by all. The old men amused themselves by shooting at a barrel o wine, and when one was successful in making his arrow stick in the wood he gained the privilege of drinking all wanted, or as the saying went

'Jusqu'a merci. Then the great egg dance, the spe al dance of the season, began. hundred eggs were scattered over level space covered with sand, and the young couple, taking hands, began If they finished without the dance. breaking an egg they were betrothed and not even an obdurate parent could

oppose the marriage. After three couples had failed, amidst the laughter and shouts of de-rision of the onlookers, Philibert of mind can conceive of. To assume that Savoy, bending on his knee before Marguerite, begged her consent to try the dance with him. The admiring crowd of retainers shouted in approval Savoy and Austria?" When the dance was ended and no eggs were broken the enthusiasm was unbounded.
Pailibert said, "Let us adopt the custom of Bresse." And they were

ried. Philibert did not long survive his

happy marriage, and in 1511 his devoted Marguerite erected the lovely Church of Notre Dame de Brou to his memory. There the tombs of Phili-bert and Marguerite may still be seen, There the tombs of Philiperpetual memorial of the med aval bservance and its " dause des aeufs.

It will indeed be a misfortune if these old customs are allowed to die out. They belong to history, and give us more real information regarding the manners, customs and social life of our ancestors than volumes of written his tory can. It is from such traditionary customs that we can best learn and appreciate the strong power the Church held over the daily life of her children in olden times -a power which incul ated above all things the absolute necessity of reverence.

We are educated as our forefathers never were. Education is the all pervading cry, but with this universal education we have lost power of rever ence. We may laugh at the simple faith and credulous beliefs of bygone superstitious times, but have we any thing equally beneficial for the guid ance of our daily lives to show as the result of our superior knowledge?

The attention of the pupils of our chools ought to be drawn to these old customs. In place of the history les ons, so often a recitation of dry, hard facts and musty information, a weary task to the uninterested child, we might interweave with the necessary hard study a lesson of how our fore fathers lived and moved and had their being, influenced in their simple, lives by the practical lessons taught them at successive festivals by he Mother Church.

Each holiday season comes down to us laden with the influences of the past, for in the chain of life there can be no broken link. In observing them we but reverence the heritage we have received. May we never forge that as we have received so much we should hand them down unsullied to the

THE LEADING AUTHORITY OF THE CHURCH. The Congregationalist in a recent

ssue cites Mivart's late defection as

an example of the waning of Catholic

Faith, and pretends to find in the Church's refusal to recognize in her subjects the right of private interpretation in doctrinal matters, an ob stacle to the future conversion of non-Catholics and on occasion of future ecession to many intelligent people at present within the fold. The forecast of our contemporary, solemn and significant, excites no anxiety in the Catholic breast. We notice it simply to call attention to the fact that what seems to our contemporary the great offence of the Church against the dignity of human reason, seems to us most reasonable, and to assure him that there is in the whole range of Catholic doctrine no dogma more agreeable to the sane Catholic mind that which asserts the absolute incompatibility between Cath olic Faith and the right of private interpretation in doctrinal matters. An understanding of the attitude of the Church on this matter is impos-sible to those outside the fold, simply because they refuse to form a clear idea of the mission of the Church as nstituted by Christ. There are but wo possible conceptions of a Church -either we must consider it as an agregation of individuals each enjoying the right of expounding to self the written word of God and so absolutely independent of all others in all his belief, or we must view it as ving teaching organism, a missioned to represent God on earth and to teach men in His name. N one who has read the New Testamen can pretend to accept the former definition as is evidenced by the fact tha the "reformers" who promised the greatest liberty to human reason still demanded a certain agreement among their followers in what they were pleased to call "essentials." idea of the Church was held then, sure ly, any authority which would attempt to saddle its own doctrines on such self sufficient judges of God's truth would of truth convict itself of the worst form of tyranny; but that no such idea of the Church prevails at present is simply proven by the various confes which non-Catholics are com sions to pelled to subscribe as an essential condition of Church membership. There then remains but one reasonable conception of the mission of the Church namely, that it is a Divinely commis sioned teaching body endowed with the prerogative of teaching religious truth in the name and by the authority of

God. This definition of a Church once ad mitted, not only does infallibility with its consequent exclusion of the right of private interpretation in doctrina natters appear rational and agreeable but so essential a characteristic of such Church, that any religion not claiming such divine prerogative does, by it very absence of such claim, convict it self of its own folly. To pretend to teach truth in the name of God; to pretend to teach it in virtue of a Divine commission, and still to admit that n that teaching there is no guarantee against error, is surely as great a tra Eternal Truth in the enjoyment o omnipotence has taken no means to pro tect itself against error, is certainly assumption that does small credit to Di vinity. Then there must be some way which God has established to conve His truth to men ; His whole truth and the truth undefiled. The Gospel narrative can surely be relied on to indicate what that way is, and so let us rlance back at it. the Gospel must admit that if there

is anything in it that is beyond the possibility of doubt, it is that Christ constituted the Apostles a teaching possibility ody when He says: "Going there fore to teach all nations; * * teaching them to observe all things whatso teachever I have commanded you" Their teaching was to include all truths taught by Him with never a distinction between the truths taught by Him and afterwards to be recorded by the inspired writers and those which would not thus be recorded. Now, truth is not of a nature to exclude development, and so the Master, who, in private word or veiled able, sowed the seed of future be-

lief, was as much the teacher of

the teacher of this ulterior development of truth as is the sower of seed the sower of the fruit which is but the development of the seed once sown. But the question may be asked, How proof of infallibility result from such Divine Commission to teach, even admitting that the Apostles were thus warranted to develop any truth left by Christ in the germ state? guarantee can we have that the Apostles might not, when no longer under the spell of the Master's prevert the truths taught by Him? Let us remember that the d'tre of the apostolic commission was to supply the absence of Christ from earth until the end of time and we will at once understand that the commission was to endure as long as such substi tution would be required. Now, if we consult St. Matthew (Chap. 28, v 20) we find that not only was their commission to endure through-out all time, but that throughout all time, they were to enjoy the guarantee of perpetual union with Christ, the Way, the Truth and the Life :' am with you all days, even to the consummation of the world."

the perpetual union between the teacher and the eternal tru'h, a union which renders the teacher impossible to be deceived, can one see in this promise of Christ anything else except the guarantee of infallibility for His Church whenever she speaks in His name to those whom she has been com missioned to teach? The exclusive right of the Catholic Church to the succession of the first apostolate is so clear that even those to whom the name Catholic was once a term of execration, now pose as Catho lies. And the exclusive claim of the Church to teach infallibly, instead of giving offence to intelligent Catholics. is, on the contrary, one of the strongest proofs of her Divine commission.

giving to her children the assurance of

antism's inability to lay claim to it is a

real proof of its consciousness of its

lacking Divine origin -Providence

session of the truth, as Protest-

since the Catholic understands by in

fallibility nothing more or less than

ST. PETER IN ROME.

Sacred Heart Review. Protestants are very fond of stating in a superior kind of way that St. Peter never lived in Rome. Thinking that to prove this would completely leave Papal claims without a leg to stand on, they have dwelt upon the unsatisfactory evidence that exists to support the Catholic assertion that St. Peter lived for some five-and twenty years in Rome, that he was the first Bishop of Rome, and that he was martyred there. The following extract, owever, from the London Spectator, which can hardly be accused of a leanthe truth of the Church's claim in this respect is making itself felt among

brethren: "It may at once be said that opinion has, on the whole, gone with the raditional or Catholic view as to St. Peter's residence in Rome. tire trend of the new school of Roman archæology, as represented by Professor Lanciani, is towards the acceptance of persistent tradition where not contradicted by patent facts. If this principle is applied to Roman classical archæology, it also holds good in regard to the Christian antiquities of Rome, and we must not be deterred from holding to it by the manufactured ' relics ' of which the Church has at times been so prolific. The literary arguments for the Petrine residence in Rome are more indirect than direct, but taken together they uphold the Catholic tradition. First, Babylon ' from which St. Peter dated his first epistle could not have been Babylon on the Euphrates, but meant Rome, just as it means Rome in the Apocalypse, in which prophetic work occurs the passage 'Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you upon her.' The most obvious meaning here is that the coming fall of Rome seen in vision by the seer of Patmos is a divine vengeance for the murder of St. Peter and St. Paul—the two apostles who at that date had actually suffered martyrdom in Rome. But positive evidence is that derived from actual monuments. We have first the portraits of Peter and Paul accepted as genuine in the fourth century, con cerning which Professor Lanciana writes that they were 'carefully preserved in Rome ever since their lifetime,' and that ' they were familiar to everyone, even to school children. Next it is certain that Constantine raised the great basilicas over the tombs of both Peter and Paul, thus showing that there was no doubt early in the fourth century of their having suffered martyrdom in Rome. Damascus also put a memorial tablet in the Catacombs, whither their bodies are said to have been transferred for a The houses of Pudens and y is, and so let us time. The houses of Pudens and Whoever reads Aquila, where Peter is traditionally said to have lived, ware turned into oracories,-this is not so forcible. The date of June 29 was early accepted as that of Peter's execution. Christians and pagans slike began to name their shildren Peter and Paul, and the work ers in metals and stones began to reproduce in Rome the likenesses o. the two great Christian martyrs. It is inconceivable that this last step should have been taken unless Peter was in some way known to the nans; an obscure Jewish preacher in a distant part of the Roman empire would have been of no significance to the citizens of Rome. Such is the general evidence for the Roman resience of St. Peter, which, taken with the persistent tradition, would seem to an impartial mind to possess a fairly adequate weight."

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QUESTION BOX. Another Batch of Queries Answered by Father Doyle.

Philadelphia Catholic Standard and Times The question box at the Church of the Assumption was not so largely patronized this week at last, possibly because many of those who had difficulties found them removed by the previous replies. Some of the questioners requested Father Doyle to answer

Standard and Times. Several columns of this paper would be required for a comprehensive reply to the unsigned question, "Why di

through the columns of the Catholic

Martin Luther leave the Church? As a summary, however, the following will suffice: Pride, jealousy, and Church triumph of the carnal over the spiritual nature of the man. His own onfessions show this. He preached against Indulgences because the commission to preach a Plenary Indulgence by Pope Leo X. had ven to another order of monks than is own. He then taught that faith alone, without works, will save mankind; that the sacrifice of the Mass was an abomination ; that there is no call th necessity for confession, abstinence, fasting or any mortification whatever. He said that priests might marry : he denied the supremacy o the Pope, but and at not until the Pope decided against is that ; he wrote against purgatory, free sancti and almost every article of Chris the p will and almost every article of Chris tian belief. He broke his voluntary yow of celibacy to join a woman who broke a similar piedge to God. In from short, Martin Luther left the Church fault because he was a corrupt man. The sincerity of an ex priest denouncing the Church is open to question when there is "a woman in the case." Leaving the Church for conscientious reasons, if such a thing were possible, could not excuse the breaking of a vow

celibacy made to God.
"Doubtful "asked: "Do the souls of the departed ones ever appear on But a this earth ?'

While one cannot accept the many ghost stories" which are told, and toget should be very incredulous regarding not e these and visions unless substantiated If in by irrefutable testimony, yet it is may sible for spirits to appear to man. Moses and Elias appeared to the Apostles in the Transfiguration, and or in they feared that Christ was a spirit part when He appeared among them after the resurrection. He did not say that such was impossible, but in a neg-ative manner implied that it could so, for He said that a spirit had not flesh

and blood like He had.
"A Penitent" said that "we read in one of the Gospels that ' heaven and earth shall pass away, but my word never.' Please explain the meaning peop of heaven passing away." in A

Heaven and earth shall pass away. but My word shall not pass away "is even heaven" in this case means the firmament, and that it and the earth shall both pass away ; second, taking it as meaning the abode of bliss, it is merely used as if Christ had said, "the earth will pass away, yea, even if from shall pass away," thus emphasizing the truth of His words. In either se the idea is the indefectibility of the words of Christ.

asked: (1) "Can grandparents stand sponsors for their grand-children?" (2) "Can a non Catholic has Catholic parents?"

stand sponsor for a Catholic child who In the Catholic Church grandparents would be allowed to serve as sponsors, though younger persons would be preferable, because more likely in the course of nature to survive the parents, and at their death see to the religious education of the child. Sponsors are to answer in the name of the child at m, and thus declare a belief in the doctrines of the Church, and they are to see that the child is brought up a Catholic in the event of the death of the parents or their failure to do so. Non-Catholics obviously cannot perform the first duty, and would not be likely, except in few instances, to do the second. They are therefore ineligible as sponsors at Catholic baptisms.

"Is it a sin for Catholics to go to Protestant churches to listen to the music ?

Considering the fact that many Protestants neglect their own services in order to hear Catholic music, it seems as though a Catholic might find sufficent attraction in the sacred music o his own churches. To join in here ical worship is a sin. There may be times when for urgent social reasons, such as funerals or weddings, it is excusable to attend a Protestant church Christ while hating sin loves sinners, and His Church, though opposing heresy, is ever auxious for the salva tion of heretics, and it is not because of hostility to non Catholics that she forbids her children attending other places of worship. Catholics, believ-ing as they do in the "Real Presence," of and in their ewn Church what is really