

Ville Marie.

The following beautiful poem was written and read by Rev. A. M. Dawson at the meeting of the Royal Society recently held in Montreal.

Ville Marie! thou among cities known to fame, High place has found and most illustrious name. Time was and all thy walls a fortress lone; Around the red man's homes. Hence brightly shone Thy children's valor. Now responds the yell Sprung from their covert dark, a fearful sight To peaceful harvesters, in their sad plight Seeking for refuge; but no refuge near Save the lone fortress, destined to appear A stronghold. Its portals a maiden bright Securely gains, ascends the ramparts bright. The trumpet sounds and calls "to arms" aloud, Though none are there to meet the warrior crowd. That swarms around, raising their warwhoop wild.

In vain, Fearless now the heroic child, Brave beyond her years, promptly makes resound The cannon's roar. In terror quit the ground The booming of the cannon's heart, and war, By brave defenders overtakes the foe; His doom to meet with total overthrow. Such scenes, Ville Marie, in thy early days Thy peace assailed; yet honor in such ways Like a vast treasure to thy credit stood. Throughout the centuries, brave and good; And when thy modern glory shall decay Thy wondrous wealth and commerce swept away.

Ancestral deeds will still be widely known, The brave extolled, their praise immortal grown. So long as song shall charm and storied love The land shall grace, For ages e'ermore Such Gallia's sons of noble race are deemed, Not less the champion of Truth renowned. In science fields with public honors crowned.

Still greater praise the willing hand must own; Bless Mercy's works adorn the favored town, Alleviating ill with skill to heal; Improving this humanity's chief weal. That hospital with Europe's may compare Where ailments the most ethal freely share The kind Sisters' nursing. Forget their weal The patients' ail, and power of mercy show.

No red man on the warpath now is found, And all is peace this happy land around. The tomahawk that betwixt ironed bore And scalping knife, more dreadful still, no more Are seen. The axe and plowshare now replace These tools of war, so long the land's disgrace. In justice ruled the state on kindness bent, Each Indian tribe is with its lot content. And grateful prays that lot to them be spared Our gracious Queen, her benedictions prepared On Indians as on Britons to bestow. That loving care prosperity must show.

Example great! May all around be known And soon its power officially own, Sweet peace promote and dark rebellion quell By kindest ways as if by holy spell. Though different opinions hold their ground, High honor it that concord can abound. Fanatic strife, of darkness born, is now, New glory hence the city calls its own.

Kind hospitality Ville Marie's bounds Has ever graced. This to her praise redounds, Welcome the guest, his nation questioned not, All but his true personal claims forgot. 'Twas thus of old, ere yet to greatness grown, And now, possessed of wealth and high renown, More even than of yore, with liberal hand, Dispensed her favors are to every land.

—Pronounce Vershaire.

THE ENCYCLICAL.

His Holiness Examines the Great Social Question Dispassionately.

Position of the Church on the Existing State of Affairs. The State Should Guard the Interest of Employer and Laborer—Their Duties Reciprocal—Absolute Equality a Chimera—Praise for Philanthropists.

The full text of the Pope's encyclical has appeared. In his exordium the Pope dilates upon the task which he has set himself in defining for the guidance of the Church its position toward the existing social questions. His Holiness refers to the pressing importance of the matter and the difficulty in dealing with it, arising from its complex character, owing to the numerous current factors requiring consideration; yet, he says, a solution can be obtained by applying the eternal principles on which the teachings of the Church are always based. Now as ever men's relations towards each other as individuals or parts of society must have the sanction of the old authority.

The law is stated in Deuteronomy vi., 21: "Non concupiscis uxorem proximi tui, non domum, non agrum, non ancillam, non bovem, non asinum, et universa que illius sunt." The divine law, therefore, rejects the socialist solution of the social problem, which would abolish private property, substituting a collective and common ownership.

Proceeding to consider the relations of the State to the individual the Pope says: "To think that the authority of the State ought arbitrarily to invade family intimacy is a great and pernicious error. Undoubtedly it can intervene when the condition of the family is too disastrous, but only to alleviate it and to safeguard the rights and interests of public power without violating the rights of individuals. To go beyond these limits would violate the nature of things. The State should not destroy nor absorb paternal power to conciliate the rights of the State, of the capitalist and of the proletariat. We affirm unhesitatingly that human efforts are impotent without the concurrence of the Church."

A long demonstration follows, recalling all that the Church has done to better the lot of the proletariat. The Pope says: "A capital error is to believe that the rich and the proletariat are

CONDEMNED BY NATURE to battle and duel without end. The one has need of the other. Capital is powerless without work, and workmen are powerless without capital. The proletariat cannot and ought not to injure either capital or master. But in order to obtain respect for their rights they must abstain from violence. They ought not to have recourse to sedition nor to listen to the chimerical promises of agitators. On the other hand, masters ought to respect the individuality and dignity of the man and Christian in workmen, and not abuse men inhumanly in their work

nor exploit them beyond their forces. Let masters remember that the divine and human law forbids them to draw profit from the misery of the poor.

But besides the religious means it is necessary that there should be a co-operation of human means. The State ought to favor the prosperity of society as much as of individuals. It ought to watch over the purity, morals and interior order of families, the safe keeping of religion, justice and moderation and the equitable division of the public charges, all of which contribute largely to the amelioration of the conditions of the proletariat. The larger this general prosperity the less will workers seek resource in exceptional means to ameliorate their conditions. Proletarians have the same rights as citizens as the rich, consequently they have a right to the same interest on the part of the State. Governments should carefully observe their obligations in the distribution of justice. Absolute equality, however, is a chimera. Social hierarchies are based on natural principles.

The State ought to see that all covenants related to work are conscientiously observed, and should oppose anything that might cause popular passions. Yielding to unhealthy excitations would provoke trouble and violence. Small wages often give rise to strikes, disastrous not only to the workmen and their masters but to the general interests of commerce and public industry. Governments ought to prevent an explosion at these crises. The moral dignity, which is equal among the poor and the rich, exacts repose from work on certain days. The State ought to

CARE FOR THE WORKMEN and not let them become the prey of speculators and usurers, who are seeking to abuse their weakness in order to obtain excessive and dishonest profits. A man's work should not go to such an extent that he is forced to succumb under an excess of corporal fatigue. Everybody's physical forces are limited, and humanity forbids that they should be exceeded. Consequently, expediency is shown in a certain limitation of working hours, which should be interrupted by a period of repose, varying according to conditions of time, place, public health and the nature of the work.

The question of wages is particularly delicate. Justice exacts that an agreed salary should be paid. At the same time agreements entered into by workmen ought to be respected. The State should see that these reciprocal obligations are executed. An element of the question is that a workman ought to be able, with his salary, to provide the necessities of life. In all these questions it is essential that State representatives should not intervene inconsiderately. It will suffice to reserve examination of these points to the judgment of associations in order to safeguard the interests of both employers and employed. The tutelage and authority of the State ought to intervene only as much as general interests demand.

A great social advantage lies in laws which favor a multiplicity of properties. These are the best means to prevent opposition between extreme riches and extreme poverty, but it is also necessary that the properties shall not be overtaxed. The State commits an injustice in undue exactions from individuals. Institutions for aiding the poor and facilitating a conciliation between the various social classes are especially useful in obtaining desirable results.

Following this idea the Pope then particularly mentions associations for mutual succor and institutions for insurance in case of accidents, sickness and death, and the protection of children and girls. The Pope attaches particular importance to working people's associations, and says that ancient corporations so useful in the past ought to be

ADAPTED TO PRESENT NEEDS. These associations, he adds, would better answer the ends for which they were formed if they were composed of both workmen and their masters; and their action ought to develop more and more.

The Pope then expatiates on the advantages of liberty and the right of combination, as long as these associations do not present any inconveniences to public interests, but in suppressing associations the State ought to take precautions not to violate the rights of individuals, and ought not to advance the excuse of public utility as a pretext to abandon sound political principles. Unhappily, it oftentimes occurs that these associations are made the puppets of wirepullers exploiting their poverty. It is important to create counter associations to withdraw workmen from these unjust oppressions.

The Pope greatly praises those endeavoring to better the condition of the proletariat, to establish bonds of mutual equity between workmen and their masters, to maintain the sentiment of reciprocal duties and to combat intemperance among workmen. His Holiness says: "We see with great satisfaction eminent men uniting and working in common to advance their ideas; the efforts of others seeking favor by co-operation with genuine workmen's associations, and Bishops encouraging them, and finally rich Catholics acting as voluntary friends of proletarians contributing with money to develop these associations. In the presence of the efforts of so many generous minds we do not have the right to despair of our times. Let the State protect the rights of legitimate associations among citizens, but let it take care not to interfere with the internal order of life of any one."

The real condition of life is that it proceeds from internal movement. Exterior conditions ought to facilitate

pulsations having an internal origin. These associations ought to be administered by upright men who in crises and difficulties may fulfill the role of equitable arbitrators. The conclusion from all these complex questions is that universal co-operation is necessary, and that everybody ought to help willingly under the examples of faith and Christian morality.

ARCHBISHOP RYAN'S ADDRESS

On the Occasion of Laying the Cornerstone of the New St. Joseph's Seminary at Valentin's Hill, Yorkers.

"Confiding in Jesus Christ, we place this first stone in this foundation, in the name of the Father, and of the Son, and of the Holy Ghost, so that here may flourish true Faith, and the fear of God, and fraternal charity, and this place may be destined for prayer, for invoking and praising the name of the same Jesus Christ, our Lord, Who lives and reigns God with the Father, and the Holy Ghost, forever and ever. Amen."

Most Rev. Archbishop, Right Rev. and Prelates and Clergy, and Dear Brethren of the Laity:

I can expect to do little more this afternoon than to express aloud, and thus perhaps render more vivid and memorable, the thoughts and sentiments which must suggest themselves to your minds and hearts, in view of the interest and importance of this occasion—an interest and importance which should not be confined to Catholics, but extend to all men, who desire the welfare and permanence of Christian society. To the Catholic this occasion has deep significance. He knows that Christianity is not merely a collection of ethical principles no matter how admirable, nor the fortuitous combination of persons under the names of Churches, who happen to agree on some leading doctrines of the Founder of the Christian religion, but that it is, and ever has been from its foundation, an organism, a Kingdom of God upon earth, compacted and fitly joined together, an organism of which the Christian priesthood is an essential and inseparable portion. Christ and His Apostles formed the first Christian Seminary, and this Seminary has been perpetuated in the world the divine priesthood of our Lord with all its great powers, without which the Church cannot be conceived.

Again, it is well known that in proportion to the excellence of the intellectual and moral training in the seminary shall be the priests that come from its halls, and "as the priests, so the people." If we examine the history of the Church at various countries we will find that the great body of the people were good or bad or indifferent according to the kind of priests that ministered to them. The priesthood should be as the continued priesthood of Christ, "the salt of the earth," "the light of the world," and if it be not this, it becomes a curse to the world. If it be not for the resurrection it becomes for the fall of many.

Hence the immense importance of seminary institutions for the welfare of all the children of the Church. This truth is particularly emphasized by the fact that when great reformers arose in the Church they directed their first and most earnest endeavors towards the establishment of ecclesiastical seminaries, the professors and pupils of which should be filled with the spirit of God. They went up to the mountain top, to the well-spring of religious life and let the sweetening word fall into the once bitter waters, and as these waters flowed downward and leaped over the rocks and formed cataracts and swept by the great cities, bearing bread for the children of men, they retained the spiritual sweetness of their mountain heights.

At times the Church, like her individual children, required reformation, not in doctrines and teaching, for these God preserves true and holy, but in the morals of priests and people. What God has formed man should not undo to reform. As well attempt to improve the mechanism of the earth, as change the natural laws of the earth, or reform God's work or the supernatural order. Hence the great mistake made by the so-called reformers of the sixteenth century. Had they attempted to reform, not God's work but man's work, not doctrines but morals, which sadly need reform in priests and peoples, they might have done incalculable good. The doctrines were the same which had been believed in the primitive ages of Christianity, and with which and by which saints had been formed at the very time of the reformation. Moral not dogmatic reform was needed. This the great Council of Trent attempted and to a great extent effected. It was a reformation from within. And the Council directed its special attention to ecclesiastical seminaries.

"If," says Bishop Hefele, the historian, "the Catholic world has had for the last three hundred years a more learned, a more moral and more pious priesthood than that which existed in almost every country, before the so-called Reformation, it is due to this decree of the Council of Trent, and to it, in this age, we owe our thanks." The Council directed that preparatory seminaries should be established for the younger aspirants to the ministry, and larger ones for the more advanced.

Few people advert to the long course of studies and training required for the priesthood of the Catholic Church. In two or three years a professional man may become a clergyman in some of the non-Catholic denominations, and if he please he can give up his ministerial calling, and return to his former profession. Not so, however, in the Catholic Church. In it, a priest once a priest forever. The indelible mark of his priesthood is impressed on his soul. He cannot change. Hence, the immense importance of

his training. He must have a desire for the state, an aptitude for the state, and sufficient virtue to preserve his innocence in his holy position. Because some were admitted into the sanctuary who possessed not these qualifications, great abuses crept in with them, and extended to the whole flock of Christ. Hence, the great reforming Council of Trent resolved to lay the axe to the root, and reform priesthood and people by reforming the seminaries, and making them all that that they should be. The Council was justly persuaded that it was better to have fewer priests thoroughly trained, and filled with the spirit of sacerdotal piety than many tepid or unworthy ones.

The priest is only the agent of God. Through him God ordinarily acts on His people, preaching and baptizing, and forgiving sins through him. But God has not abdicated His power to act directly on human souls, and it is infinitely better to leave such souls to God's direct action that to permit them to be scandalized by unworthy priests, who have ever been, and still are, the Church's greatest enemies—the salt that has lost its savor, and is fit only to be cast out and trodden under the feet of men.

But the Council was not satisfied with the personal sanctity of the candidates for the sacred ministry. The Fathers demanded that the studies in these seminaries should be of so high a standard that the Catholic priests should preserve their places as the great leaders of thought in the world. The priest was to be the model man, intellectually and morally, and he was to be formed for this exalted position in these retreats of learning and sanctity. St. Charles Borromeo was the first to carry out in all its details the great scheme for the establishment of well-regulated ecclesiastical seminaries. St. Vincent de Paul and M. Olier, the founder of the Sulpicians, in France, in 1650, continued the great work. The Sulpicians were instituted for the express work of conducting clerical seminaries, and the good they have done for ecclesiastical training, and through this for the Church, for priests and people, has been incalculable.

The Bishops who ruled this great diocese in the past felt the importance of a suitable ecclesiastical seminary. The history of their efforts in this direction is narrated in the souvenir pamphlet of this occasion, which renders unnecessary any detailed account of them by me.

Your devoted Archbishop is acting out the spirit and legislation of the Church and her reforming saints in the great seminary about to be erected on this spot. Oh, what a future it shall have! Hundreds, even thousands, of young men in the very morning of life, in the springtime of existence, shall leave the great city yonder—leave human love and human ambition—and entering into the chapel, the future heart of this great institute, shall cry out in the inspired enthusiasm of their vocations: "We shall go into the altar of God, to God who rejoiceth our youth." "Send forth Thy light and Thy truth; they have led us and brought us to thy holy hill and into Thy tabernacles." After years of solitude, prayer and study they shall go forth as the Apostles of Jesus Christ went forth on this Pentecost day, and entering again into the great city they shall proclaim, in words of fire, the holy truths that once converted the world, and which alone shall preserve it from moral destruction.

Back to this retreat shall they come from time to time to renew the spirit of their exalted vocation, and to go forth, thus renewed, to their great work. The mission of this institution is thus described in the address of the old Seminary to the New, in the Souvenir: "Here is the school of Christ—the upper room—where men shall learn to know the but and bloom of saintly lives; where Christ Himself shall teach. Hymne the infant and wake the cords of speech. Here men shall learn to know God's holy will, That He who built the Church must guide her still."

Christ has not lied; this pompous world has need. Of high inspiring world and god-like deed, Of men who lift themselves above the clay, And yearn to show their fellow-men the way, Of men whose spotless souls are all aglow, To teach the sweetness of the saving Name; Whose words and works, though like their Lord's, are sealed.

And for the non-Catholic, and even for the unbeliever in Christianity itself, this occasion is not without interest. From a human standpoint alone the life mission of a Catholic priest is a glorious one. His love for and attention to the poor and suffering of our race; the great institutions of beneficence which the clergy of the Church have inaugurated and sustained in every part of the world; the truths so conservative of human society which the priest constantly inculcates; his respect for authority as of God's institution; his efforts for temperance and brotherly love; all the natural virtues which he fosters, ought to render the priest the best benefactor of his race and the seminary in which he has been formed for this glorious mission an object of interest to every lover of his kind. But the plenitude of interest is found, of course, in the Catholic heart. How magnificent and consoling in the scene before me! Here on this Pentecost day are represented nations as many and as diverse as those who thronged the streets of Jerusalem at the first Pentecost. On that day each man heard in his own tongue the wonderful works of God and the unity was restored to Jerusalem. A unity greater than this was produced by the Christian Church—a sacramental unity, all partaking of divine grace flowing from the seven channels of the Heart of God—a governmental unity, all bowing in reverence and docility to the same pastoral authority, and, above all and more marvellous

than all, an intellectual unity, all believing the same doctrines. We need these unities in this age of discord. We need that the Pentecostal tongues of fire should descend again, and we begin to build the Cenacle where the future apostles shall await in holy prayers their descent.

O brethren, aid your holy and devoted Archbishop to accomplish what he and you commence to-day. This seminary shall be the glory of his episcopate; and in that glory you shall be partakers; and if, as the Scriptures assure us, those who instruct many unto justice shall shine as stars for all eternity, surely they who contribute to the instruction of the priests and Bishops of the future shall not be left without their luminous reward in the firmament of God.

RIGHTNESS THE FOUNDATION OF THE FUTURE CHURCH.

N. Y. Catholic Review.

A late number of our esteemed contemporary the *Christian Register* furnishes about as good a specimen of the vague, indefinite and incomprehensible mode of talking and writing on the subject of religion as we have lately seen. This style is quite popular in these days, but it is more particularly characteristic of our "liberal" Unitarian friends. Speaking of an article which we suppose had appeared in its columns, the editor remarks:

"It ought not to be regarded as a very bold or shocking prediction which Dr. Monerie makes, that 'the Churches of the future will be founded on the idea of righteousness. Sometimes, indeed, it seems as if we were far away from realizing such a noble ideal; but we share in his conviction that 'any narrower Church is unworthy of humanity and of God, and will, in the natural course of events, be swept away. The gods of ecclesiasticism have very often been deities, but the true God is a perfectly good Being, and His Church must therefore be co-extensive with the race; and in righteousness alone we have an idea that will unite all men by a common bond.'"

Now, the first thought that strikes us in reading that passage is the simplicity and coolness with which the writer assumes that the idea of insisting upon righteousness as an essential of the Christian Church is a new discovery, or, at least, a new application of an old, self-evident truth. He speaks of it as a noble ideal which we can hardly hope to see realized. He seems to overlook, and entirely ignore the fact that true righteousness has always been the end and aim of the Christian Church. If the Church has not succeeded in attaining its end on so large a scale as could be desired that certainly is not the fault of the Church, which is perfect in its organization, but it is the fault of the poor, weak human nature, which fails to avail itself of the means and facilities which the Church so freely and abundantly offers. True, there have scandals in the Church, but there have been righteous ones too. There have been unworthy members— even unworthy ecclesiastics, but there have been saints too—a constant succession of saints, and of good and holy men, who have illustrated the glorious ideal of the Church in their lives, and shed the lustre of their splendid examples upon the mental and moral darkness of a sinful world.

But perhaps the remark of our esteemed contemporary had reference to his own brethren and sympathizers, and may be taken as an indication of his fear lest they should not realize the importance of making righteousness an essential element in their ideal of the true Christian Church. If so, we appreciate the motive, and earnestly commend his effort to exalt the ideal and to insist upon its necessity; the more so as we fear the legitimate tendency of the "liberal" views is strongly in the opposite direction. We do not deny that at the present time there are a great many very nice, respectable people among very nice, Christian friends. But we notice that even some of their own writers acknowledge frankly that their religion is better adapted to intelligent, cultured people than to the masses. People of culture and refinement may observe a degree of external propriety and decorum in their conduct and thus be better than their principles, when those same principles adopted by the masses and developed to their logical consequences would lead to a state of society very far below the splendid ideal of righteousness apparently contemplated by the *Register* writer.

And this leads us to remark upon the vagueness of that ideal. What does our friend mean by righteousness? He evidently contemplates a Church—an association or organization of some kind which is to embrace the whole race, and which shall take righteousness as the foundation of the society. Now, righteousness refers to conduct—to right conduct. But right conduct implies a rule of life. It implies fundamental principles of moral conduct and rules founded upon those principles. In a word it implies a system of definite teaching upon those great questions which concern the origin of our existence and our future destiny. It is not enough to make a shibboleth of the word righteousness, and embrace every one who can pronounce the word. The *Christian Register* by its very name claims to be Christian. To be consistent it must teach the principles of Christianity; the system of righteousness which Christ Himself taught to His disciples. That He taught a definite system we can not doubt. That was the very object of His coming into the world. He formed an organization which He said was to

continue to the end of time and promised to be always with them. He communicated to them the glorious ideal which He wished them to realize. That ideal was embodied in a few fundamental principles in which they were all agreed. The Pentecostal outpouring according to His promise filled them with a flood of light, recalled to their minds all that the Master had taught them and inspired them with a holy enthusiasm to make known that system to the order. That system exists in its integrity to this very day. Nor is it far to seek. Certainly it is not in the vagaries and the inane speculations of liberalism and free-thought, which allowed every man to judge for himself what is righteousness and that which is right in his own eyes. The dream of such a vague ideal, which is to constitute the nucleus of the future Church, which shall embrace the whole world, is but a dream as evanescent as it is useless. It may serve to amuse these intellectual sophists who delight in baseless speculations and unreal ideals, but can never satisfy the longings and aspirations of a soul really in earnest about the great question of life and eternal destiny.

SHORT SERMONS FOR BUSY PEOPLE.

Preached in St. Patrick's Cathedral, New York.

The Holy Trinity.

Text:—"Going forth into the whole world, preach the gospel to every creature, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28.)

The Church celebrates to-day the feast of the Holy Trinity, the mystery of the infinitude of the eternal and omnipotent God, the Father, the Son, and the Holy Ghost. Some people find in this mystery a great difficulty, from the fact that it is so far beyond the comprehension of our human intelligence. To the mind rightly formed, there is no difficulty whatsoever. We know our God to be infinite, to be perfect in every respect. We know our intelligence to be almost infinitely imperfect. No man of sense would strive to sound the ocean with a string, and yet it would be just as reasonable to do this as to hope that our poor understanding could ever obtain a complete grasp of the mystery of the Divine nature. It is, therefore, a most natural and a very consoling fact for us to find the teaching of Scripture and of the Church upon this subject of such a character. We rejoice in our heavenly Father's incomprehensibility. We know that when this life shall have been left behind, and the portals of eternity shall have opened for our entrance, many, perhaps all the other mysteries will disappear. But this will continue forever. And in its glory we will be bathed, whilst with our Blessed Mother, and the angels, and the saints of all time, we sing the canticle that goes up forever before the throne of the Most High, "Holy, holy, holy Lord God of Armies, the heavens and the earth are full of Thy Glory. Hosanna in the Highest!"

The dogma of the Holy Trinity obliges us to believe that there is one only God, the Father, the Ruler, the Creator of all things, our first beginning and our last end; that in this one only God there are three divine persons really distinct from, and equal to, each other, having but one and the same divine nature. In the words of the Athenian Creed, the Father is God, the Son is God, the Holy Ghost is God, and yet they are not three Gods, but one God. The Father is Almighty, the Son is Almighty, the Holy Ghost is Almighty. And yet there are not three Almighties, but one Almighty. Similarly, each is eternal, uncreated, everywhere present, all wise and all seeing. And yet, these three in nature are one. Against this fundamental dogma of Catholic faith there have been errors in all times. The early Gnostics, of whom Simon the Magician was one, erred, making the Second Person of the Holy Trinity an angel of great power, glory and beauty, but inferior to the Father. Their error was, after all, not so very different from that of the Arians, who directly denied the divinity of Christ. This heresy held great power for more than three hundred years, often ruling the empire of this world, and sometimes menacing the kingdom of God, with numbers so large that but for the help of God's hand, which had decreed that the truth should be preserved, the Catholic Church and faith would have been destroyed. There were also among the Oriental Churches many errors against the divinity of the Holy Ghost, the Lord and the Life-giver. Indeed, the one point of faith, except the supremacy of the Roman Pontiff, which separates the Greek Schismatic Church to-day from the Catholic Church, is a question regarding this very mystery. They teach that the Holy Ghost proceeds from the Father alone, and not from the Father and the Son. It is a very subtle and abstruse question, which it is difficult to make clear, but which may be illustrated later on. The Unitarians, and all the Deists or Rationalists of our day, that is, all those who reject Christian revelation, while they cling to a belief in a personal self-existing God, similarly deny the mystery of the Holy Trinity. Nevertheless, this dogma is clearly expressed in Scripture, and in the constant uniform teaching of the Church of God. There was long the question in the schools as to whether the mystery of the Holy Trinity was known to the Hebrew people under the old dispensation. The common opinion seemed to be that it was not clearly revealed in the Old Testament. There are certainly traces or insinuations of it, as