

The Catholic Record.

Published Weekly at 64 and 66 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVE, Author of "Mistakes of Modern Infallible."

REV. THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Nevan and Joseph P. King, are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Advertisements—Ten cents per line each insertion space measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements must be paid in full before the paper can be sent.

When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ,

J. D. FALCONIO, Arch. of Laurias, Apost. Deleg.

London, Saturday, Sept. 22, 1900.

ITALY'S NEW KING

The Roman correspondent of the Catholic Times relates an interesting incident in regard to the justice and mercy of the new King of Italy, Victor Emmanuel III.

One of the first decrees signed by the King was an order for the release from prison of a man named Gaetano Scinto, who had been sentenced to death by the criminal court of Trapani on a charge of murder committed in 1865.

But the sentence was commuted to imprisonment for life with hard labor. Notwithstanding numerous petitions by his friends for his release, he has been kept in prison thirty-four years.

His children and friends who sent in these petitions were convinced of his innocence. But a short time ago a priest made affidavit before the assizes of Trapani to the effect that a man on his death bed acknowledged that he was himself the murderer, and that Scinto was innocent of the crime.

The facts were submitted to the new king and a decree was at once issued for the release of Scinto.

THE EMPRESS TO BLAME

The Rev. W. R. McKibben, a returned missionary from China, asserted in an address recently delivered in the University of Chicago, that the Emperor Kwang Hsu is not at all the rabid enemy of Christianity which many might suppose him to be.

He is, on the contrary, very favorable to the introduction of Christianity, and he had even asked for and obtained from the missionaries at Pekin a Bible that he might study it carefully.

He had already obtained some knowledge of the Bible owing to the fact that a Bible in the Chinese language was presented by the Christian Chinese women to the Dowager Empress on her sixteenth birthday, and Kwang Hsu had read it, but he desired to have one for himself.

"From that time," says Mr. McKibben, "the movement of reform spread throughout the empire, and had it not been for the empress, China would now have been far on the way to civilization." It is the empress and not the emperor who inaugurated the present persecution of Christians.

A YELLOW JOURNAL

The Boston Herald recently brought an absurd and silly charge of a new character against the Catholic missionaries in China, stating that it has been their practice, in order that they might become acquainted with Government secrets, to give permission to their converts of high standing to continue to conform outwardly to the heathen religious practices to which they were accustomed, and pretend to be still followers of Confucius or Buddha, while being in reality Catholics.

This hypocrisy, which is in reality a denial of Christ, is not tolerated by Catholic theology, and of course it was not permitted by Catholic missionaries.

The Rev. Dr. Traay, diocesan director of the Association for the Propagation of Faith, corrected the Herald's misstatements, and pointed out in two letters to the Herald the impossibility of such a thing having occurred; and after some demur on the part of the Herald, that journal acknowledged that its story was imaginative, and that in refuting the supposed argument used by the Bishop at Pekin that Elias had acted similarly toward Naaman when the latter was converted, (4 K. v.)

"We had imagined that in the case referred to, the policy of Elisha was adopted

by the Roman Catholic Bishop at Pekin for a similar reason."

The permission given by Elisha (Elisha) to Naaman was merely to bow down with his master in order to fulfil his official duty by sustaining his master's weight, and not to adore false gods with him, for Naaman solemnly professed his faith:

"I know there is no other God in all truth but only in Israel, and thy servant will not henceforth offer holocaust or victim to other Gods, out to the Lord."

THE BLIGHT IN IRELAND

Reports come once more from Ireland that the country is threatened with famine owing to a blight on the potato crop.

So recently as five weeks ago the accounts of the condition of the crops was very favorable; but the blight has come on suddenly and unexpectedly on account of long continued rains.

We sincerely hope that the reports may be exaggerated; but we regret to be obliged to say that there is good reason to fear that there is too much truth in them.

In the counties of Mayo, Cork and Kerry blighted potatoes have been dug in many places, and it is the property of the blight to spread alarmingly when once it appears at all, if the rains continue, especially if the blight appears before Lady-day, August 15, as is the case this year.

We hope that the prognostications of ill may not be verified; but Irish papers state that the prospect is most alarming, and the usual preventive, which is the spraying of the potatoes, does not appear to have any effect in preventing the spread of the blight.

POLITICAL PROFESSIONS vs. POLITICAL PRACTICES

The following appeared in the Globe of the 4th inst., and must have been regarded as of considerable import as it appeared in black face type:

THE LIBERAL LEADER'S WORK. We desire, first and foremost, to render equal justice to all classes of persons and to all portions of Canada; we desire as far as lies in us to make this Canada of ours a united Canada; we do not want only that there should be no distinction in Canada between Roman Catholic and Protestant, Frenchman or Englishman, between the man who speaks one language or the man who speaks another language, or between the man who professes one religion and the man who professes another; but we want to see every man in Canada proud to be a Canadian, and all working together shoulder to shoulder for the benefit of this country each day.

Acting upon that view, my friend and leader, Sir Wilfrid Laurier, took his political life in his hands in 1896, and in opposition to every prejudice which might be supposed to weigh with him, and in opposition, apparently, to every instinct of his own people, he took the position that every province should have the right to manage its own affairs as it deemed best.

It was a noble and daring thing for him to do. The triumph Sir Wilfrid Laurier achieved in settling the school question was the greatest achievement of any administration in fifty years—Sir Richard Cartwright at North-west.

These are brave words and high sounding, Sir Richard! But we have heard them or something strongly akin to them before and oft, just prior to every election. The man who utters them and believes in the principles he is proclaiming should endeavor to secure practical application for that which he propounds as a political axiom.

We agree there should be no distinction between Catholics and Protestants in this Dominion, and this is what we have been urging and fighting for during the past twenty years.

In our last week's issue we extracted from a pamphlet written by one of the Protestant minority in Montreal the views expressed by the Hon. Edward Blake as to the measure which should be meted out to the minority in Ontario, when in active politics in Canada.

He said: "I freely render to my Roman Catholic fellow countrymen, first, religious freedom, and next, their stipulated rights; but more, I say, being strong, we ought to be what the strong should always be—generous to the weak. Measure full, heaped up and running over is the measure to be given by the strong to the weak; and by so doing we shall exemplify true Christian principles."

When the Hon. Robert Baldwin was the leader of the Liberal party a man's creed formed no barrier to preferment. His was not Liberalism in theory only, but a practical application of the principles he professed. And when a Catholic was capable and would do credit to the position the office sought him as freely and with as hearty a recognition as it sought the possessor of any other form of religion.

Mr. Baldwin regarded any other mode of bestowing the patronage of the Crown as being the worst form of bastard Liberalism. Equally liberal and fair in his treatment of the Catholics of this Province was Sir Francis Hinks.

We have never claimed that because a man is a Catholic he should therefore be appointed to office. And we would be sorry to see any one elevated to a position he is incapable of filling with credit to himself and the country.

But what has Sir Richard Cartwright and his colleagues in the Government done to obliterate the distinction be-

tween the treatment accorded the Protestant minority in Quebec and the Catholic minority in Ontario? He knows as a member of the Mackenzie administration that the Catholic supporters of that Government were most shamefully treated. He does not recall to be now told that during 1870 and 1871 the Catholics who fought to uphold the principles of the party when the Liberals had nothing to give, and from all indications were not likely to have anything to bestow for many years, were, when the fortunes of the party changed, absolutely forgotten, and those they had been fighting against were the recipients of the Government favors.

Was it any wonder that after this shameful treatment the Catholics abandoned Mackenzie and his Government in 1878?

Now, what has Sir Richard and those associated with him in the present administration done towards bringing about that equality in the treatment of the Catholic minority in Ontario with that of the Protestant minority in Quebec? We have again and again given statistics showing that the measure of Protestants in Quebec was "heaped up and running over" as to judicial appointments. It is equally so as to the other offices in the gift of the Crown.

And we have shown the niggardly spirit in which the Catholics of Ontario have been treated in appointments to the judiciary, so it is not necessary to enlarge on that. But there are other important offices that appear to be equally beyond the reach of Catholics, such as the Postmasterships and Deputy Postmasterships, the Collectorships of Customs and the Deputy Collectorships, the Collectorships of Inland Revenue and the Deputy Collectors, etc., etc.

The Catholics, after much worry and turmoil, receive a clerkship here and there with a landing-waitership in the Customs occasionally. THESE ARE CONSIDERED GOOD ENOUGH FOR THEM; AND WE HAVE WHAT IS SUPPOSED TO BE A REPRESENTATIVE IN THE CABINET WHO TUS PERMITS THE CATHOLICS OF THIS PROVINCE TO BE BRANDED WITH THE BRAND OF INFERIORITY. OUT UPON SUCH SUBSERVENCY—SUCH CONSUMMATE FOLLY AS THAT.

THE CHURCH AND KING HUMBERTO

The Osservatore Romano, treating of the reasons for the permission granted that King Humberto should be buried with the rites of the Church, explains that there were two grave reasons why this permission was given by the ecclesiastical authorities. One was to protest against the execrable crime by which the late King met his death, and the second was still more decisive, inasmuch as the King, especially during the later period of his life, gave unmistakable tokens of religious feeling, so far as even to state in a letter to the Archbishop of Naples that he desired to be reconciled to God during this Holy Year of Jubilee.

Under these circumstances, the Osservatore tells us, "It is presumed that in the last moments of life, he would have asked the infinite mercy of God, and would not have hesitated to reconcile himself to Him if the opportunity had been within his reach. It is the law of the Church which has been several times declared by the Sacred Penitentiary, that in such cases ecclesiastical burial may be given to a person not otherwise entitled to it, the external pomp being proportioned to the quality of the person."

It follows from this that there was no inconsistency on the part of the ecclesiastical authorities in granting Christian burial to the late king. The Church acts as a merciful mother, and inclines to favor the deceased when signs of penitence are found in their manner of conducting themselves before death, and this was the case with Humberto. Thus the Roman Ritual, which is the principal and authorized rule for the guidance of all priests on such occasions, has the following directions in regard to those to whom ecclesiastical burial should be denied:

"Ecclesiastical burial is refused to those who have been publicly excommunicated with the major excommunication, and to manifest and public sinners who die in a state of impenitence, and to those of whom it is publicly known that they have not once in the year received the sacraments of Penance, and the Easter Communion, and have died without any sign of contrition."

Charges of inconsistency have been made against the Church authorities on the present occasion, but the above rules show that there is no ground for any such charges.

The Holy Father has also been blamed for refusing to admit the prayer composed by Queen Margherita to be recited in the churches. We have already pointed out in our column that this prayer could not be made a liturgical prayer, because it was not issued by the proper authority, which is only the ecclesiastical authority. Besides, it praises King Humberto's supposed virtues to an exagger-

ated degree. We cannot think badly of the amiable and pious Queen Margherita for holding the King, her husband, in very high esteem. But this is a very different matter from the adoption of such a prayer for the universal Church of Christ, or from its formal ecclesiastical approval.

The Osservatore Romano remarks that "it was composed by the Queen in a moment of supreme and comprehensible anguish;" but it was not written in conformity with the laws of the Liturgy, and it was not, therefore, and it can never be approved by the supreme authority of the Church, either as a liturgical prayer, or as a prayer to be used by the faithful.

In fact, those who have blamed the Holy Father for not approving of this prayer would have blamed and ridiculed him if he had actually approved of it, and the ridicule would seem to have been deserved.

We cannot reasonably be surprised at the attitude of the Church in regard to this prayer, nor at the fact that the Pope did not do what the enemies of the Catholic Church would have wished him to do, for we may be sure that they would consider him to have acted reasonably whatever might have been his attitude in regard to this matter.

LYNCH LAW IN ILLINOIS

One of the results of the universal freedom of opinion claimed by Protestants in religious matters is manifesting itself at Godfrey, Illinois, just north of Alton City, where the Rev. Owen W. Rose, a minister of the Gospel who resides at Sabula, is at present engaged in scouring the country with two bloodhounds and a posse of fifty armed men in search of two negroes whom the pursuers intend to lynch. Mr. Rose requests the authorities not to interfere in case the men are captured, as it is his intention "to string them up by their legs with their heads dangling downwards, and shoot them to death."

We have not noticed that the fugitives have been captured yet, but at the last intelligence they were still at large. The crime for which it is proposed to punish them was indeed a horrible one; but surely their wickedness is not a valid excuse for the Chinese barbarity with which these law breaking Christians propose to inflict punishment.

The negroes were guilty of murdering William Riggs, a brother-in-law to the minister, who is leading the party of avengers, most of whom are members of his flock, whom he has persuaded of the propriety of the peculiar vengeance he intends to wreak on the fugitives when caught.

William Riggs, the murdered man, lived on a farm near Godfrey, and was in a field cutting corn on Friday, Sept. 7, when the two negroes approached and asked for work. He told them he had no work to give, whereupon they demanded his money. He saw at once that he stood no chance in a physical encounter with the two ruffians and handed over to them 50 cents, which was all the money he had in his pocket.

As soon as the negroes saw that he had let go his corn-knife, the only weapon he had, they attacked him with razors inflicting on him several horrible gashes, after which they cut circles and other figures around his legs, until growing tired of this diabolical amusement they left him still with life, though in a dying condition. He was able, however, to give the details of the crime to his brother-in-law when the latter found him lying helpless and bleeding an hour and a half later.

It is difficult to find language to express horror for the crime of the two negroes, nevertheless religion and the law of the land alike forbid private individuals from taking into their own hands the punishment of such guilt, and especially so atrocious a punishment as that which has been decided on by the mob of lynchers. It is contrary to all our understanding of the obligations of a Christian for a private person or persons to undertake the punishment of the guilty; and worse to inflict such atrocities as the lynchers propose. Surely if the Christian Church for which and in the name of which the Rev. Mr. Rose officiates, were the well-organized and self-governing body which Christ instituted to be His Church on earth, and to perpetuate the work which He began, it would not for a moment tolerate that one of its ministers should play the part of a public executioner on his own authority, or with authority derived from the lawless mob which recognizes him as its leader. Yet it is only the natural consequence of the lawless principle of Church government that not only each

local sect, but each individual has the inherent authority of forming its own or his own code of Christian morality, for the guidance of its or his moral conduct. The present is only one of innumerable instances of the practical application of the erroneous principle on which Protestantism as a whole is founded; the application of which demoralizes Christian communities.

CELEBRATION OF THE FRENCH CANADIAN SOCIETY OF ARTISANS

An interesting celebration of the annual festival of the French Canadian Society of Artisans took place in Montreal last week when the association went in procession from their hall at the corner of St. Francis Xavier and Notre Dame streets to the Cathedral of St. James to assist at solemn Mass in a body.

His Grace Archbishop Bruchesi was absent, but Mgr. Racicot assisted to represent him.

The musical part of the service, under the leadership of Professor Couture, was very fine, and included a number of solos by well known artists.

The sermon was preached by the rev. chaplain of one of the branches of the society, on the motto adopted to express the objects of the association, "Justice, Economy, Welfare."

The preacher spoke very forcibly of the evils of intemperance, and of the incalculable injury caused in the community by this vice. Among other things he pointed out that they who are the slaves of intemperance forget everything, including their duties to God, to society, to religion and their country, to their families and to themselves.

"Consider," he said, "how many poor mothers are there who have toiled many years, and made many sacrifices, and have labored incessantly for their children to make them good citizens and good Catholics; and those children have by intemperance made all their mother's labors vain and fruitless. Can it be possible that children can be so ungrateful as thus to reward their mother's care?"

The appeal was most eloquent, and brought tears to many eyes.

The Society of Artisans has become very numerous, having now seventy-five branches throughout the Dominion and the United States, and having on its roll 15,000 members. The occasion of the annual feast was selected for the holding of the second convention of the society at which delegates were in attendance from branches throughout the continent.

THE CHINESE PERSECUTIONS

At the present moment, while the massacre of Christians, and especially of Christian missionaries is being still perpetrated throughout China, one would suppose that a returned missionary, who has himself escaped from the scene of persecution by flight, when his flock was in danger, would be somewhat backward in incriminating those who have remained at the post of danger for the purpose of giving aid and spiritual consolation to the converts to Christianity to whom they have been the instrument of God in bringing them to a knowledge of the Gospel.

Dr. Percy Leslie is a returned missionary from China, and though he is described as a "medical missionary," he is virtually on the same footing with the reverend missionaries whom he accompanied, and he was, equally with them, sent by the missionary societies in Canada to do missionary work. It is admitted that Presbyterian ordination does not confer any special sacerdotal character, and is only a humanly devised form by which men agree to devote themselves either for life, or for a shorter period to ministerial work, and as Dr. Leslie has devoted himself for a while to missionary work in China he must be regarded as part of the missionary system of the Presbyterian Church of Canada.

We find that in his interview published in the Mail and Empire of Aug. 24th he declared on the authority of an unnamed high Japanese official that there are two causes for the brutal atrocities which have been committed by the Chinese during the persecutions of Christians now raging: one is the "anti foreign sentiment," and the other "the attitude of the Roman Catholic missionaries whom he (Dr. Leslie) personally knew to have departed from missionary work, and got mixed up politically. One way in particular was to offer a man every legal protection if he would join the Church."

We sympathize with Dr. Leslie on account of the sufferings he endured before and during his flight from Honan, but we cannot allow his attempt to excite harsh feeling against the Catholic missionaries in China to

pass without protest. It is well known that both the Jesuit and Franciscan priests, who are the chief Catholic missionaries in China, are men thoroughly devoted to their work of doing good, and the secular clergy who are there scarcely fall short of their religious co-laborers.

The Protestant missions in China all date back within the present half century; and though we fully admit that there are zealous workers among the missionaries, their labors and their sufferings cannot be compared with those of the devoted Catholic missionaries who have been laboring in that field for over six hundred years.

The number of martyred missionaries during this period is beyond estimate, and it is not in keeping with honesty for those who have not been laboring in the same field for half a century to depreciate their work, or to represent it as being carried on in an unworthy manner.

What Dr. Leslie says of the Catholic missionaries in China is totally inconsistent with the usual bearing of Catholic missionaries to heathen lands; but we are aware, and we have already given in our columns instances of an overbearing attitude, such as flourishing revolvers and the like, on the part of certain Protestant missionaries towards the Chinese, and to this may probably be attributed partly the hatred of the Chinese for foreigners, though we are aware that this hatred has arisen chiefly out of the aggressions of European powers on Chinese territory. This much is virtually admitted by Dr. Leslie himself, who said in one of his interviews:

"The trouble in China was not caused in any way by missionaries. It was entirely due to an anti-foreign outbreak. This is shown by the attack on foreign dealers at Canton, men entirely unconnected with the religious enterprises. There was no religious question raised in Honan; but we were attacked because we were foreigners."

There have been many efforts made by sectarian missionaries and their co-religionists in America to throw the blame of the present persecution upon the Catholic missionaries, but without reason, as we have shown before in our columns. The Catholic missionary who goes to preach the gospel in heathen lands always expects to meet hardship, and probably death; but the Protestant missionaries who went to China nearly always took care to have the gun-boats of some European nation or of the United States within call, and loudly they called for them when they feared trouble. At the present moment the missionary societies of America and Great Britain are also calling upon their Governments to send their fleets and armies to China to open up the country to their missionary enterprises and to protect their missionaries. It is unheard of that Catholic missionaries ever sought to preach the Gospel with an army at their back. It is, therefore, only jealousy at the undoubted success of Catholic missions which has led the Presbyterian and Methodist missionaries to raise the outcry that Catholic missionaries are the cause of the present Chinese outbreak against foreigners.

The number of Catholics at present in China is considerably over 600,000. To the thousands of martyrs who have suffered death for preaching the gospel of Christ to the Chinese during the last six centuries and more, many have been added during the recent outbreaks. Among those who have recently suffered in their work of propagating the Gospel there are two Bishops so far as known: Bishop Gullion, Vicar Apostolic of Manchuria, and Bishop Antonio Fantosati of South Honan, the same Province from which Dr. Percy Leslie succeeded in making his escape by flight. Both these prelates were men of eminent sanctity, great learning and wide popularity. We cannot at present estimate the number of priests and lay converts who have likewise gained the crown of martyrdom.

CHINESE TRUTHFULNESS

The Literary Digest gave recently a translation from Count d'Hennison's narrative of the treatment of some French and English prisoners who were in the hands of the Chinese in 1860, which throws some light upon the curious diplomatic methods of the Chinese, and finds a parallel in the assurance which the Chinese diplomats so readily gave while the foreign legations were being beleaguered in Pekin by Boxers and Imperial troops, that the Ministers were "well and safe in Pekin," while every effort was being made to slaughter them, and they were saved from massacre only by the almost incredible courage with which they defended themselves against all their assailants.

Li Hung Chang was one of the dip-

lomats who gave most positive and apparently straightforward assurances that the Ministers were safe and were being specially protected by the Chinese Government, though he added the ominous remark that while the Ministers were safe, the other people who were with them were "of no account."

According to Count d'Hennison Prince Kong was informed that there could be no negotiations entered upon until the prisoners, eight Frenchmen and five Englishmen, were given up. Prince Kong said "Yes" but "it was a Chinese yes, which means no more than a Chinese 'no'." The prisoners, he said, were all well, and would be released when peace was declared. Until then they must be kept in Pekin as hostages.

The march of the allies was then continued toward Pekin, and the Chinese found it necessary to produce the prisoners, and brought five of them to be given up. The count thus describes their condition:

"M. de Lautrec seemed to have grown a head smaller. He was dressed in an old Chinese woman's skirt. His tortured hands had assumed an S shape. He had been fettered with ropes, which, when he complained, were wotted to make them shrink and thus eat deeper into his flesh. Yet while he was thus treated, Prince Kong had written as follows to Baron Gros: 'I have the honor to inform you that I have given orders that M. de Lautrec shall be treated with the greatest consideration and respect. A few days later the rest of the prisoners were turned. We are bringing them, they are all here, peacefully, the little mandarin who walked in front of the vehicle. There was a wild jumble of half rotten and coffin-like skeletons in it. Chinese profligacy demanded that the entire skeletons of those who had been tortured to death should be returned.'"

"SOUPERISM" IN THE PAPAL CITY

Pope Leo Denounces Methods Adopted by the Sects to Seduce Poor Catholics of Rome.

Correspondence of the Catholic Standard and Times, Rome, August 25.

While the busy weeks have passed, each in turn crowding out the material data which I had collected afresh in evidence of Protestant "soupperism" in the Papal city, the Holy Father has issued a monumental letter to Cardinal Respighi, the Vicar of Rome. In it he exposes the works and the wickedness of the sectaries in question, furnishes argument and refutation as he proceeds, adds entreaty and appeal to logic, and—incidentally but more than once—utters a bold protest against the painful situation which obliges him to assist as if personally at such distasteful data as respectfully words I may presume to respectfully add a local and humanizing note. He can literally see from his windows to the east the conventicle which has been set up on the Via Cola di Rienzo in one of the most ignorant and poverty-stricken quarters of Rome.

"From the outset of our pontificate," he commences, "we have had occasion to point out as one of the most deplorable evils brought by the new order of things to this capital of the Christian world the active proselytism displayed by heresy, and the consequent peril to which the faith of our people is exposed. And addressing on this subject our Cardinal Vicar (on June 26, 1878, and March 25, 1879) we repeatedly imparted to the faithful exhortations, counsels and warnings, putting them on their guard against the many efforts which sects of all kinds from abroad were here making, under the shelter of the public law, in order to spread in the minds of believers the poison of denial and error."

His words were not without effect. But the evil grows apace. "It is now patent to all, from the evidence of facts, that the design of our people is a manifold emanation of Protestantism, is to set up the standard of religious discord and rebellion in the peninsula, and principally in this Mother City, in which God Himself, by an admirable ordering of events, placed the centre of that fruitful and sublime unity which was the object of the prayer addressed by Our Divine Saviour to His Heavenly Father (Joann. xvii., 11, 21), and which the Pope jealously defended even at the price of their lives, and despite the opposition of men and the vicissitudes of time."

The sects, "not being able to count upon the strength of the truth, avail themselves, for the extinguishing or weakening of the Catholic faith, of the defenceless tenderness of youth, of insufficiency of education, of the privations of indigence and of the simplicity of many who are accessible to flattery, attractions and seductions. Let the missionary boards rebut this sweeping accusation if they are composed of gentlemen and ladies."

"In the face of this fact," the Pontiff immediately continues, "we feel first of all, the need of publicly declaring, as we have done on other occasions, how bitter is the condition of the Head of the Catholic Church, who is constrained to behold the free and advancing continuance of heresy in this Holy City, whence should be spread throughout the entire world the light of truth and of example, and which should be the honored seat of the Vicar of Jesus Christ. As though the torrent of unwholesome teaching and depravity which daily and with impunity proceeds from books, professions, chairs, theatres and journals were not enough, to all these causes of perversion there has been added the insidious activity of heretical men, who, confiding among themselves find agree-