

MGR VAUGHAN ON FRANCE.

THE DISTINGUISHED ENGLISH ECCLESIASTIC SPEAKS OF THE CHURCH'S PRESENT POSITION.

The Right Rev. Monsignor Canon John S. Vaughan, O.S.B., who is at present in Boston, gave, in an interview, with a representative of the Boston Herald, a clear exposition of the position of the Church in the present religious crisis in France. He said:

"The condition of things in France seems to be but little understood in America. If it were, it would arouse a feeling of the greatest indignation throughout the country. The Americans love liberty as much as we English do, and offer toll full freedom to serve God as their consciences direct. In France, there is the greatest profession of freedom, but it is more empty sound, signifying nothing. The words 'Liberty, equality, fraternity' are embossed in large letters on the walls of the great public buildings, but these fine words find no place in the laws and in the hearts of the legislators. On the contrary, where the Church is concerned, the greatest of tyrannies and injustices everywhere prevail."

"The French Government is not Catholic. It is not even Christian; but it is strongly anti-Christian. Hence its continual attacks upon the Bishops, priests and religious, who only defend its fidelity to their religion and to their God."

"But it is said that the clerics are enemies to the Government?"

"So long as the civil Government confines itself within its proper and legitimate sphere, it would find no more devoted subjects than Catholics. But when it breaks through its boundaries and attempts to trample under foot the rights of conscience and the laws of God, then we will admit that obedience in those matters would be but another name for perfidy and apostasy, to which death itself is greatly to be preferred."

"Then you would advocate disobedience?"

"I would reply in the words of Christ, 'Render to Caesar the things that are Caesar's and to God the things that are God's.' What the French Government is asking is that we should render to Caesar not only the things that are Caesar's, but likewise the things that are God's. But this can never be."

"NO ROOM FOR HESITATION."

"When a choice is to be made between God and man, between our duty toward the State and our duty toward Him by whom kings reign and the princes of the earth exercise their power, there can be no room for hesitation. We must prefer God. This has been recognized and will always be recognized as the only course that an honest man can take."

"The Catholic Church is founded by Christ Who is truly God as He is truly man, and from Him is derived its beginning, its hierarchy, its laws and its mission. None of the ecclesiastical powers which are proper and essential to the Church are derived from any earthly authority. They come from God. The Pope, successor of St. Peter, has been appointed by God as his supreme chief: 'To thee I give the keys of the kingdom of heaven.' He holds from God his ecclesiastical rights and duties. As the Father hath sent me so I send you."

"Protestant churches are altogether different. The King of England is head of the Established Church; the Emperor of Russia, of the Orthodox Church; the Emperor of the Greeks, of the Greek Church; and so forth. But the Catholic Church is the servant and the minister of no earthly sovereign and of no temporal Government, and no Catholic who respects himself will give up his religious convictions, or abandon the teaching of Christ, at the bidding of any one whatsoever. Rather than do so, he will do what Cardinal Richelieu and blessed Thomas More and hundreds of other heroic and noble souls did in England in the sixteenth century; he will shed his blood, knowing that death is better a thousand times than perjury. *Malo mori quam foedari*."

"But the French Government may withdraw the salaries from the Bishops and priests?"

"CITE WOLF AND LAMB."

"They have done so already. In fact, by brute force they may, of course, set the laws of equity and justice at defiance. This is nothing new. In fact, it helps to confirm the truth of the Catholic Church, for we see in the fulfillment of Christ's words: 'They have persecuted me and they will persecute you.' They may even imitate the early Roman Emperors, who put tens of thousands of Christians to death on the very plea urged by some of the French ministers, namely, that Christianity is a danger and a menace to the State. I must say I never consider the state of France without thinking of the old fable of the wolf and the lamb drinking from the same stream. The lamb is of course at fault. The French Government has been striving in every way possible during the past five and twenty years to pick a quarrel with the Church, and has sought little by little to deprive it of every scrap of liberty, till at last a stand had to be made. The Government seeks to place the Church of God under its heel, and

in order to exercise pressure it has recourse to many infamous means."

"It has, for example, suppressed the stipends due to Bishops and priests. Yet nothing can authorize such injustice but the right of might, which, odious in itself, is still more odious when applied by a minister who is himself a laicized seminarian, as in the present case."

"But has not any government the right to stop salaries of its officials?"

"NOT SALARIES; INDEMNITIES."

"The Bishops are not office holders, and their stipends are not salaries. The stipends which they have been receiving until lately are simply indemnities or compensations. The American people do not realize the origin of these stipends, and so let me explain. 'Suppose I possess a landed estate which brings me in \$100,000 a year, and that someone more powerful turns me out and takes forcible possession of my house and land. Is not this downright robbery? Certainly. Let us further suppose that, after a time the robber dies, and his son, under pressure from the courts of law, at last agrees to return my actual estates. Which have been divided and are now owned by various persons; he then agrees to pay me the \$100,000 a year which is its equivalent. This annuity is my due. It is not a loan; it is not a salary; it is not a gift. It is what he owes to me by absolute right. If at any period he should refuse to pay it, then he does me a gross injustice. Yet this is precisely how the French Government is now treating the Catholic Church."

"The goods of the Church were confiscated, and when Napoleon I. arose in his strength to put things to rights and to restore order out of chaos, he was able to persuade the Pope of that day to leave the purchasers of transferred ecclesiastical goods in peaceful possession of their property, simply because he undertook to indemnify the Church in another way; that is to say, by assuring to all the Bishops and parish priests a suitable stipend. The Government can in justice no more deprive Bishops and priests of these stipends than a company justly deprived of the interest of the money that I have loaned to it at an agreed percentage."

"SAYS OBLIGATIONS DISOBEYED."

"Not one person in a hundred in the United States seems to realize the nature of the separation of the Church and State that has been brought about in France. People fancy that the Church there is placed in the same position as it is here in America. Were this true, there would be nothing to fear, and France would soon be more Catholic than ever. But this is in no sense the case. In France the separation means simply that the Government disowns all its obligations to the Church while it resists and tyrannizes over it and to restrict its liberty just as it pleases."

"Outsiders talk very glibly about the duty of obeying the law of the land. But let me ask, is every law that an unscrupulous Government chooses to make to be obeyed? When Herod commanded all the male children under two years of age to be slain did that law carry with it the obligation of obedience? When the law demanded the execution of Christ did that possess any binding force? Is there to be no limit to the exercise of civil authority? The Pope is a great lover of peace; but there is one thing he loves far more, and that is truth. He has done all that was possible to accommodate the French Government and to smooth the way; but when asked to do wrong and to sacrifice the essential principles of the Church, of course he replies as a true successor of St. Peter: 'We ought to obey God rather than men.'"

"In England St. Thomas of Canterbury died a martyr's death in defence of the liberties of the Catholic Church. And Pius X. breathes the same splendid and generous spirit to-day. He will never betray his charge, for he is as firm as he is gentle."

"But can you tell us what is likely to happen in the near future?"

PROTESTANT MINISTERS AND THE CATHOLIC CHURCH.

We do not wonder that the Ave Maria expresses surprise at the following words from a Protestant minister—the Rev. J. J. Nelson of the First Unitarian Church, Bellingham, Wash.: "Strictly speaking, none but the Catholic has an infallible Bible, and none but the Catholic can be rightly called an orthodox Christian. Theoretically all other Christians assume the right to exercise private judgment but in fact what they really have done ever since the Reformation has been to select a doctrine of the Catholic Church to decide what is orthodox."

"There is only one Church of real consistent authority, and that is the Catholic Church, so I appreciated the chuckle of amusement from a friend of mine, a Catholic priest, when he commented on the Dr. Cray's trial. Said the priest, 'Several heretics try another heretic.' And it was indeed so."

"The Catholic Church commands my intellectual respect, for they are what they assume to be a Church of authority, orthodox in fact as well as in name; and their priests occupy a logical and consistent position in that they are authorized to teach and preach—the doctrines of the Church."

"Such astonishing statements reported as coming from the lips of a Protestant minister caused our esteemed contemporary to wonder if the clergyman were not the victim to some inaccurate newspaper man. The Ave Maria's editor wrote to the report was true, and added: 'I have heard all my life so much cheap and ignorant criticism of the Catholic Church that it is not unusual for me to defend it.'"

But, after all, Mr. Nelson's case, surprising as it is, does not compare with that of another Protestant minister, the Rev. C. C. Starbuck of Annapolis, who, with a keen and scholarly pen, for the past half dozen years, in

the Sacred Heart Review, has been defending the Catholic Church from the same cheap and ignorant criticism to which Mr. Nelson alludes.—Sacred Heart Review.

HOW SCOTLAND WAS MADE PROTESTANT.

Writing in the columns of the Glasgow Herald, a correspondent, signing himself "Graduate," says: "Sir—Scotland had a history distinct from that of England as long as her national spirit kept England at bay. Not no longer. That spirit was not born at Bannockburn nor did it die at Flodden. It is seen in all its robustness in the pages of the old monkish chronicler, John of Fordun, and in the Acts of the Scots of Parliament under early James. It was half killed at Solway Moss—James V. died of it; it was the Reformation, 'the pen of England,' as Sadler, their English tempter, contemptuously calls them who were destined to give the coup de grace to our national independence. The hands that Knox unblushingly describes as 'liberally anointed' were the hands of the Reformers, who, a Froide says, 'with a new religion assumed a nobler nature.' The nature thus assumed was the nature of the Anglo-Scott, and to be an Anglo-Scott in those days was much the same as to be a Franco-German in the modern Reichstag. Both are cases of high treason towards the Fatherland. If Moray of Argyll or Glencairn or Ruthven or Morton or Erskine or Knox is a typical Scot, then the typical Scot must be bracketed with those whom Mr. Cunningham Graham, in his issue of November 14th, stigmatizes as 'penetrated to their core by the spirit of the hereditary enemies.' The same correspondent sighs, like every sane man for a truth, 'the history of the Reformation. He does not forget that Knox wrote a Historic, but he charitably refrains from characterizing it."

When the truth comes to be told, it will be found (1) that Henry VIII., who sounded James V. through the clock Sadler, on the subject of the suppression of the Scottish abbey, was as the Scot, not only of the English, but of the Reformation; (2) that the Reformation was the result of the two great forces of English gold and Scottish greed; (3) that this conclusion was (a) on its political side the surrender or national independence to the 'and enemy,' England; (b) on its commercial side, the conclusion of the revenues of the abbey; (c) on its religious side, the suppression of an idolatry that never existed."

In the once great school of Scottish historians buried with Skeene and Hill Burton; and there is to be no repairer? Not likely, as long as people are content to be led with such rubbish as 'St. Andrew has never been conquered by England.' She was never conquered. She was never bought by English cash, and through the Tudor hagglers, rather and daughter, found this the chosen mode of annexation."

The Moray-Knox coalition achieved its masterpiece of corruption and treason in the Treaty of Berwick, which may be found in Rymer and is rarely if ever given in full by Scottish historians. Continental critics like Teulet have grasped its real force. The terms bear but one conclusion. On the morning of February 27th, 1560, Scotland was a free country; on the afternoon of the same day she was an appendage of the crown of the English Queen. Much in the same way—though history is apt to grow too dramatic here—on the morning of Saturday, August 24th (Froide and Burton say 25th), 1560, when the Estates met in Edinburgh, Scotland was a free country; the same evening, when the Estates rose, and Scotland drew her first breath as a child of the Reformation. It is to be observed as a remarkable piece of historical sequence that Scotland was first broken by the Anglo-Scotts to lie down under the heel of Elizabeth before she was to rise up and revile the Pope. Thus she lost her independence before she lost her faith."

The history of the Regents who followed her tell the same tale of abject submission to the English suzerain of Scotland. From the reign of Lethington, the Union of the so-called two Crowns, the hand of England is everywhere visible, and not a throb of the heart of Scottish nationality audible."

It is a constitutional fiction to suppose that two independent kingdoms were united under James VI. of Scotland and I. of England. This union was a trimmer and old-blooded prig, who received with open arms the sacrilegious murder of his mother Mary, was at first King of England. And it was the Anglo-Scottish nobles who made this a puppet dance to every tune of the political and religious Reformation. James VI. was never King of Scotland of the Scots."

The Parliamentary Union of the two countries was not, as Fletcher of Salton proved repeatedly, a very ghastly episode in British history. It was simply a commercial job, in which the slightly poorer of English capital to make or mar the trade of Scotland was recognized and submitted to."

The moral of this new but true history will be obvious to Mr. Froide. By all means let us have Scottish history taught in Scottish schools, but (1)

catch your historian, (2) see that he tells the truth, (3) when two nations have been incited by Anglo-Scottish treachery, bribery, and no Popery let no one dare to put them asunder in the school room or any where else.—I am, etc., GRADUATE.

MISSIONARY ACTIVITY OF THE SARATOGA REDEMPTORIST.

During the year 1906 the Redemptorist Mission House at Saratoga, under the direction of the Rev. Francis E. Klauer conducted 178 spiritual exercises. These were as follows: 107 missions and renewals of missions; 25 retreats to the Reverend Clergy, 20 retreats, novenas and triduanos to church societies and academies; non-Catholic missions and other exercises in 17 parishes.

From Toronto and the farming districts of Upper Canada to Atlanta and Augusta in the cotton district of the sunny South, from New England's coast to the coal region of Pennsylvania, cities, towns and hamlets shared alike in the blessings of these apostolic labors.

NON-CATHOLICS ATTEND.

A practical idea of the vast amount of good accomplished may be gained from the fact that 154,995 of the faithful approached the holy sacraments. Nor did the children of the household alone reap the fruits of this great spiritual harvest. By special invitation the missionaries, Catholics were urged to bring their non-Catholic friends to the exercises. Many accepted the invitation especially in Canada and the South. The earnest presentation of the Eternal Truths, combining solid reasoning and apostolic fervor, as well as the clear instructions on the duties of a Christian life, were well calculated to make a deep religious impression on the hearts and minds of men, eager for the beginning of a new year. Prejudices against the Catholic Church were removed, and the eyes of many were opened to the saving truths of our holy faith. Of these 275 earnest souls applied for admission into the true Church of Christ.

CHILDREN'S MISSIONS.

A noteworthy feature of these apostolic labors is the custom of giving an extra mission to the children apart from that for the grown people. It will readily be conceded that the mission sermons and instructions preached to the adults are not suitable for the untrained minds of children—in fact, their attendance would prove a prodigious burden to the little ones and a source of distraction and annoyance to the adults. Yet how can these young plants be neglected? How wise, therefore, the Redemptorist rule, that special religious exercises for the children, adapted in style to their minds and temperament, should be conducted by one of the missionaries at the time of a mission. Gladly do the Fathers take upon themselves this burden, for the experience of many years has taught them that the little children's mission is of incalculable benefit in rooting out the beginnings of evil habits and forger the seeds of true piety and virtue in the hearts of those who will be the fathers and mothers of the next generation. Cardinal Wiseman has said: "The care of the children is now the greatest work which occupies the Church. How far sighted those zealous pastors, who not satisfied with the usual practice of caring for the children during the regular mission, engage the missionaries to give a children's mission during the entire week previous to the mission for the adults, or at some other suitable time."

For this development of separate or special children's missions along the lines handed down from St. Alphonsus we are indebted to the famous English convert, Father John Farniss. His whole life as a Redemptorist was devoted to mission work among the children of Great Britain during the middle of the nineteenth century. This great apostle of children found that the majority of poor children are surrounded by circumstances extremely adverse to their souls' salvation. Many of them were growing up without sufficient religious instruction, neglecting the sacraments and perhaps never attending Mass. An extraordinary agency was needed to deal with such an unfortunate condition. Father Farniss believed that the giving of special missions to the children was this extraordinary agency. Events have proved his zealous judgment correct, that when the faith or morality are weakened attention to the children is the greatest means to mission work. Cleanse the fountainhead and the stream will be pure."

THE TRUCE OF GOD.

To stem the curse of the drink evil, the zealous missionaries introduced the Truce of God. This consists of a promise printed on a card which reads:

"For the love of Jesus, Mary and Joseph I promise to abstain from all intoxicating drinks and to avoid all places of drink on pay days and from Saturday noon until Monday morning, for . . . years. He who makes this promise signs his name and address both in the space indicated on the card and on the attached coupon. The card he keeps as a constant reminder of his promise and the coupon he gives to the pastor. Experience teaches, that on pay day, Saturday and Sunday are, as a rule, the times when the hard earned wages of many a working man are wasted in excessive drink. The consequence is, much sin is committed, and the family and happiness brought into the family and the Christian duties of the Lord's day are neglected. Again, there are many men who, reluctant to take a total abstinence pledge, are nevertheless willing to keep a partial pledge. Moreover, for the sake of example, men who never touch liquor or such who never drink to excess, pledge to abstain from the Truce of God in order to help their less fortunate brothers. And since in most cases this partial pledge seems to strike at the root of the evil, the Truce of God accomplishes much good."

In parishes where it has been introduced the advantages mentioned on the card: 1. Prevention of drunkenness, scandal and other sins; 2. Help to attend Holy Mass; 3. Saving of wages; 4. Preservation of peace, happiness and the blessing of God in the home, have been realized to the great joy and consolation of pastor and people."

The very name "Truce of God," seems well chosen. In the middle ages Pope and Bishops of Holy Mother Church tried to eradicate the evil of private warfare and combats which were very common in those days. In order to limit what they could not wholly repress, they passed decrees in their synods that there should be no such warfare on certain days or during certain holy seasons. To this partial cessation of hostilities they gave the name of "The Truce of God." And in these days, when the curse of excessive drink threatens the ruin of both body and soul, the missionaries of God, striving in vain to check entirely this torrent of evil, would try to lessen its ravages through this modern Truce of God."

This account of the apostolic labors of the Redemptorist band at Saratoga is not merely a tribute to the untiring zeal of the sons of St. Alphonsus; it is also a proof of the pastoral solicitude of the clergy who invited them to promote the spirit of faith and fervor among their parishioners through the instrumentality of these extraordinary means of grace.

THE CHURCH AND SPIRITISM.

The Catholic Church believes in the facts of Spiritism, says the Literary Digest, but condemns its claims and practices as contrary to the commands of the Bible, and likely to involve those who practice it in delusion and error. So writes Father G. G. Franco, S. J., in the Civiltà Cattolica. The spirits who pretend to be the souls of historic or other persons come back from the dead may be mere impostors. At any rate their actions and language are often scarcely in harmony with the character and genius of the great and good. Doubtless, however, spiritualistic phenomena are real and not imaginary; they can easily be distinguished from more material phenomena, maintains Father Franco. He supports his contention by stating that no one but a fool can withstand the testimony of such men as William Crookes and Lombroso, which testimony fully establishes the reality of what is called materialization. Spiritism is, in fact, one of the oldest and New Testament and among the early Christians and Neoplatonists of Alexandria. Any attempt to confute the genuineness and authenticity of all this testimony in favor of Spiritism is simply absurd. Half a century ago, indeed, incredulity might have been excusable; at the present moment it is unpardonable. To quote:

"In our time (1906) no one denies the real existence of spiritist occurrences, excepting certain men whose feet are on earth, but whose wings go soaring in the moon. Among these latter I am surprised to find several university professors in Italy, men in other respects admirable specialists. It is well to remind these gentlemen and others who have not studied Spiritism, that spiritistic phenomena are not the productions of pur and lofty metaphysics, or astronomy, but are of a low order, and can easily be observed by all men. When such phenomena have been witnessed to by very many men of learning and good faith, it is useless, even foolish and ridiculous, to reject such well proved facts. These facts are accepted as certain by all reasonable men. The phenomena of Spiritism, it may be added, from the moment when they were observed up to our own time, have become more and more palpable and objective, and therefore have furnished opportunity for better and more unmistakable authentication by the senses."

He proceeds to trace the different stages of spiritistic development as follows: "These phenomena, first of all, consisted merely of the movement, or displacement, of material objects, and of astonishing sounds. Subsequently their agent or cause manifested intelligence, and later began to speak and write. Eventually appeared parts of phantoms, heads, faces, and especially a great number of hands of all kinds, sometimes almost audacious in their actions. At last the occult agents brought their operations to perfection in the so-called materializations, in which they put on the appearance of living persons and behaved toward those present just as a living and acting person would naturally behave."

It may be asked, he proceeds, whether it would not be wiser to regard all such appearances as mere hallucination. To do so, he replies, would not be wise, but foolish, and adds: "It might be wise if we could attribute the appearance to the hallucination of a single person only, as when many people fix their eyes on the face of a picture and one thinks that he sees the eyes move. In the latter case the rest might as well suspect the hallucination of the one. But the uniform hallucination of a multitude is impossible, and if all the people were to exhibit at once, 'See, the figure moves its eyes!' the impression could not be considered the hallucination of one man, the fact would be certain, and no prudent man would question it. Now apply this principle to the manifestations that occur at spiritistic seances. How can we doubt their reality, when we witness them in all such seances, and our impressions are confirmed by what an infinite number of other persons have seen and heard there? How can we doubt then the reality of the phenomena? That is, is the character transcending human activity when we recognize that such phenomena are plainly contrary to the laws of nature as we know them? We know that the whole human race, including savants and philosophers, have always regarded such things as super-

Safest Medicine for Women's Complaints

Women certainly do neglect themselves. They work too hard—over-tax their strength—and then wonder why they suffer with diseases peculiar to their sex.

Most cases of female trouble start when the bowels become inactive—the kidneys strained—and the skin not cared for. Poisons, which should leave the system by these organs, are taken up by the blood and inflame the delicate female organs.

Fruit-actives

on (FRUIT) TABLETS.) remove the CAUSE of these diseases. "Fruit-actives" select the stomach—make the bowels move regularly every day—strengthen the kidneys—improve the action of the skin—and thus purify the blood.

"Fruit-actives" take away those distressing headaches, backaches and bearing-down pains, and make women well and strong. "Fruit-actives" are fruit juices, intensified, with tonics and antiseptics added. See a box for full particulars. Druggists, or from Fruit-actives Limited, Ottawa.

human and supernatural, and have styled them magical. Under the name of magic are comprised the doings and appearances which the forces of nature were not sufficient to produce, and always and everywhere it has been admitted that such works were wrought by the assistance and the influence of an agent superior to nature. Magic was universal in the world, and still prevails in pagan countries. The writer then relates the cases of materialization described by William Crookes. He also refers to the signed testimony of Cesare Lombroso, and adds that "Lombroso, like other materialists, tried to interpret in a non-spiritual sense the spiritistic phenomena, which he dared not deny to be real."

With regard to Spiritism and Christianity he naturally enough points to the attitude taken by the Church of Rome in their matter, and records the answer which a certain director of souls made to the member of his flock who asked whether he might attend seances wherein his little son came back from the dead and sat upon her knee. The director said:

"In showing you the true answer to this question I can do no better than refer you to one of the last decisions made by the Congregation of the Inquisition and approved by Leo XIII. In 1899 a devout Christian questioned the Holy See as to whether it was allowable for him, provided he refused all communication with an evil spirit, and put himself under the protection of St. Michael, head of the celestial army, to communicate with the spirit of a certain person, a spirit whose answers had always been in conformity with Catholic doctrine. The Sacred Roman Congregation replied, 'As matters stand, it is not allowable.' And the voice of the Vicar of Jesus Christ confirmed the sentence of the Inquisition."

Father Franco gives the following reasons why the Church has thus reasoned. Spirits are indeed called upon, but who can say whether they are not evil and deluding spirits? In his own words:

"Were we certain that the spirits who profess to be this or that person were good, serious, and beneficent spirits, such as saintly souls must necessarily be, were they permitted to perform the great miracle of returning from the other world, and speak to themselves to us, and amaze us at the senses, contrary to nature and therefore inexplicable, the case might be different. But the opposite is the case. Worse than this, the spirit which presents itself at seances often shows plainly that he can be no other than the long-branded hundred times by Jesus Christ in the Gospel as 'the unclean spirit.'"

NEW LINE OF CLEAVAGE.

Sacred Heart Review.

We have seen bearing, for some time, of a movement among the various Protestant denominations to "get together" and agree upon something essential, forgetting the things which once they fought about, but which now they consider no longer important. We must confess that we have not seen any marked tendency on the part of the sects to do this, although, as we say, we have read considerable about it. But the Review is not the only paper which has watched in vain for anything in this line. Now the drift seems to be in the other direction—more multiplication of sects and new differences. The following statement from the Lutheran, (of Lebanon and Philadelphia, is significant:—

"It used to be the fashion among the Protestant denominations to fear nothing but Roman Catholicism. The cross, the liturgy, the gown, the procession—things purely external—were enough to cause many to scent danger. Now all these have lost their terrors and have found their way into most denominations. But who would have thought that an orthodox Presbyterian doctor of divinity would dare to say publicly that the line of doctrinal cleavage was beginning to be less marked between Presbyterians and Catholics than between Presbyterians and many Protestants. The sadness of it all is, he is correct. Wide as is the gulf between true Protestantism and Romanism, the gulf that yawns between it and the new theology is wider yet."

To a clear eye, the smallest fact is a window through which the infinite may be seen.—Huxley.