

distinctive religious... to support a... Catholic will... share equitably... for this reason... Catholic school... well as in Mani... that the rights... shall be respected... of the prin... it is not too... that the Angli... will extend to us... support which they... in this matter of... in the schools... sary, if the rising... saved from the... in scepticism or...

among the Cana... education, or... purely secular edu... Catholics as ene... schools; and the... used by the cor... in the United... in Canada nor in... this representation... We are perfectly... school system... of secular in... ed; and if there... to give their chil... education, we are... that they make... ools in order to do... Anglican Church... in favor of relig... shall not accuse it... by the Public school... we regard it as... such an accusa... We say that... complete, must rest... basis of all moral... desire to have... us instruction go... schools we make... is just, and it can... by misrepresen... state of the case... therefore, that we... and now taking... on which we have

BRANCH.

T. Herridge, of... the Equal Rights... position of Moder... Presbytery, and... self for the liberal... during the heat... ic crusade, by re... the Presbytery a... of Jesuits, and... veness which had... in the fertile... Equal Rights, the... admiration of all... and justice by his... tion of the P. P... delivered in St... on the 10th inst.

actical problem of... was to bring har... which from cand... rent assunder the... of the Christian... al religion." he d... neither in Prote... holism, but in a... which will make us... and Catholic-Pro... no right to re... brother simply to... opinions and pro... oleths. Protestant... ions, with all the... s which are apt to... not be needed if... unwavering faith... rity. We must... word brother as a... has no heart in it... sometimes done... ence, earnest men... 'fraternity at a... b."

of the mischievous... of the P. P. A... disarrangement of business affairs... disarrangement alike to members and non-members. The Bennet Furnishing Co. of this city gives us a case in point. Mr. Robert Bennet, the head of the establishment, with whom the publisher of the RECORD has had the pleasure of being on terms of intimacy and friendship for the past thirty years, is not a member of the P. P. A.; nor is any one holding an interest in the business in any way identified with the organization. For this reason the firm has lost many contracts on Public schools and other buildings where the work is controlled by trustees or committees tainted with the P. P. A. epidemic. On the other hand, unscrupulous rival firms have in many cases deprived the company of

sively lock on while that society is propagating itself among their co-religionists practically countenance it; and though we readily admit that it has found many opponents among Protestant clergymen and laymen who have openly expressed their condemnation of it in the strongest terms, we cannot forget that it owes its existence to the bitter words by which so many Protestant clergymen have inculcated hatred of Catholics from their pulpits and political platforms.

We cannot forget, for example, that such fomenters of discord as the Rev. Dr. Wild have had their fanatical utterances practically approved by the positive confidence expressed in them by the supreme conventions or conferences of their co-religionists.

It is very well for individual clergymen to say, as Rev. Dr. Withrow said the other day to a *Globe* reporter,

"I think men like Dr. Fulton who go about preaching against the Roman Catholics, declaring they are not Christians, and making other equally violent statements, do the country harm, and are not doing what their Master bids them do. The P. P. A. movement is wrong, and I sympathize with the *Globe* in its criticisms on their aims and insidious methods."

But, on the other hand, is it not true that Protestant churches of several denominations were readily thrown open to that same preacher of filth (Fulton) whenever he visited Toronto, and to similar lecturers in Toronto, London, and elsewhere, for the dissemination of their anti-Christian sentiments? Even was not Dr. Fulton formally endorsed by a convention of Baptist ministers, in his violent attack upon the Blessed Virgin, Mother of Christ, and his declaration that Catholics are idolaters for reverencing her? Was not Rev. Dr. Douglas of Montreal formally invited to preach ill-will against Catholics for successive years at the Tilsonburg and Toronto Methodist Conference meetings?

All these efforts to excite ill-will should be counteracted by deeds, not words, if our Protestant fellow-citizens are sincere in their expressions of disgust against the course of the P. P. A. now.

The rev. doctor does add that the Catholic Church has claimed exceptional privileges in Canada; but we must bear in mind that there is not a particle of evidence that such is the case. It would be surprising if the doctor had not something to say against the Catholic Church; for he is known to be an ultra-Protestant. His testimony is unimpeachable as against an association which he would be naturally inclined to favor, but we have a right to dispute his opinion when he ventures to pronounce one regarding the Catholic Church. However, we are inclined to forgive him for doing this, on account of his honesty and straightforwardness when speaking of the A. P. A. and its objects.

Rev. Doctors Caven, Dewart, Langtry, Lewis, Macdonnell, Withrow and Grant, and Bishop Campbell, were among those who expressed themselves very similarly to Dr. Workman, and we must add to the list Rev. Drs. McVicar and Williams, of Montreal, as also Sir William Dawson, Dr. Davidson, Major Bond and Sir Matthew Hutchinson.

When it is remembered that nearly all of these gentlemen took a prominent part in the pseudo-Equal Rights agitation against Catholics, we may reasonably entertain a hope that the era of bigotry which we have had to regret in the past, is about to be succeeded by one of peace and goodwill, only temporarily delayed by the virulence of the P. P. A. Surely the opinion of these gentlemen is a better index to respectable Protestant opinion than is the letter of a lawyer who has not attained any distinction in his profession.

THE P. P. A. AND ITS WORK.

One of the peculiar features of the P. P. A. is the fact that it leads to a disarrangement of business affairs in a disarrangement alike to members and non-members. The Bennet Furnishing Co. of this city gives us a case in point. Mr. Robert Bennet, the head of the establishment, with whom the publisher of the RECORD has had the pleasure of being on terms of intimacy and friendship for the past thirty years, is not a member of the P. P. A.; nor is any one holding an interest in the business in any way identified with the organization. For this reason the firm has lost many contracts on Public schools and other buildings where the work is controlled by trustees or committees tainted with the P. P. A. epidemic. On the other hand, unscrupulous rival firms have in many cases deprived the company of

an opportunity of tendering for other work by representing them as members of the conspiracy. The result has been that patronage from all quarters has fallen off, and many of the work men have thereby been thrown out of employment, thus leaving quite a number of families in the midst of the winter season, without means of sustenance. Those who are responsible for the existence in our midst of this abominable society, have much to be ashamed of and much to answer for before the bar of public opinion.

EDITORIAL NOTES.

S. E. McCULLY, M. D., of Toronto, has entered the ring against Rome. None of your Marquis of Queensbury rules for him. He wants the London prize ring mode of settling the difficulty. S. E. McCully, M. D., is a heavy hitter. He is now in training quarters, under the tutorage of Dr. Wild and Margaret L. Shepherd. We will give a few preliminary rounds merely to show what manner of pugilist is S. E. McCully, M. D.:

Round 1.—The situation in Ontario—in Canada—is fraught with danger to its future; the alarm has spread from the Bay of Fundy to Vancouver.

Round 2.—That the demands of Catholicism have grown under the Mowat regime to gigantic dimensions, and that the concessions made have been alarming to the people, is not a matter of dispute.

Round 3.—Our text-books have been bundled up under cover of darkness, because they love not light, and found their way to the Bishop's palace. "Marmon" was fired out into a Catholic hades without funeral obsequies; truth, God's truth, was first mutilated, then eliminated from the Ros Bible to meet the views of Archbishop Lynch as to the character of the Scripture texts Protestants should use in the Public schools of Ontario.

Round 4.—The open vote was demanded in the Separate schools so that Catholics might see, hear, and feel the crack of the clerical lash, and Mr. Mowat again bowed to the commands of his masters, insulted every independent Catholic, and placed a blot on our Statute books in the form of a character of class legislation foreign to any province under the aegis of the Union Jack.

Round 5.—Mr. Edgar may be a Canadian; he may be patriotic; but his national compass is gone; he is lost, and is now miserably floundering in the tangled brambles of Romanism. Perhaps it would be unjust to denounce him as a weakling renegade, or a craven politician worshipping the lowes and fishes; may be he might be commended for his indictment of him and his party to charge that a searchlight turned on their history and acts would lead to the discovery of other thirty pieces of silver, the betrayal of Ontario and Canada's dearest heritage, liberty of conscience, freedom from despotism; but in view of his bitter attacks on the P. P. A.; in view of the concessions to Rome by his party in and out of this province; in view of the spineless attitude of mental paralysis with which they are stricken; I think the assumption well taken, and an aim well merited.

Round 6.—One in viewing the past history of Canada cannot help seeing the deadly work of the poison of Jesuitism in the political life of our republic; the deadly virus has dominated their beings; they have slept on the national watch towers while the enemy have torn down the gates; their name is legion; they are the Ezars, the Mowats, the Wallaces, and the Borellis! Unhappy country, exposed to such treachery! Have not these yokelheads craved fish on their bellies to the apex of the papal throne, while facing the people of Canada with falsehoods on their lips and treachery in their every act? Have not these men sowed the seed that produced that now secret and feared power, the P. P. A.?

This is dreadful fighting. Artemus Ward, Mark Twain, Petroleum V. Nasby, and Brother Gardner, President of the Lime Kiln Club, could not, all at once, stand up before S. E. McCully, M. D. As he is out of joint with the medical profession he allows his tongue full rein, and looks upon propriety with contempt. We too, might lose our temper, and bring the editorial "we" under the lash of our conferees—"we might write, and with truth, that S. E. McCully, M. D., is a queer, quibbling, quarrelsome, Quixotic quack, who professes to cure everything, from a corn to a cancer, giving special attention to Romanism, and defying competition—but we will not fight him in this fashion, because, as we said, it would be unprofessional. If one professional man forgets himself, that will not justify another in doing so. Two wrongs do not make a right. But, to be serious, we believe the entire letter of S. E. McCully, M. D., is neither more nor less than an advertisement, after the fashion of Paine's Celery Compound, and that 25 cents per line has been paid the *Mail* for its insertion.

RIDICULOUS enough, indeed, appears S. E. McCully, M. D., but still more so seems Mr. G. Egerton Ryerson, also of Toronto. G. Egerton Ryerson essays to be leader of the Opposition in the Ontario Legislature, and the papers are fairly bristling with rounded periods of nonsensical matter over his signature. We may in a sense excuse much in this line from Mr. G. Egerton Ryerson, knowing that he carries about with him much inherited bigotry. We freely admit that Mr. Wm. Meredith, from whom we have had occasion to differ more than once, is an able public man. Mr. G. Egerton Ryerson is a very different sort of person, and the Conservative party in Ontario will indeed experience a famine of talent if it feels constrained to place the mantle of Mr. Meredith on the shoulders of Mr. G. Egerton Ryerson.

Mr. G. EGERTON RYERSON has sud-

denly discovered that the offices of sheriff and registrar are an abuse, as at present administered, and wants to know what the officials holding them do to entitle them to the large fees enjoyed. This discovery has been made because Mr. Peter Ryan, of Toronto, is registrar, and Mr. James Brady, of Woodstock, is sheriff of Oxford. Both gentlemen are Catholics, and it would be safe to make a wager that were they even members of Gen. Booth's Army, Mr. G. Egerton Ryerson would never have raised the question of interfering with a condition of affairs that existed long before a person of similar name became celebrated as the recipient of what he called "casual advantages," interest money pocketed from deposit of school moneys.

But since Mr. G. Egerton Ryerson is in the revolutionary mood, why does he not lend his influence towards reformation in other branches of public life? Why does he not begin with the office of Governor General, then the Lieutenant-Governors, then the Ministers of the Crown (both Dominion and Provincial), and lastly the judges? What do all these men do in return for the large salaries enjoyed? Why not have all of these positions let by tender? No doubt a considerable saving could be effected. Be brilliant, Mr. Ryerson, while you are in the mood!

THE editor of the *St. Catharine Star* must be a gentleman possessing a superabundant quantity of bigotry and an infinitesimal amount of intelligence. We feel sorry to be compelled to write thus of an esteemed contemporary, but the truth must be told. In combating the statements recently made by Rev. Mr. Hossack, a Protestant clergyman, in which that gentleman had the courage and honesty to ask for justice for his Catholic fellow-citizens, the editor of the *Star* says:

"Can Mr. Hossack or anyone else point to a community where Romanists are in the majority in which a Protestant holds office? Can it be shown that Romanists ever vote for a Protestant when one of their own people is in the field?"

The following passage occurred in a letter which recently appeared in the *Globe* from Mr. J. D. Edgar, M. P., a Protestant gentleman:

"I can show that the political treatment of Protestants, where the Catholics have a clear majority, is far more generous than the latter receive from Protestants who have control. Take up the last census and the Parliamentary returns, and we will find that in Ontario four constituencies with large Catholic majorities send Protestants to the House of Commons, and that only one Roman Catholic is elected by any riding with a Protestant majority. Then take Quebec, and we find that while seven Catholic ridings elect Protestant M. P.'s not one riding with a Protestant majority sends a Roman Catholic to Parliament."

If our contemporary is not satisfied, we will furnish him with columns of similar cases. Read up! friend. We are just a little bit ashamed to note that an esteemed contemporary lives and moves in such a mouse hole.

The *Toronto Mail*, in making reference to Rev. Mr. Hossack's condemnation of the P. P. A., says:

"Few of us would care to believe that the Protestant Protective Association prescribes the oath which the rev. gentleman attributed to it on the unsupported testimony of the *Catholic Mirror* of Baltimore and the *Toronto Globe*."

If the editor of the *Mail* is a member of this association—and it is quite likely he is—he is simply dishonest in throwing discredit on the genuineness of the oath published in the *Globe*, and which also appeared in the *CATHOLIC RECORD*. If he is not a member of the P. P. A., we wish to state for his benefit that the oath as published is absolutely correct and that it is taken from the ritual used in the lodges of these conspirators. A copy of this ritual containing the oath as given was placed in our hands by one of the organizers of the P. P. A. in London. Men who are known to be members have been challenged to deny its correctness and they have refused to do so. The P. P. A. is evidently the "white-headed boy" of the *Mail* management, and the editor, therefore, quite naturally, has endeavored more than once to ward off the contempt which all honest men entertain towards it.

BISHOP COXE, who has more than once astonished his Episcopalian brothers by his (to use a weak expression) audacious statements, announces that he is about to agitate for the expulsion of the Jesuits. If the worthy Bishop had the priceless gift of seeing himself as others see him, he would have done with his foolish harangues and confine himself to his legitimate line of business. The Jesuits are inoffensive, and their labors in the field of education are adding

more to the treasure of noble thought and action than will be done by the wordy orations of the eccentric prelate. But he is credited with a bad liver, and his occasional outbursts may be condoned. If, however, he should take a small dose of truth and work the bile off his system he would become a more respectable citizen.

We heard but the other day of a man who has attained some degree of eminence in his native burgh who is ashamed of the uncouth manners of his father and mother. Every time we see him we cannot help recalling these words written by an author whose name we forget, "If ever I should grow to be ashamed of my origin—of my father, my mother—I feel that I am blushing crimson as I write it, I hope the day will come when I shall regard myself as the meanest thing that crawls upon the earth and loathe myself as I ought to do."

THE A. P. A.'s are being stamped out in the United States. When they undertook to ferment dissensions they to use a Western expression, "bit off more than they could chew." Ingersoll even denounces them. If they want to battle against Catholicism let it be done fair and open and have done with tricks and subterfuges that are in honor among thieves and assassins. The lesson these bigots received in the Republic may be learned with profit by the Canadians who hire itinerant lecturers of shady antecedents to revile the religion of a vast number of their countrymen. This propaganda is too un-Christian, too unmanly, to obtain the respect of men who believe in the sacredness of human rights. And yet it is a strange parody on Christianity as it to hear some of our ministerial brethren speaking in dulcet tones of Christian charity from their pulpits and giving on week days their approval to a shameless woman who has devoted the powers of a perverted mind to the futherance of an ignoble cause! She is in it simply for money. This to us seems a useless expenditure, and we would advise all ministers who are in the trade of vilification of Catholicism to invent a calumny slot machine. They can then put a penny in the slot and get whatever species of mendacity they may desire.

MR. JOHN P. HOPKINS has been elected Mayor of Chicago. He is a member in good standing of the Catholic Order of Foresters. We congratulate that excellent society on having a member so distinguished in the civic life of the great western metropolis. We learn from the Forrester that Mr. Hopkins is a self-made man. He began at the bottom by working at manual labor, and by energy and industry has become a leading merchant and public man in the community. He is a charter member of Holy Rosary Court, No. 131.

MAURICE FRANCIS EGAN has earned, and justly, a place amongst the *literati* of America. His charming stories are never commonplace or uninteresting, and cannot but contribute a healthy hour's enjoyment to the reader of fiction. He has proved that a novel can be Catholic and yet replete with interest.

"FOOLS rush in where angels fear to tread." This oft repeated adage comes to our minds whenever we hear a Catholic repeating the old saws of infidelity. They do not mean it, they say, but all the same it is a poor compliment to the Almighty, who, out of pure love and mercy, vouchsafed them the priceless boon of faith. When shall they understand that their faith is given them only to be guarded and protected. This conduct of Catholics does often irreparable damage to the souls of their hearers, and shows, moreover, a conceited and shallow mind. A man of any worth respects a principle. He cherishes it, and will not, even for the amusement of an hour, expose it to the jibes and ridicule of others. It is something sacred in his eyes, and for no reason will he permit unhallowed hands to be placed on it. When he does, he is entitled to unmitigated contempt. We may investigate the grounds of our belief, but from that to the inane repetition of the calumnies and objections of infidelity there is a long step.

THE divorce question is agitating the minds of certain authors who are advocating schemes for its solution that are as fanciful as they are feasible. They recognize that divorce affords the widest margin to lust and legalized adultery and has made some communities a very cesspool of im-

purity. But how will they amend the condition of affairs? The Church alone that insists that the command of the Lord, "Thou shalt not commit adultery," must be enforced, is the only one to solve the question.

WE are glad to be able to say that the Grand President of the Patrons of Industry has issued the following circular, by which it appears that there is no connection whatever between that organization and the P. P. A.:

In view of statements through the public press and otherwise by parties whose interest it is to misrepresent the aims and purpose of the Patron order, I desire to say most emphatically that our organization has never had, has not now, and never can have, any affiliation, directly or indirectly, with any organization affecting the religious standing of the people. Our constitution distinctly provides that our order shall be "non-partisan and non-sectarian."

I trust that this official declaration will prevent any further insinuations that a coalition between the Patron has and any semi-religious organization has ever existed or can exist at any time hereafter.

C. A. MALLORY, Grand President.

FATHER KNEIPP, the celebrated cold water advocate, has been honored with the insignia of a Monsignor, and is going to Rome at the special request of His Holiness.

A few days ago the Rev. Dr. Burrill of the Reformed, or Cumberland, Presbyterian Church in New York city announced in an anti-Popery sermon that St. Patrick's cathedral of that city "was built at a cost of \$4,000,000 out of the public treasury." This is a specimen of A. P. A. calumny, to which association Dr. Burrill probably belongs, as the same falsehood appeared recently on a card issued by the A. P. A. for election purposes. But though for political reasons we know that ward heelers are ready to make use of anything, true or false, which may aid their designs, we would have supposed that a pretended preacher of the Gospel truth would not stoop so low as to substitute political "roorbacks" for the Gospel in his pulpit. However, we are not to suppose that pulpit liars are to be found only in New York. We have some preachers in Canada who adopt similar tactics to those of Rev. Dr. Burrill. These are the men of whom the Apostle tells us, "speaking lies in hypocrisy and having their conscience seared."

DIocese OF LONDON.

CHRISTMAS DAY IN LONDON.

At 6 o'clock Christmas morning His Lordship Right Rev. Bishop O'Connor celebrated Pontifical High Mass, assisted by Rev. M. J. Tiernan as assistant priest, and Rev. F. J. O'Connell and McCormack as deacon and sub-deacon, respectively. After Mass His Lordship spoke very feelingly on the festival; he was that day gloriously crowned, in the anniversary of the world's Redeemer, whose coming day glory to God on high and brought on earth peace to men of good will. It was indeed a joyous and happy occasion, and His Lordship, for he came clothed with love and power—love, to stimulate the virtuous to greater zeal in working in God's service; and power, to break the chains that bound the poor sinner captive, and make him once more a child of God and an heir of heaven. His Lordship terminated his feeling address by extending to all the happy greetings. His joyous occasion and loved that we might all be united in celebrating the eternal feast of Christmas in God's own Kingdom.

After His Lordship's Mass, Masses were celebrated every half hour until 10:30, at which time solemn High Mass was sung by Rev. F. J. O'Connell, assisted by Rev. Father Tiernan and Gahan as deacon and sub-deacon. His Lordship presided at the throne, assisted by Father McBratney of Toronto.

After the Gospel Rev. Father McBratney ascended the pulpit and delivered a very able and interesting address on the occasion. Immediately after High Mass His Lordship imparted to the people the Papal blessing, then followed solemn benediction of the Blessed Sacrament.

The singing of the choir was of a high order. Mrs. Crisbank presided at the organ and Sergeant Walsh of the Military School, directed the choir.

AT ST. MARY'S.

Rev. Father McCormack officiated at St. Mary's Church, Hill Street.

The contributions, both in the cathedral and St. Mary's, were very large.

Rev. Father Tiernan celebrated midnight Mass at the Sacred Heart Convent and Rev. Father O'Connell at St. Mary's.

ORDINATION AT THE CATHEDRAL.

On last Saturday morning at 9 o'clock His Lordship the Bishop raised to the high dignity of the priesthood, Rev. John Vincent Tobin, of Petrolia, and Daniel O'Leary, of Simcoe. The solemn and imposing ceremony of ordination was witnessed by a large circle of relatives and friends of the newly ordained gentlemen, as well as a goodly number of St. Peter's congregation. It is our sincerest earnest wish that these young men may live long to discharge faithfully the arduous duties incumbent upon those who work in the Lord's vineyard and finally to receive the reward of the faithful servant.

MISSION AT ASHFIELD.

During the past week a mission was held in the parish of Ashfield by Rev. Fathers Dougherty and O'Brien which merits more than a passing notice. The pathetic eloquence, the untiring zeal of these good Fathers surpass the ability of any writer to adequately represent them in words; for personal attendance in the church is necessary to a due appreciation of them. These good Fathers, who, I learn, hail from St. Louis, arrived in said parish on the 10th inst., and continued their arduous labors until the 16th, and during the intervening period devoted the days and a great part of their nights to the advancement of God's Kingdom and the salvation of souls. How these good men withstand such a strain on their constitution is a mystery to the ordinary mortal. The order and regularity which characterize their conduct, their self-denial, their admiration than the clearness with which the duties and responsibilities of men were indeed all good Catholics, are well acquainted with these duties and responsibilities, yet such a lucid review of them cannot fail to produce good fruit. "God speed you" was the unanimous and ardent wish of the parishioners towards the good Fathers.

The people of the parish seem to have entered into the holy work with little less enthusiasm than their spiritual advisers and teachers. Sleights with their human freight could be seen arriving at the church before and at the break of day, having travelled a long distance. Almost every other consider-

ation was lost sight of for the time being and the true Catholic spirit aroused. Eternity alone can reveal the good that has been done during this mission in Ashfield.

ENCYCLICAL LETTER OF POPE LEO XIII.

CONTINUED FROM PAGE ONE.

ogy, which were founded near so many Episcopal Sees, the most celebrated of which were those of Antioch and Alexandria, the teaching given consisted, so to speak, only of the reading, the explanation, and the defence of the written Word of God.

From these establishments came out the greater number of the fathers and the writers, whose profound studies and remarkable works succeeded each other for three centuries in such abundance that this period has been called the golden age of Biblical exegesis.

Amongst those of the East, the first place belongs to Origen, a man admirable for the quickness of his intellect and his uninterrupted labors. It is to his various writings and his immense work of the *Hexaples* that all his successors have gone for their sources.

It is necessary to mention several who have extended the limits of this science, thus: amongst the most eminent, Alexandria produced Clement and Cyril; Palestine Eusebius and the second Cyril; Cappadocia Basil the Great, Gregory of Nazianzen, and Gregory of Nyssa; and Antioch John Chrysostom, who was equally renowned for his ripe erudition and lofty eloquence.

The Church of the West had no less glory. Amongst the many doctors who distinguished themselves in her bosom the names of Tertullian and Cyprian, of Hilary and Ambrose, of Leo the Great, and of Gregory the Great, but above all, of Augustine and Jerome are illustrious.

One showed himself of admirable penetration in the interpretation of the Word of God, and of consummate ability in deducing from it arguments in support of Catholic truth; the other possessed an extraordinary knowledge of the Bible, and made such magnificent comments upon it that he is honored by the Church with the title of the Very Great Doctor.

From that epoch to the eleventh century, although studies were not so ardently cultivated, nor so fruitful in results as in preceding times, nevertheless, they were flourishing, thanks particularly to the zeal of the

In fact, these took care either to gather the works left by their predecessors on so important a subject, or to circulate them after having studied them profoundly and enriched them with their own additions. It was thus that Isidore of Seville, Bede, and Aleuin acted among others. They either illustrated the Sacred Writings with glossaries as Valerius Strabo and Anselm of Laon, or they endeavored by new processes to maintain the integrity of texts as Peter Damianus and Lanfranc. In the twelfth century the most of them undertook with much success the allegorical explanation of the Holy Writings. St. Bernard easily signaled himself in this sphere, his sermons being almost entirely based on Holy Writ.

But new and considerable progress was made, thanks to the method of the Scholastics. These, although they expressly applied themselves to researches as to the veritable text of the Latin version, as the corrected Bibles which they brought out demonstrate, expended still more zeal and care on the interpretation and explanation of the Holy Books. Withasmuchlearningand clearness as any of their predecessors they discriminated the different meanings of the Latin words, established the value of each from the theological point of view, noted the different chapters of the books and the subjects of the chapters, went into the signification of Biblical words, and made manifest the interdependence of precepts.

It was plain to all the world over what a light had been thrown over obscure points in this manner. Besides their books, whether theological or commenting on the Scriptures themselves, exhibited a profound knowledge drawn from Holy Writ. Under this head T. Thomas Aquinas bore away the palm.

But afterwards Clement V., our predecessor, had attached to the Athenaeum of Rome and to the most celebrated universities masters of the Eastern languages. These began to study the Bible, both in the original manuscript and in Latin translation. When in the course of time the monuments of Greek erudition were familiar, and particularly when the art of printing was invented, the cult of Holy Writ was vastly promoted. It is amazing how many editions, especially of the Vulgate, were produced in a very brief period. They filled the Catholic world to such a degree as to prove that even at this epoch, so decry by the enemies of the Church, were the divine books loved and honored.

TO BE CONTINUED.

CATHOLIC CELTIC LEAGUE.

ELECTION OF OFFICERS.

168 Niagara St., Toronto, Dec. 22nd, 1908. At the last regular meeting of Catholic Celtic League No. 3 of I. C. B. A. held at their hall, Bathurst St., on the 11th inst., the following officers were elected for the ensuing year: Chaplain, Rev. Father Cruise, Pres. William Hanlan, (acclamation) First Vice Pres. Jos. Newman, Second Vice Pres. Patrick Foley, master of ceremonies, Richard Smith, re-elected; (acclamation) Rec. Sec. F. Carroll; (accl.) Fin. Sec. John Connors; (accl.) Treas. Denis Cronin, re-elected; (accl.) Guard, R. McCarthy; Marshall, P. O'Reilly, re-elected; (accl.) Asst. Marshall, P. Sullivan. The next regular meeting of the C. C. L. will take place on 8th prox. and every alternate Monday throughout the year.