

tion of the hierarchy of the Church, the primacy conferred on Peter and his successors, are to be brought in evidence and confidently established.

With this purpose it will be more advantageous that several men belonging to the sacred Orders combat on this point for the faith, and repel the assaults of enemies, that these men should, above all, be equipped with the armour of God, adhering to the counsel of the Apostle and accustomed to warfare and the new weapons employed by their adversaries.

(To be continued.)

A LUTHERAN MYTH

IN CONNECTION WITH THE PRINTING PRESS.

An Art Catholic in its Invention and Consecrated by the Church to Noble Uses.

"The Catholic Church and the Printing Press," was the subject of the Very Rev. Dr. Casertelli, M.A., in a recent lecture which the Liverpool Catholic Times reports in full. It contains a fund of information on a subject much misunderstood by the general reader.

Dr. Casertelli said: "There was a Protestant legend that the press was intimately connected with the Reformation, and an English historian had styled it 'The great hammer of the reformers by which they broke to pieces the great power of the Papacy,' and according to the 'Luther Myth' the beginning of his spiritual awakening was his accidently finding, in his twenty-second year, 1505, a book he had not seen before—an old Latin Bible." This anecdote is quoted from a well-known manual of modern history of Europe in use in English schools.

"In its origin and early history printing was essentially a Catholic art, Catholic in its invention and use, and consecrated to the propagation of Catholic truth. Printing with movable types dated from 1441, forty-two years before the birth of Martin Luther. Its inventor was John Gutenberg. The new art was disseminated with astonishing rapidity and religious enthusiasm, not as a commercial speculation, but as a means of propagating Catholic truth. The names of one thousand printers, mostly of German origin, who worked between the years 1462 and 1500 had been preserved. The art was introduced into Italy by two German printers, Conrad Sweynheym and Arnold Pannartz, who set up their first printing press in the great Benedictine Abbey of Subiaco, whence later on they proceeded to Rome under the special patronage of the Holy See. Linde, the historian of printing, calculated that they had issued in seven years more than 124,000,000 of printed pages.

"Not only, however, by their praise and blessing did the clergy encourage printing; they took an active part in the work.

"The Brothers of the Common Life, the congregation to which Thomas a Kempis belonged, set up a press in their house at Rostock, and issued their first printed book as early as 1476, in which they spoke of printing as 'the mistress of all arts for the benefit of the church,' and styled themselves 'preachers, not by word, but by writing.' This reminds us of the maxims of Cardinal Vaughan, the president of the Catholic Truth Society, that 'this is the age of the Apostolate of the Press,' and of the saying of an American ecclesiastic, that 'if St. Paul were living now, he would not be a preacher, but the editor of a great newspaper. Two Brothers of the Common Life set up a well appointed press in their convent of Nazareth at Brussels, where they worked between 1476 and 1484. At Ausburg, in the Benedictine Abbey, Abbot Melchoir set up a press in 1472.

"In the monastery of Erfurt Abbot Gunther, with the support of many other monasteries, established a press in 1479.

"Of the Abbey of Ottobeuren press Maurus Feyerabend said: 'At this time the immortal Abbot Leonhard, assisted by the learned Ellenbog, set up a printing press in his monastery, wherein, with the exception of Marc Eland, a monk from Fussen, who cleaned the forms, only the monks of the monastery itself were employed.

"At St. Alban's, in England, the

monks had a press, where between 1480 and 1486 eight works were printed by an unknown master called 'The School-master.'

"The Carthusians, of Cologne, printed a considerable number of books from 1490 onwards, and had also a press, at Strasburg.

"In 1477 there were printing presses at the Minorite monastery at Venice, and that of the Carthusians at Parma, while about the same time at Savona, near Milan, in the Augustinian convent, one of the Brothers known as 'Bonus Joannes,' was engaged in printing the Consolations of Boethius, the Prior Venturinus correcting the proofs. Still more remarkable was the activity of Italian Dominicans, and by the year of Luther's birth seventy or eighty printed works had been issued from their monastery at Florence.

"In the far east of Europe the work of the convent presses was still more important. Duke George, of Montenegro, whose father had founded the monastery of Cettinge, in 1485, set up therein in 1494-95, a press where the monk Marcarius printed with finely cut Venetian letters. Duke Bozidar, of Servia, between 1519 and 1528, had liturgical works printed at Venice, aided by the monk Pacomius from Montenegro, two other monks and a priest.

"In addition to the monasteries where the monks themselves worked, a long list could be given of other convents both of men and women where presses were set up and worked by professional printers.

"It is shown by the historian Falk that there were printing presses used by the following religious houses prior to the Reformation: The great Abbey of Cluny, about 1498; St. Michael's Abbey, Bamberg; the Cuingatis monastery, Barcelona, about 1489; the Franciscans at Southeim, near Frankfurt, 1511-12; the Premonstratensians at Magdeberg, about 1504; that of the Holy Trinity at Miramar in Majorca, 1495; that of St. Eusebio in Rome, 1470; the Benedictine monastery at Yrier de la Perche, near Limoges, and that of Gunna or Cenna, 1492; the Abbey of Lantani in Brittany, 1480; that of Santa Maria della Gragia in Milan, 1499; and that of St. Ambrogio in the same city, 1486; the Carthusian monastery of Namur, 1485; the Premonstratensians at Sothenreid in Swabia, 1478; the Hieronymites in Valladolid and Montserrat, the Carthusian monastery at St. Andreas in Litoro, in Venice, 1503; the Convent of the Sisters of Penance in the same place, and finally the celebrated Swedish Convent of St. Bridget, in Wodstena, about 1491.

"Besides these, Falk had compiled a long list of secular clergy connected with the press in different part of Europe.

"The first printer in Venice was a priest, Clement of Padua, 1471. At Milan, Naples, Florence, Rome, Vicenza, Trent, Barcelona, Basel, Breslau, Brescia, Brunn, Copenhagen, Liepsic, Catalonia, Metz, Mainz, Lubec, and even in Iceland, where the first press was erected before 1534, by Bishop John Arnason, the priests were actively engaged in introducing and working the press.

"Cardinal Caraffa, in 1469, invited distinguished German printers to Rome, and by 1475 the Eternal City already possessed twenty printing presses, from which 925 printed works were issued before the end of the century. It would be no exaggeration to say that for fully fifty years before Luther's famous visit to Rome the art of printing flourished as the most powerful weapon in the hands of the Papacy, and they might not unjustly attribute to the efficacy of the 'divine art' the protection of a large part of Catholic Europe from the effects of the so called Reformation.

"There is a Protestant myth about Luther 'discovering' a Latin Bible in the library of Erfurt University. The scene was placed in 1505. Now, of all the works printed by the one thousand printers whose names were still preserved, before the year 1500, no less than one hundred editions of the Vulgate Latin Bible had appeared, and Janssen has shown that at that time the ordinary number of copies per edition of a printed book was about one thousand.

Five years before the Erfurt episode was alleged to have taken place the printing presses of Europe, all Catholic, had issued at least 100,000 copies of the Vulgate or Latin Bible in addition to

the translation in German, which the faithful were exhorted to study.

"No evils it might subsequently have given rise to could deprive the art of printing of the title it inherited at its birth of a truly Catholic art, and one of the noblest instruments of the Catholic church. The existence of the Catholic Truth Society among us was a living truth that the printing press had not yet lost and never would lose its efficacy for doing good."—*Indianapolis Catholic Record*.

THE WORK OF THE OLD POSTAGE STAMPS.

Foundation of a Christian Village in Congo—History of the Work.

On Nov. 1st, 1890, the work of the old postage stamps was begun at St. Trond (Belgium), thanks to an inspiration of a few children of St. John Berchman's society. Though humble in its origin, as also in its beginnings, this work was destined to become of considerable importance. In its early days, the idea was conceived, of being able, by the sale of 40 millions of old stamps, to realize a sum sufficient for the foundation of a christian village in Congo. The press was not slow in propagating this original idea and often doubting minds qualified as utopian the newly projected work which appeared as strange in its object as in the means employed for its realization. In the meantime the work advanced step by step, and a large quantity of stamps were collected from all parts. Every country of Europe, the United States, Canada and Oceania itself hastened to shew their sympathy with the work, still in its infancy, by procuring for it large quantities of postage stamps, the accumulation of many years.

Three years passed in collecting, when on 13th June, 1893, the papers announced the happy result; the number of 40 millions of stamps was completed and the sale of these little squares of paper, which had begun in February, 1892, secured the full success of the work.

By the blessing of divine Providence, who employs small means for the accomplishment of great designs, we rejoice to say that now (September, 1893) funds have been collected by the work of the old postage stamps, which enable the missionaries of the Immaculate Heart of Mary to begin the works of the foundation. It is in Upper-Congo that the proposed village is to be founded on an extent of about 200 acres of arable land. At first it will consist of a church, a dwelling-house for the missionary, an orphanage-school and a few houses for the inhabitants. New families will be formed by marriages between the young people now occupying the Orphanages in the different stations of the Independent State, and little by little, under the missionary's eye, the village will gradually become more important, and its inhabitants, formerly slaves, will thankfully acknowledge the benefits of that religion, which is the operator of all true civilization.

AIM OF THE WORK.

The work of old postage stamps established in the Catholic Seminary of Liege (Belgium) aims at realizing funds which are destined for the help of the missionaries of Congo, by enabling them to build new villages, forming centres of religion and civilization.

MEANS.

In order to attain this object the work collects every kind of old postage stamps

SALT-RHEUM; FLESH CRACKED OPEN AND BLED!

MISS LOTTIE CLARK, River Falls, Pierce County, Wisconsin, writes: "It gives me pleasure to express my faith in the virtue of Dr. Pierce's Golden Medical Discovery. Having suffered for three years from salt-rheum, and after having been unsuccessfully treated by a good physician, I began the use of the 'Discovery.'

The humor was in my hands. I was obliged to keep a covering on them for months at a time, changing the covering morning and night. The stinging, burning and itching sensation would be so intense that at times it seemed as if I would go crazy. When I bent the fingers, the flesh would crack open and bleed. It is impossible for me to describe the intense pain and suffering which I endured night and day. After taking six bottles of the "Discovery" I was entirely cured. I cannot praise Dr. Pierce's Golden Medical Discovery enough." Sold by Dealers.



MISS CLARK.

which charitable persons are good enough to send. It is to this end that it appeals to the zeal of all Catholics, since the object the work has in view interests the whole Catholic church.

The Directing-Committee beg especially for:

1. Old stamps which are no longer current, and which are easily to be found amongst old letters.

2. Jubilee stamps (as for the Columbus year) of the United States and other countries of America, especially those of high value.

3. The stamps from the Islands and states of Africa, Asia, Oceania and of Central and South America.

4. They will be grateful also for Post-cards, envelopes having the stamps printed on them, and they would beg their benefactors to preserve them whole as far as possible. They also receive with equal gratitude old coins, old jewellery, old bank bills and every kind of antiquities.

SPIRITUAL ADVANTAGES.

All benefactors of the work have part in the following spiritual advantages.

1. A special remembrance in the "memento" of all the Masses celebrated by the missionaries of the Congregation of the Immaculate Heart of Mary.

2. To the end of time a Mass will be said on the first Friday of every month for all benefactors living or dead.

3. On the 3rd November of each year (also to the end of time) a solemn Requiem Mass will be celebrated for the repose of the souls of all benefactors, whose names are and will continue to be scrupulously entered in the books of the work.

The Committee profits by this occasion to offer to all benefactors their most sincere thanks, begging them earnestly to continue to help them by their generous gifts.—They wish also to thank especially Editors of Newspapers and other Publications, who have lent most powerful aid in publishing appeals for help; they venture once more to ask them to remind their readers of the work.

The agents of the work are: For the United States: Mr. Patrick Carroll, 915 Kent Avenue, Brooklyn, N. Y. and Rev. Mother M. Anna, Villa Maria, Lawrence Co., Pa.

From Canada, and also from England and Ireland stamps may be sent directly by parcel post to

REV. WILLIAM SIMENON,
Catholic Seminary,
LIEGE (BELGIUM.)

Statue of Father Drumgoole.

The first public statue ever erected to a Catholic priest in the United States was set up Monday, the 18th December last, at the corner of Lafayette Place and Great Jones street, New York, to the late Rev. John C. Drumgoole. He was the founder of the St. Joseph's Mission Home for Homeless Boys, one of the most successful institutions of its kind in the world. It now shelters nearly 2,000 waifs, who are educated and taught a number of trades. The statue, which represents Father Drumgoole in the act of receiving a little newsboy into the institution of which he was the founder, stands more than 20 feet in height. Its base is of gray Quincy granite, highly polished, and bears the name of the priest in relief letters. As it is placed on the corner of Lafayette Place and Great Jones street, in front of the handsome building of the Mission of the Immaculate Virgin, and facing west, it will be plainly seen by pedestrians on Broadway. The statue is the work of Mr. Robert Cushing, the sculptor, of New York. This great institution has been built up by St. Joseph's Union, the members of which are scattered all over the world. Each one pays twenty-five cents a year, and out of these small items the big result has been reached. On the farm of the mission on Staten Island is the third largest barn in the United States. There are some 600 acres of land about it, on which the trades' schools, etc., for the boys are built.—*Catholic News*.

A HOME TESTIMONIAL.

Gentlemen.—Two years ago my husband suffered from severe indigestion, but was completely cured by two bottles of Burdock Blood Bitters. I can truly recommend it to all sufferers from this disease. MRS. JOHN HURD, 13 Cross St., Toronto.