quiet. Oats, car lots were sold at 39½ to 40c. Peas have sold at 53 to 54c. Wheat—No. 1 hard Manitoba, 72 to 73c; No. 2, do. 70 to 71c; peas, per 66 lbs. 68 to 69c; oats, per 34 lbs. 39½ to 40½c; corn, duty paid, 62 to 64c; barley, feed, 42 to 43c; barley, malting, 50 to 55c. Flour—Winter wheat, $3.90 to $3.80; Manitoba patents, best brands, $6.60 to $6.70; straight rollers, $3.10 to $3.25; extra, $2.75 to $2.90; superfine, $2.50 to $2.65; Manitoba strong bakers, $3.35 to $3.45; Manitoba strong bakers, best brand, $3.90. Oatmeal—Standard, bags, $1.95 to $2; standard, bbls., $4 to $4.10; granulated bags, $2.05 to $2.10; granulated bbls, $4.20 to $4.30; rolled oats, bags, $2 to $2.05; do bbls, $4.20 to $4.25. Bran, $17; shorts, $18; moullie, $23 to $25. Dressed hogs are quiet and unchanged at $6.10 to $6.25 for nice clean car lots, others quoted down as low as $5.50 to $5.75. Canadian short cut, per bbl, $15.75 to $16.50; hams, city cured, per lb. 11 to 12c; lard, Canadian, in pails, 9½ to 10c; bacon, per lb, 10½ to 11½c; lard, compound, refined, per lb, 7½ to 8c. Cheese, 11½ to 11¾c. and the cable unchanged. Butter—Finest fall creamery, 24 to 25c; earlier makes, 22 to 23c; finest townships dairy, 21 to 23c; Morrisburg and Brockville, 19 to 20c; roll stock, 19 to 20c; Kamouraska, 19 to 20c. Eggs—Western limed at 8 to 9c; Montreal limed, 9 to 10c; held fresh 8 to 10c, and boiling stock at 18 to 19c. per doz. Turkeys, 8 to 10c; geese, 8c; and chickens, 9 to 10c per lb.

Latest Live Stock Markets.

TORONTO.

March 8.—Butchers' Cattle—Inferior to medium loads sold at 2½ to 3c, medium to good at 3 to 3½: good to choice at 3½ to 3¾, and extra choice loads at $3.65 to $3.75. Picked lots of twos and threes brought $3.90 to $4.

Hogs—Long, lean "bacon" hogs sold, weighed off car, at $5 to $5.10; stores and light pigs at $4.90 to $4.75; thick fats at $4.40 to $4.50; rough heavy sows at $4 to $4.25 and stags at $3 to $3.50.

Sheep and Lambs—Grain-fed lambs are about ¼c per lb off, and poor to medium stuff about ½c a lb off. There were a few sales made above 4c on previous contracts, one at $4.12½c a hundred, but the new business was done at ¼c for choice grain fed lambs, and down as low as ¾c for mediums.

A few sheep sold at $4 to $4.50 a head.

Calves—About a dozen were in and sold at from $2 to $8, according to quality. A bunch of 7, averaging 130 lbs, sold at $6 each.

Milk Cows and Springers—The range is from $30 to $50 for medium to extra choice milkers and springers.

EAST BUFFALO.

East Buffalo, N. Y., March 8.—Cattle.—Good ten-hundred weight steers sold at $3.25.

Sheep and Lambs—Good native lambs of 80 to 90 lbs. sold at $4 to $4.25, and heavier choice at $4.25. Good sheep, fair trade at $3.25 for very good quality, and $4 to $4.25 for fancy export wethers.

Hogs.—Yorkers generally sold at $5.10 to $5.15, with the bulk of the sales at the latter prices, good to choice lots bringing $5.20. Mixed packers ranged at $5.05 to $5.15, and good to choice medium and heavy, $5.05 to $5.10 up; $5.15 for good light medium weights. Pigs in moderate demand at $5.15 to $5.25; roughs, $4.25 to $4.50, and stags common to good smooth, $3 to $3.75.

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The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XVI. LONDON, ONTARIO, SATURDAY, MARCH 17, 1894. NO. 804.

ANGLICAN CLAIMS IN THE LIGHT OF HISTORY.

CONTINUED.

Mr. Editor,—In our last article we saw how unscrupulously Dr. Baum dealt with the historical testimonies of the Council of Whitby. We shall now examine whether his statements concerning the Theodore-Wilfrid case can bear the light of contemporary historical documents.

THEODORE-WILFRID CASE.

"In the year 678 a dissension arose between Bishop Wilfrid and King Egfrid. Wilfrid was driven from his diocese and two others put in his place, Bosa in Hagulstad and Eata in York, both monks. Besides these two Eadhaed was ordained for the diocese of Lindisfarne; Eadhaed, Bosa and Eata were ordained at York by Archbishop Theodore. . . . . Wilfrid wandered through many places, went to Rome, returned to Britain, but on account of the enmity of the above mentioned king he could not regain his Bishopric." (*Beda, Historica Ecclesiastica, lib. 4, cap. 12, 13.*)

"When Queen Aediltheda had retired to a monastery, King Egfrid married Ermenburga. Bishop Wilfrid reproached the new queen for several ignoble deeds. This she greatly resented, and persistently urged the king, who was only waiting for an opportunity to drive Wilfrid from his Bishopric, to deprive him of his many possessions and to divide his diocese." (*Patrologia, vol. 95, page 354, Fridegodus, vita St. Wilfridi, Patrologia, vol. 133.*)

Who (Wilfrid) during the reign of Egfrid was driven from his seat. A. D. 678 and others were consecrated in his place. He went to Rome to plead his case before the Apostolic Pope. After his arrival his case was examined by Pope Agatho in presence of many other Bishops. It was discovered that he was accused without crime and that he was worthy of the episcopacy. A. D. 679. He then returned to Britain, and on the invitation of Alfrid, successor of Egfrid, again took possession of his bishopric. A. D. 686. But after a lapse of five years he was again driven from his seat by Aldfrid. A. D. 691. He again went to Rome and appealed to the Apostolic Pope, John, who, with many other Bishops, discovered that calumnies had been fabricated against him. The Pope wrote to the two kings, Aldfrid and Edelred, to re-admit him into his diocese, as he had been unjustly condemned. A. D. 704. He returned to Britain and when Archbishop Berthwald and King Edelred read the apostolic letter they were reconciled to him. Shortly afterwards Aldfrid died, and was succeeded by his son, Osred, who, to the great satisfaction of all his subjects, gave Wilfrid possession of his former church."—*Beda Historica ecclesiastica lib. 5, cap. 19.*

(Letter of Pope Vitalianus to Theodore, Archbishop of Canterbury.)

"To our beloved Brother Theodore, Vitalianus Bishop servant of the servants of God.

"Among the many things which you have made known to us through your letter is also your wish that in the diocese subject to your jurisdiction, all things be done through our Apostolic authority. We grant to you what you ask concerning the churches of God, for we know that those things had been established by this Apostolic chair from primitive times (*a priscis temporibus*), and we wish that they remain unchanged. Hence, we deemed it opportune to exhort you, and we now recommend to your sanctity, all the churches in the island of Britain. And we grant to thee and confirm forever (*in aevum*) all that had ever been granted to Augustine by our predecessor, St. Gregory. . . . . By the authority of the blessed Peter, Prince of the Apostles, to whom our Lord gave the power of binding and loosing in heaven and on earth, we, although unworthy vicegerent of the same blrssed Peter, key-bearer of the Kingdom of Heaven, grant to thee, O Theodore, and to thy successors in the Metropolitan See, for ever the power to retain all these privileges unaltered. If anyone, bishop, priest or deacon, attempt to act against this apostolic privilege — if Bishop, he be deprived of his jurisdiction, *episcopus ordine praesulatus careat*. . . . . This privilege we grant by the authority of the Blessed Peter, prince of the Apostles, to thee, O Theodore, and to thy successors forever. May God preserve thee, beloved Brother." (*Patrologia, Editio Migne, vol.* 87, page 1008.

(Letter of Pope St. Gregory to Augustine, Archbishop of Canterbury.)

To the Reverend and holy Brother Augustine, co-Bishop Gregory, servant of the servants of God.

. . . . . "And because the new Church of the English was brought to the grace of God through thy labors we grant to thee the use of the pallium during the solemnities of Mass so that thou ordain twelve Bishops who may all be subject to thy jurisdiction. . . . To York we wish thee to send a Bishop whom thou thyself has deemed worthy of ordination; but when that province and the neighboring regions may have received the word of God, he also ordain twelve Bishops and enjoy metropolitan honors, for we also intend to give him the pallium; nevertheless, we wish him to be subject to thy authority. . . . . Not only the Bishops whom thou or the Bishop of York may have ordained, but also all the priests of Britain, we wish to be subject to thy fraternity." — *Beda, historica ecclesiastica, lib. 1, cap. 29.*

(Extract from the appeal of Wilfrid to Pope John VI.)

"May Your Holiness know that, on account of the disturbance created recently in Britain by those who, against the decrees of Pope Agatho and his successors, have unjustly taken away from me my bishopric, my monasteries, and lands, and all my other property, I have been compelled to appeal to this holy Apostolic seat, beseeching them through Almighty God and the blessed Apostle Peter, that if any one of them has accusations to make against me, to come and make them in your presence as it was decreed by the blessed Sergius, your predecessor. Wherefore, I petition you to confirm what was decreed concerning me by your predecessors, and, if any of my accusers desire to make any charges against me I am willing, if found guilty, to abide the rigors of the canons. I also ask that Your Highness give me commendatory letters, one to King Ethelred to cease disturbing the peace of those of my monasteries that are within his province, and another to King Alfred to give me back all my property. But should unpleasant complications arise if I should get back my bishopric, then, I say, let the Apostolic chair provide for it otherwise. — *Patrologia, Editio-Migne, vol. 89, page 47.*

(Letter of Archbishop Theodore to King Edelred.)

"May you, Beloved Son, know that I have renewed friendship with the Venerable Bishop Wilfrid and I advise you, yea in the charity of Christ I command you to do the same, for he was for a long time unjustly deprived of all his possessions. Wherefore, I, Theodore, humble Bishop, far advanced in age, suggest this to you *because as you know the apostolic authority demands it.* This very holy man (Wilfrid) possessed his soul in his patience, and, meek and humble, awaited a remedy for the wrongs done to him." (*Patrologia, vol. 89, page 45.*)

Pope Vitalianus reigned 657-672; Agatho, 679-682; Sergius, 687-701; John VI., 701-705. Archbishop Theodore was consecrated by Vitalianus 668, and died 690. Archbishop Berthwald was consecrated 693. Wilfrid was consecrated 664 and died 709.

It is clear from the documents quoted above that (1) King Egfrid banished Wilfrid and divided his diocese in order to get possession of his vast property; (2) that Wilfrid appealed to Rome where his case was examined and decided in his favor; (3) that he afterwards returned to Britain with documents from Pope Agatho, but could not gain possession of his Bishopric *on account of the enmity of King Egfrid* and *not on account of the opposition of Archbishop Theodore*; (4) that Archbishop Theodore, by virtue of the above-mentioned decrees of Popes St. Gregory and Vitalianus, had jurisdiction over all Britain and had the power to erect new dioceses and consecrate the respective Bishops, and, therefore, acted canonically when he divided the diocese of York and consecrated the three Bishops; (5) that Archbishop Theodore greatly regretted that Wilfrid had been so unjustly treated and requested King Edelred to renew friendship with Wilfrid *because the Apostolic authority demanded it*; (6) that Wilfrid in his appeal to Pope John made special complaints against Kings Alfred and Ethelred and none against Archbishop Theodore.

Nevertheless, Dr. Baum found in the Acts of the "Church of England"—for he admits no other authority in Church history—that Archbishop Theodore told Bishop Wilfrid that the Pope had no jurisdiction in England, that he repudiated the very idea, and paid no attention to the Bull of Pope Agatho. Wilfrid, no doubt, would have mentioned this in his appeal to Pope John VI. for it would have been his strongest argument; but he not even mentions Theodore's name in his appeal to the Apostolic chair. And if the Pope had no jurisdiction in England why did Theodore petition Pope Vitalianus to grant him certain powers of jurisdiction? And why did Archbishop Theodore "in charity command" to King Ethelred to be reconciled to Wilfred? He himself tells us: "Because the Pope demanded it."

Dr. Baum is only another example of the many English historians who are so fond of not being able to see that every page of English history faithfully reflects the Papal light that shines so bright.

HOME RULE.

In response to the appeal of the Hon. Edward Blake for aid in behalf of Home Rule, a meeting was held in Strathroy on Friday evening, the 19th Jan., when it was resolved that an effort should be made to support Mr. Blake in his noble devotion to the cause he has espoused, and a committee to further this end was appointed. Of this committee, James Manson, Esq., Kirk House, kindly consented to act as chairman. The committee consisted of the following gentlemen: James Manson, Esq., Sheriff of Middlesex; James Healy, Esq., Dr. McCabe, Rev. Albert McKeon, Edward Rowland, Esq., John Barry, Esq., Timothy Howe, Esq.

The result of this meeting has been the collection of $155, which has been forwarded to the Hon. Edward Blake. A further amount is now on hand which will be sent through the committee of which Rev. Dr. Flannery is treasurer. He did not hold that position when the first collection was transmitted. These Strathroy gentlemen deserve the very greatest credit for their earnest and practical interest in the Irish cause.

CATHOLIC ESSENTIALS.

Rev. John Conway, A. M., Tells What Makes a Member of the Church—Threefold Bond Described—Faith, Worship and Spiritual Rule—Protestant Mind Repelled by Doctrines of Which the Church is Falsely Accused.

Rev. John Conway, M. A., professor of English literature in St. Thomas Seminary, St. Paul, Minn., has an able and interesting article in the February number of the *Chautauquan*. This article is entitled "What Makes a Catholic?" and belongs to a series on the various religious denominations, begun in the July, 1893, number of the magazine.

"For the sake of clearness," writes Father Conway, "I beg to say that in the mouths of those who are in communion with the See of Rome the word Catholic and the phrase Roman Catholic are synonymous. The word was used by the early Fathers to designate the Christian Church as distinguished from heretical sects. For instance, Ignatius of Antioch writes: 'Where Christ is, there is the Catholic Church; where the Bishop is, there must the people be also.' Catholic is the distinctive name of the Church in communion with Rome. I take the question proposed to me by the editor of the *Chautauquan* to mean, 'What makes a member of the Catholic or Roman Catholic Church?'

"Were I to give an off-hand answer to the question, 'What makes a Catholic?' I should say at once it is the Christianity of Christ. By this I do not mean that other Christian denominations have not the Christianity of Christ, but the Catholic Church claims that theirs is only a fragmentary Christianity, that they have not Christ's Christianity in all its completeness. A more scientific answer to the question is that a Catholic is a Christian belonging to a Church whose members are bound together by the threefold and characteristic bond of faith, of worship and of spiritual rule. Were I to leave these phrases unexplained they would convey but little meaning to the average non-Catholic mind.

THE SAME THE WORLD OVER.

"The bond of faith by which all Catholics are bound together consists in this that the same confession of Catholic faith is received everywhere throughout the Church. Formally or officially the Church proposes to her members doctrines as divinely revealed. Should the faithful obstinately reject one or more of these doctrines thus formally proposed they cease to be members of the Church. Every Catholic may not know, and doubtless many do not know, all these doctrines in detail, but every Catholic is prepared to accept the official teaching of his Church. So that practically the cowering Catholic from the banks of the Niger holds the same faith as the sun crowned Catholic gained to the Church by the Tractarian movement of Oxford. And when the Church proposes a doctrine to be received by her children she does not, and she cannot, add one jot or tittle to the original deposit of faith."

After citing some examples of doctrines evolved from the original deposit of faith, Father Conway continues:

"The Protestant mind is not repelled so much by the defined doctrines of the Catholic Church as by the teachings of which she is falsely accused. Catholic theology does not teach that all who are outside the visible body of the Catholic Church will be damned to hell in the next life. Some are Catholics in spirit; they belong to the soul of the Church. They follow the voice of conscience and that is each one's ultimate rule of morality, for conscience is the aboriginal vicar of Christ.

"Catholic theology does not teach the awful doctrine that unbaptized infants will be condemned to eternal torments, nor does it say that exclusion from the beatific vision implies any suffering whatever for them.

"Catholic theology does not teach that there is a mediator of redemption other than Jesus Christ. Nor is it in any way true to say that Catholics put Mary the Virgin on an equal footing with Jesus of Nazareth. If at times we find the language of deep devotion highly colored some allowance must be made for the warm glow of religious poetry and for the ardent outpourings of fervid souls.

"Catholic theology does not teach that any one, priest or Pope, can give permission to forgive sin, nor that such permission can be bought under any circumstance whatever. Catholic theology teaches that indulgences are incentives to virtue and not licenses to commit sin. And if in days gone by abuses found their way into the sanctuary in connection with indulgences, it is those which should be attacked and not the principles themselves.

"Catholic theology does not teach that it is lawful to tell a lie even for the good of the Church herself. It is a stale slander to accuse the Church of holding that the end justifies the means.

"Catholic theology does not teach that the Church can add in any way to the 'faith once delivered to the saints.' In fact, an official definition of doctrine is but an authoritative declaration of what the faith is on the point in question. Catholic theology does not decry the Bible, but it states a historical fact when it says that the Church was organized before a line of the New Testament was written.

REVERENCE FOR THE SAINTS.

"The Catholic Church holds that Christ is the centre of Christianity. If Catholics pay a tribute of respect to the saints, every well-instructed Catholic knows that such reverence grows out of the human principle of acknowledging excellence whether spiritual or temporal, and all Catholics know that this tribute is of a nature different from and inferior to that which they give to God. Medals, beads, scapulars, pilgrimages, shrines, blessed candles and such like form an essential part of Catholic teaching. As a Catholic I am not bound to believe in the wonders of Lourdes nor in the liquefaction of the blood of St. Januarius.

"If any Church has the old historic faith in all its completeness it is the Catholic Church. What other Church can lay full claim to the formula expressed in these words of the Council of Nice: 'I believe in one holy Catholic and Apostolic Church?' History shows its descent from the Church of the apostles to be undeniable and uninterrupted. Christ called together a little band of missionaries and formed a Christian corporation. Now one member died, now another. But others took their places and the corporation, retaining its original charter, has lived on through all the ages. The Catholic Church reaches back by undoubted succession to the days of Christ and His apostles. If it has lost its faith or if that faith has become substantially corrupt, then there is no Christian Church on earth. And how can we suppose either one or the other? Christ promised His protecting power for all time even to the end of the world. He founded His Church, not for some generations, but for all ages. He made it the ordinary implement by which man's salvation is worked out. If that Church be not indefectible then Christ did His work badly.

"Of course there have been grave scandals and shocking cruelties and disgraceful quarrels and ambitious heartburnings, but what of them? They are to be deplored rather than defended. Yet we must remember that Paul found it necessary to reprimand Peter, that Basil the Great refused to be on visiting terms with St. Gregory, and that the divinity of Christianity does not crush out man's humanity.

THE SEVEN SACRAMENTS.

"Catholics are bound together by the same bond of religious cult. They have several rites, but everywhere they have seven sacraments. The Councils of Lyons, Florence and Trent, lay down this number. For many centuries there was no special reason why the Church should formulate her doctrine upon the lines of sacramental development. When she was called upon to do so it was found that there had been unanimity in the Church's teaching and practice until the time of the Reformation. When the reformers left the Catholic Church there was a conspicuous absence of agreement among them regarding the number of the sacraments. Calvin stood for baptism, the Eucharist and holy orders; Zwingli held that baptism and the Eucharist were the only sacraments, while Dr. Luther sometimes maintained that there was only one, sometimes two and sometimes three. Catholic theologians contend that they can find at least six sacraments in the Sacred Scriptures, and even if the Scriptural proof for matrimony as a sacrament be not quite conclusive, the continuous and unbroken teaching of the living Church comes to the rescue.

"If I were asked for a reason for our sacramental doctrine other than those congruous ones of Thomas Aquinas or than the Scriptural and the historical of all our theologians, I should answer by accommodating to the question in hand the following words of a learned American prelate when asked to justify his position regarding Papal infallibility. 'I have always,' said he, 'believed in the infallibility of a General Council. A General Council has solemnly defined the doctrine of the Pope's infallibility. Therefore my principles, even when in opposition, oblige me to accept and assent to the definition; that is all.'

"The Catholic Church offers the same sacrifice all the world over, 'from the rising of the sun to the going down thereof.' Is it the sacrifice of the Mass. It is thus called from the Latin word mittere, to send, the idea being that in the Mass a sacrifice is sent or offered to God. There are different rites in different parts of the Church, but the Mass is substantially the same in Egypt and in Rome, in Kamtchatka and in Milan.

"Perfect sacrifice or the highest form of sacrificial worship implies the existence of a priesthood. The priesthood means that there must be an episcopate, and the episcopate that there must be a supreme spiritual Head or Pope. Of the limited space put at my disposal I have no wish to take up any part with the consideration of Cardinals, Archbishops, Patriarchs, Primates, Monsignors and such like. They are merely of ecclesiastical or human growth and I need not stop to discuss them. But the hierarchical idea, with Christ the Invisible Head in heaven and the Supreme Pontiff the visible head on earth, and the Bishops ruling all the world over and the priests ministering to millions of souls is far too beautiful a conception for the unaided human mind to conjure up.

THE THIRD ESSENTIAL.

"The third and last essential of a Catholic is to be found in the bond of spiritual rule. Every Catholic owes fealty in spiritual matters to the Head of his Church, the Bishop of Rome, the successor of St. Peter. Let me say in passing that the question, 'Was St. Peter ever in Rome?' sometimes so furiously discussed by Protestants and Catholics, is hardly worthy of a junior debating society. Stratford-on-Avon is not more redolent of the memories of Shakespeare than Rome is of the chief of the apostles. The obedience in affairs spiritual which Catholics owe to the Head of their Church has nothing whatever to do with their duty toward the civil powers. The former looks entirely to spiritual good; the latter to temporal advancement.

"The characteristic intelligence and prudence of the people of the United States has clearly drawn the line of demarcation between the spiritual and the temporal — the Church and the State. Who so says that spiritual obedience to the Roman Pontiff implies a lack of loyalty to one's country knows not the teaching of Catholic theology. Our theologians teach that we owe a filial obligation to our country — an obligation arising from the virtue of piety and of the same nature as that which binds us in certain duties toward our parents. And as the most worthy parents are the best entitled to the highest form of filial affection, so the noblest country deserves the most heroic civic virtues in her citizens. Hence it is that fidelity to the United States becomes a work of love to all her citizens, regardless of the altar at which they worship.

"In full view of all this well-defined spiritual supremacy let it be clearly known that Catholics owe no allegiance to Pope or prelate which can in any way interfere with their duties as citizens. The Roman unity is very strong, but it is a unity in Spirituals, and it is in spiritual matters its strength rests. It was this unity which moved the late Cardinal Manning to get back to the Church of Augustine and of Anselm rather than to stay in the Church of Cranmer and of Burnet.

"The logical outcome of the spiritual supremacy of the reigning Pontiff of the acceptance of a supernatural revelation and of the continuous emphasis laid upon Catholic unity is the much maligned doctrine of Papal infallibility. When I think of the bright intellects who did not take time to understand this harmless doctrine I have no harsh words for the multitudes who missed its meaning. The Vatican Council tells us when the Pope is infallible. It says: 'When in the discharge of the office of pastor and doctor of all Christians, by virtue of the supreme apostolic authority, he defines a doctrine concerning faith and morals to be held by the Universal Church.'

PAPAL INFALLIBILITY.

"Here, then, are many limitations. In one capacity, and only in one, is the head of the Church saved from error. This is in the capacity of teacher of the whole Church. He is not inspired; he is merely assisted. He receives such heavenly assistance as saves him from falsifying the doctrines of the Church in matters of faith and morals. Infallibility is still further restricted to the comparatively narrow sphere of faith and morals. It does not imply freedom from error in politics, or in economics, or in philosophy, or in science, or in history. Except faith and morals it excludes everything. Infallibility does not extend even to moral actions.

"What I mean is this: The Sovereign Pontiff is infallible in his judgment about moral principles, but not in his judgment as to the application of these principles. The Pope may issue all the briefs and Bulls and encyclicals he pleases in his unofficial capacity, or regarding matters outside the domain of faith and morals, or as not teaching the whole Church, and such documents would not carry with them the authority of infallibility. Not till after the most searching examination, when many learned judges are heard and all official witnesses are listened to, does the Catholic Church make a truth the formal object of faith binding upon her children. So limited is the scope of infallibility and so safeguarded is it with precautions that it is not easy to see how the head of the Church could make a mistake, even apart altogether from divine protection.

"Those who believe in a supernatural revelation should have no difficulty in accepting the doctrine of infallibility. A guardian and a witness are necessary to protect and to testify to that revelation. Eighteen hundred years is a long period of probation. During all that long period the dogmatic teaching of the head of the Catholic Church has never once contradicted itself. When Mallock wrote that no study of ecclesiastical history or comparative mythology can now invalidate or even promise to invalidate the claim of infallibility, he but penned the condensation of all historical documents on the question.

THE CHURCH'S MAGNETISM.

"The motives which draw people to the Catholic Church are manifold. Some are attracted by its music, some by its ritual, some by its architecture, some by its eloquence, some by its art, some by its consolation, some by its charity, some by its history. In spite of its principle of authority I look upon Catholicism as the most intellectual of all forms of Christianity. In the whole body of its defined doctrines there is not one which cannot be proved either directly from reason or indirectly by an examination of the motives of the credibility of a heaven-given religion. Men of letters will agree with me that John Henry Newman was the most intellectual Christian of the nineteenth century, and his wish was that he might have at least one-tenth part as much faith as he had of intellectual conviction where the truth lay.

"Protestantism has long since ceased to be looked upon as the connatural foe of Catholicism. Protestants and Catholics have agreed to disagree, but not to dispute, about some few doctrines of Christianity. They have agreed to unite upon these principles where union is possible and profitable. They all hope to make mankind better; they unite in the common prayer, 'Thy kingdom come, Thy will be done,' and they believe that they will best advance man's interests both for this life and for the next by forgetting forever their mutual cruelties of the past."

The Rocks of Calvary.

An unbeliever visiting the sacred places of Palestine, was shown the rocks about Calvary. Examining them narrowly and critically, he turned in amazement to his fellow-travelers, and said: "I have long been a student of nature, and I am sure that the rents and clefts in this rock must split according to its veins and where it was weakest in the adhesion of parts; for this," he said, "I have observed to have been done in other rocks, when separated or broken after an earthquake; and reason tells me it must always be so. But it is quite otherwise here; for the rocks are split athwart and across the veins, in a strange and preternatural manner, and therefore, I thank God that I came hither to see the standing monument of miraculous power by which God gives evidence to this day of the divinity of Christ."

Peterborough Business College

AND SCHOOL OF SHORTHAND, PETERBOROUGH ONT.

The spring term at the above institution will begin on Monday, April 2, although students who desire to attend now may enter the college with equal advantage. Young ladies find excellent opportunities by pursuing the shorthand course, while young men find success in the business course. If you desire particulars as to terms, etc., write to Mr. A. Blanchard, C. A., principal of the college, Peterborough.

A LAUDABLE CHARITY.

A private letter from Montana reports intense suffering among the Ursuline Sisters of St. Peter's Mission and their one hundred and fifty abandoned Indian Children. Their convent still remains unplastered. These self sacrificing Daughters of St. Ursula appeal to their kind friends not to forget them now in the darkest hours of poverty and distress. They are suffering the pangs of cold and hunger, and desire their rooms plastered to combat the bitter, piercing cold, which the thermometer frequently registers fifteen and twenty degrees below Zero. For this end they appeal to their friends to kindly interest themselves in their behalf to help them to raise sufficient funds to plaster the rooms and secure heating apparatus, etc., either by donations or promoters getting up bands, subscribing 10, 25, 50 cents or $1.00 per month, for one year, their names being entered on the books of the Convent, perpetuate for prayers by the Sisters and their orphan children as benefactors who have labored in finishing up the Convent at St. Peter's. Address:

The Mother Superior,
Ursuline Convent,
St. Peter's Post-Office,
Montana.

Home Rule Fund.

We give in this week's issue the sum of money raised on Sunday, 11th inst., for the Home Rule fund and amount donated by each subscriber:

$50.—Rev. Father Kilcullen.
$10.—Rev. Father Kearney.
$5.—G. P. Hughes, M. J. Casserly.
$2.—L. C. Hughes, Geo. Morrow.
$1.—Martin Delane, James Caffrey, Thos. Walsh, Denis O'Leary, John McCann, Arthur Burke, John O'Leary (Chicago), Miss Heenan, J. Scanlon, J. Morrow, Francis McGarrity, John Skelly, Mrs. Kearns, Neil Kidd, P. Ronan, Mrs. P. Keogh, Mrs. J. Carroll, Mrs. John Doyle, E. J. Hearn, Malachi Finnan.
50 cts.—James Moran, Michael Lenihan, J. J. Patton, Thos. Eagan, Mrs. T. B. Adams, P. Callon, Jas. Feehely, M. Skelly, Thos. McCabe, P. B. Skelly, J. J. Connolly, F. J. Hammell, Michael Mahon, Barbara Gamble, Mrs. Ed. Hughes, Miss Mahon, Wm. O'Leary.
35cts.—Mrs. Hislen, Wm. Ellard.
30cts.—Pat McGovern.
25cts.—Mrs. Mullen, Mrs A. Lenihan, Richard Moran, sr., Richard Moran, jr., A. Dwyer, Michael Moran, Dan O'Leary, Thos. O'Leary, Michael McFarlane, John Ellard, Mrs. Arthurs, P. Smell, Mrs. Geo. Christian, Mrs. M. Casserly, Mrs. B. Keogh, Robt. Keenan, Maud Tomlinson, Miss Feehely, James Keena, Thos. Ryan, James Walsh, B. Fanning, J. Finn, J. P. Kavanagh, Jas. Eagan, M. McCabe, Mary Eagan, Jos. Chapman, Michael Fanning, Felix Holland, Pat O'Leary.
10cts.—Ed. Donald, Mrs. Wm. Eagan.
Total amount $112.00.—Colwell Sentinel, March 1st.