

ly in carrying out the commands of her divine Founder: "Go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," Christ said to His apostles. The Roman Catholic Church has done this. There has been no other Church to share the glory with her.

It is an historical fact that the Holy See, that is, the Roman Catholic Church, sent seven apostolic men into France to Christianize the Gauls. They went there while St. Peter was living or very shortly afterwards, and they founded the historic churches of France. (See Alzog's Church History, Vol. I, pp. 241-43).

The Lutheran, Mosheim, in his Ecclesiastical History, says, "Celestine, the Roman Pontiff, sent Palladius into Ireland, to propagate the Christian religion among the rude inhabitants of that island. This first mission was not attended with much fruit; nor did the success of Palladius bear any proportion to his laborious and pious endeavours. After his death, the same pontiff employed in this mission Succothus, a native of Scotland, whose name he changed into that of Patrick, and who arrived among the Irish in the year 432. The success of his mission, and the number and importance of his pious exploits, stand upon record as undoubted proofs, not only of his resolution and patience, but also of his dexterity and address. Having attacked, with much more success than his predecessor, the errors and superstitions of that uncivilized people, he brought great numbers of them over to the Christian religion; he founded, in the year 472, the archbishopric of Armagh, which has ever since remained the metropolitan see of the Irish nation. Hence this famous missionary, though not the first who brought among that people the light of the gospel, has yet been justly entitled the Apostle of the Irish, and the father of the Irish church; and is still generally acknowledged and revered in that honorable character."

In speaking of the conversion of the English, Mosheim says, "In Britain several circumstances concurred to favor the propagation of Christianity. Eusebius, King of Kent, the most considerable of the Anglo-Saxon monarchs, among whom that island was at this time divided, married Bertha, daughter of Cherebert, King of Paris, towards the close of this century. This princess, partly by her own influence, and partly by the pious efforts of the clergy who followed her into Britain, gradually formed, in the mind of Eusebius, a certain inclination to the Christian religion. While the king was in this favorable disposition, Gregory the Great sent into Britain A. D. 596 forty Benedictine monks with Augustin at their head, in order to bring to perfection what the pious queen had so happily begun. This monk, seconded by the zeal and assistance of Bertha, converted the king and the greatest part of the inhabitants of Kent, and laid the foundations of the British Church." In a foot-note, Mosheim says, "After his arrival in England, he [St. Augustin] converted the heathen temples into places of Christian worship, erected Christ Church into a cathedral, opened a seminary of learning, founded the Abbey of St. Augustin, received episcopal orders, and from the primate of Arles, was invested by Pope Gregory with power over all the British bishops and Saxon prelates, and was the first archbishop of Canterbury."

The Apostle of the Germans was St. Boniface. Of his mission career, Mosheim says, "This great work (the conversion of the Germans) was, however, effected in this century, by the ministry of Winifrid, a Benedictine monk, born in England of illustrious parents, and afterwards known by the name of Boniface. This famous ecclesiastic, attended by two companions of his pious labours, passed over into Friesland, A. D. 715, to preach the gospel to the people of that country, but this first attempt was unsuccessful, and a war breaking out between Radbod, the King of that country, and Charles Martel, our zealous missionary returned to England. He resumed, however, his pious undertaking in the year 719; and being solemnly empowered by the Roman pontiff, Gregory II, to preach the Gospel only in Friesland, but all over Germany, he performed the functions of a Christian teacher among the Thuringians, Frieslanders, and Hessians, with considerable success.

"This eminent missionary was in the year 723 consecrated bishop by Gregory II, who changed the name of Winifrid into that of Boniface. Seconded by the powerful protection of the infant emperor, the liberality of Charles Martel, mayor of the palace to Chilperic, king of France, he resumed his ministerial labours among the Hessians and Thuringians, and finished with glory the task he had undertaken, in which he received considerable assistance from a number of pious and learned men, who repaired to him from England and France. As the Christian churches erected by Boniface were too numerous to be governed by one bishop, this prelate was advanced to the dignity of archbishop, in the year 738, by Gregory III, by whose authority and the auspicious protection of Carloman and Pepin, the sons of Charles Martel, he founded in Germany the bishoprics of Wurzburg, Burauburg, Erfurt, and Aichstadt; to which he added, in the year 744, the famous monastery of Fulda. His last promotion, and the last recompense of his assiduous labours in the propagation of the truth, was his advancement to the archiepiscopal see of Mentz, A. D. 746, but was, at the same time, created primate of Germany and Belgium. In his old age, he returned again to Friesland that he might finish his ministry in the same place where he had entered first upon its functions; but his piety was ill rewarded by that barbarous people, by whom he was murdered in the year 755, while fifty ecclesiastics, who accompanied him in this voyage, shared the same unhappy fate."

St. Ausgar is the "Apostle of the North." He was a monk of Corbey and in 834 was created Papal Legate for the countries of Denmark, Sweden and Norway, in which he had converted

multitudes, Mosheim says, "Accordingly, Ausgar travelled frequently among the Danes, Cimbrians and Swedes in order to promote the cause of Christ, to form new churches, and to confirm and establish those which he had already gathered together; in all which arduous enterprises he passed his life in the most imminent dangers, until he concluded his glorious course, A. D. 865."

So, on the testimony of a Lutheran, Ireland, England, Germany, and the northern nations of Europe received their first lessons in Christianity from the Roman Catholic Church. In a letter, it is impossible to give similar accounts of other countries which the same Church has brought under the yoke of the gospel; but her spiritual conquests will occur to everyone who knows anything about the labors of the Benedictines and their off-shoots, the Dominicans, the Franciscans, the Jesuits, etc., in Africa, Asia, and the two Americas.

Nor is there room in a letter to give more than a few headings of the inestimable blessings that the Roman Catholic Church has conferred on mankind—her jealous care and preservation of the Sacred Scriptures, her tutoring of the nations in letters, her civilizing and refining influences, her steady protection of the oppressed from the oppressor, and her institutions for the care of the helpless and orphaned. She has preached the Gospel to all the nations; and has, throughout her whole career, kept her ear ever open to the "Sermon on the Mount."

Now comes the difficulty. When, where, and under whose auspices, did the "Holy Catholic Church" begin its course? For what purpose was it instituted? Has it compassed its obligations? Where is the seat of its chief ruler? Does it ever give a decisive utterance on any question? Has it attempted to benefit the human race in any way? Has it a voice or is it voiceless? History being silent about these questions, the fair conclusion is that the "Holy Catholic Church" is a myth.

But subterfuge that the "Holy Catholic Church" is distinct from and is eminently superior to the Roman Catholic Church, has obtained so widely that the members of many religious bodies are deluded by it. Perhaps the three communities that have for some time been talking about a union of their bodies would pretend that their home and habitation is also within the precincts of the "Holy Catholic Church." If they do, all talk of an organic union of parts within the bosom of the "Holy Catholic Church" would be bald nonsense. There could be no discordant elements in a "Holy" Church; if there were, the institution could not be called "Holy," because there is no holiness in confusion and disagreement. The Holy Catholic Church, distinct from the Roman Catholic Church, has not existed; it does not exist; it never will exist.

The One Church, or the Holy Church, or the Catholic Church, or the Apostolic Church, spoken of in the Creed, is the Roman Catholic Church. In Christianity there cannot be even two churches, unless there are at least two Christs.

J. P. T.

WARNING AS TO SOCIALISM.

We take from the Pilot the following splendid deliverance of the Archbishop of Boston in reference to Socialism. It was delivered on the dedication of St. Patrick's Church in New York City. "As I went in procession around the Church to bless it, and saw the solid phalanx of splendid specimens of Catholic manhood standing shoulder to shoulder, like a noble band of soldiers of the Faith, I thought to myself, 'This is no mere figure; this is a fact. These men are defending the Church, and, unless all signs fail, they will soon be called upon to show that in reality they are soldiers of Christ and defenders of the Faith.' For the last fifteen years a violent propaganda has been going on against every sacred truth the Church stands for, against even God Himself, and against the most sacred rights of humanity, while we, lulled by a false sense of security, have been half asleep. Conscious only of apparent prosperity and great numbers, we were unconscious of the other side of the picture; namely that while on one day of the week a large part of the flock heard our voice, the other six days of the week they were at the mercy of this violent and active agency for evil; nay, even the full seven days of the week, for thousands of our men were attending, Sunday afterwards, large meetings in which the principles which guided them in the morning were defied and denied.

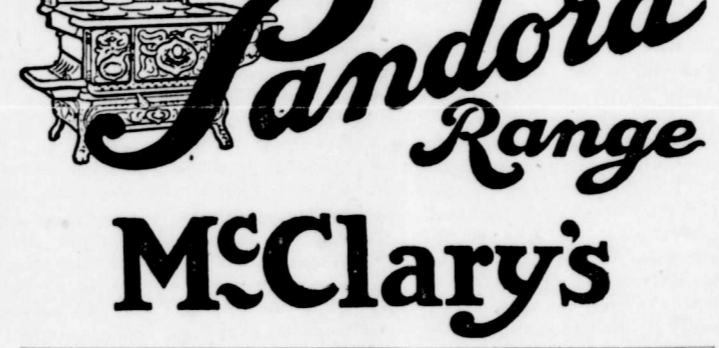
"And all the time we have been living in a fool's paradise, foolishly dreaming that the socialistic propaganda now attacking the peace and the very existence of every European country could never touch us. You workmen standing here before me know full well the meaning of my words. You know the deluge of pamphlets and booklets and leaflets that are put into your hands and even into your pockets in the shop and in the streets—a poisonous literature calculated to destroy your faith in God and in the Church, a literature teeming with false promises and seething with the hatred of class against class, a literature which blasphemes order, which denies the sacredness of human rights, and which substitutes the foolishness of free love for the sacredness of the marriage tie. Many of you must know that its poisonous and corrupt influences have already begun their deadly work in your minds and in your hearts—influences so insinuating and so alluring that nothing but a renewal of your faith in God and His divine providence can counteract them.

"Take heed and have warning; the enemy is not far off. The enemy is at your gates. The Church stands for the truth and the truth alone can make you free. Your King is here in the tabernacle, and His law alone means freedom and happiness and help. Stand near Him and around Him, and cast from you those who would rob you of the possession of those things which make man truly noble—sterling faith in God and obedience to His commands. This little church will be to you a reminder

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of them both. Love it, cherish it, for it is the ark of your salvation."

FATE OF FRENCH CHURCHES.

CHURCH OF THE SACRED HEART, PARIS, NOW USED AS A PLACE FOR REHEARSAL BY BALLET GIRLS.

Says the Paris correspondent of the New York Sun: "The differences between Church and State in France have resulted in some peculiar changes and chances to Paris, among the best the possibility of obtaining for a moderate rent or none at all edifices formerly used for purely religious purposes. The Jesuit Church of St. Pierre is occupied as a saloon by an American woman; another church contains a moving picture company; one or two convents. It is rumored, make very attractive pensions for American tourists and several churches are tenanted by artists. To one of these, the Church of the Sacred Heart, a Sun reporter accompanied Miss Lois Fuller and her band of coryphees, who are rehearsing for the American tour about to begin in Montreal."

PROTESTANT TRIBUTE TO CATHOLIC MISSIONARY WORK.

The Churchman (Protestant Episcopal) prints in its issue of Oct. 9, the following article on Catholic Missions in India:

"The activity and success of the Roman Catholic Missions in India are often passed over by Anglican and Evangelical authorities. It is pleasant, therefore, to find the Archdeacon of Madras (Anglican) doing full justice to the work accomplished by the Roman Catholic communion. Out of a population of 294,000,000, which includes the inhabitants of India proper with Baluchistan and Burma, less than one hundred part, to be exact, 2,900,000 are Christians. Of these 1,525,000 are Roman Catholics, 470,000 Anglicans, while about 655,000 are members of various Evangelical bodies.

"At the beginning of the nineteenth century the Indian Catholic Missions, which had been founded by St. Francis Xavier, were in a feeble condition. The great work of expansion has chiefly taken place since 1830. A large number of new sees have been established; thirty-nine districts in all are now organized, each administered by a resident Bishop. There is a constant stream of men and money going into the country for missionary purposes. The Jesuits and the

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H. KRAHLING, Bkpr., Canada Flax Fire Co., Wallaceburg, Ont.
BESS WOOSTER, Steno., G. R. Electric Co., Grand Rapids, Mich.
NELLIE ARNOLD, Bkpr. & Steno., Brass Works, Wallaceburg, Ont.
HELLIS VAN SLUYS, Steno., Jno. Raab Chair Co., Grand Rapids, Mich.
E. C. BUCHANAN, Reporter, Planet, Chatham, Ont.
ETHEL WINCHESTER, Bkpr., Maple Cafe, South Bend, Ind.
BESSIE DODDS, Steno., Thomas Bros., St. Thomas, Ont.
MAMIE HENSHAW, Steno., New England Life Ins. Co., Grand Rapids, Mich.
FANNIE PETERSON, Steno., Firm in Seattle, Wash.
LILA FENNER, Bkpr., Mr. Peck, Jeannettes Creek, Ont.
BLANCHE MENARA, Steno., Consumers Lighting Co., Grand Rapids, Mich.
FRANK P. MERRILL, Steno., Canada Iron Furnace Co., Midland, Ont.
LOYD BIGLEY, Bkpr., Cargill Co., Grand Rapids, Mich.
MARION GRAHAM, Steno., Firm in Detroit, Mich.
FLOSSIE WIXSON, Bkpr., Hallow Cockerette Co., Grand Rapids, Mich.
JOHN E. TEETER, Steno., Great Northern Baggage Department, Seattle, Wash.
MARK DAMSTRA, Clerk Kent State Bank, Grand Rapids, Mich.
A. E. GILMORE, Bkpr., W. G. Gilmore, Detroit, Mich.
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