comminted in a loud and furious tone, which did not sound like that of a person who stood much in need of protection, "but your stolence shall not compel me to deliver up-my-orphan-child to misery and mant in the very morning of her days. There is no nepalmyour dooking so furiously at me; you may strike and killyine if you please, but you shall not make my resolution. Meyed is he as, he saw the folly of adding anything further to what he had already and, while Francesca commended her means mood. It was plain empth that some hew project was at the bettom of this sudden alteration.

project was at the bottom of this sudden alteration, but what it might be he found it impossible to conjecture. Discovering therefore at length that he was nothing the gainer for his vehemence, he wisely chose the part of silence, and shortly after took his departure from the cottage in a condition of mind very different from that in which he had entered it. When he had gone, Francesca once more sum-

moned her daughter from her sleeping-room. The latter had heard high words passing outside, but, Angw nothing of their import. The very sound cordingly, she appeared now before her parent with a fearful and downcast look, like one who is en-

deavoring to prepare for unwelcome news. "Schemes and plans indeed!" Francesca exclaimed, walking to and fro with an impatient air; "this is your work, young impudence! This comes of the encouragement which you are so ready to give to anybody that chooses to gratify his spleen on your aged mother. What business had you encouraging this beggarly Jacopo about the house?-Answer me !"

"Surely, mother, I never gave him the least encouragement that was not in compliance with your own wishes "

Now there is nothing which a person of an overbearing temper dislikes so much as to be answered by one of his, or her victims, more especially, if that answer be so perfectly in accordance with truth and reason, as to leave no possibility of reply. The common resource in such cases is to fly into an extravagant passion, so as to make up in fury, what is wanted in argument, and this resource Francesca now used in its perfection, by heaping such a quantity of abuse on her daughter, as the latter had never even heard of in the whole course of her life. From the seven capital or deadly sins, down to the sins which cry to heaven for vengeance, there was scaroc a shade of iniquity, the guilt of which, either direct or indirect, her eloquent parent did not impute to her.

"And now, she added, at the close of her oration, "I have but one piece of information to give you.-Never let me hear you speak of this Jacopo more." Rosalia looked astonished.

"Well? have I three heads on me? I tell you, he must be a stranger here in future. To say nothing of his violent and overbearing disposition, to which in conscience I could not entrust your future happiness, his poverty alone is a sufficient obstacle to the union which he seeks."

"But, my dear mother, is it not now too late to think of this? Should it not have been spoken of, at least, before Jacopo's journey to Milan?"

" Better late than never." "Yes—if not too late—but too late and never are alike. It is surely too late after our solemn promise is engaged to the contrary."

"Circumstances are altered, and more seriously than you are aware of."

But do you consider, dear mother? The very day was fixed. The whole neighborhood look upon it as a thing already performed. Why it is not more than two days to that which was named for the ceremony. What will be thought of it? What will be said of us ?"

"It well becomes you, madam modesty to show so much vivacity on the subject: I think it might be just as decorous, if you would leave the arrangement of such affairs as this to your elders. I tell you it is not to be; let that suffice. In three days hence you and I must leave this cottage, and be cast as beggars apon the world, unless before that time we can amass a sufficient sum to pay three hundred florins which we owe to Andrew Bartelo, now so many years. Where we are to get it, heaven Certainly not out of Jacope Pecchioli's coffers.

There was a silence of some minutes, which was FTADCCECA.

" There is one way, indeed, of safety still remaining to us, which if I were blest as other mothers are with a daughter, capable of using her reason, might be employed effectually even now."

If it be anything that depends on me, as you seem to intimate--" Rosalia said, with an inquiring look.

"It does depend on you—unfortunately," replied her mother, "if it were not so, I would have better hope of its success." What is it, mother?"

"Do you remember the noble Chevalier, who did us the honor to accept a drink of water from our

hands the other day in the cottage?" "I do, very well, I have seldom seen a countenance so full of goodness and condescension."

Well, there is no accounting for the tastes of great folks. That same Chevalier, who is one of the wealthiest and most celebrated knights in all Europe, has taken it into his head to entertain a fancy for your own dutiful self, and has actually condescended to speak of sharing his riches and his honors with you, when the loftiest ladies in his own or any other country might justly think themselves honored by his hand."

"Me? With me, mother?" Rosalia exclaimed with a mixture of simplicity and alarm, " surely this must be a mistake. There was good sense in everything he looked and said and did. "It is surely impossible that he could think of making a poor vulgar country girl his bride, even if she were free to

accept such an honor." "Humph!" ejaculated Francesca, hesitating, as she felt the disclosure approach a climax.

Some unthinking person has been making himself merry with you, mother," resumed Rosalia, "this is too ridiculous an idea to carry any, probability with it."

o" You mistake the matter, Rosalia. It was not by making you his bride, as you imagine, that the Chevalier deigned to admit you to a share in his wealth and happiness."

wealth and happiness."

"In what way was it, then?" Francesca having already surmounted the difficulties which presented themselves in her own mind, to the fulfilment of what, was now become her own scheme, had little further hesitation in laying it, plainly before her daughter, whose mind she was accustomed to mould and govern as she pleased .-She was aware, however, that with all Rosslia's docility and simplicity of character, there were points of right and wrong on which she was intuitively clear sighted; and on which she could be resolute; so that it was not without a considerable misgiving the present instance, that, she unfolded the plot of sa infamyawhich had been woven for her ruin. Rosaof amazement and naive the horror which did not give much encouragement to

wide id) to standagener of Paisones. Theorem, No- because it speaks of Pontific taken from among mem braska, Feb. 15.—A Cosmittee from they lower and official generalization of the charge of post of the charge of brasts. Feb. 15.—A Cosmittee from they lower and official generalization of the charge of brutal for these being properties to the charge of brutal for these being properties to the charge of brutal for the charge of the charg

their hands in bull rings for days; some prisoners contended incurable diseases from severe punishbesides the call of the Holy Spirit, which they hear in their conscionces, and a call from their Bishops

Abel offered up a sacrifice of his flecks, and Cain of the fruits of the earth. An animal was killed and its blood flowed round the altar. That was an acknowledgment that our death and life and well-being are in the hands of God, and that He can dispose the fruits of the earth was an acknowledgment that God made them and gave them to us for our nourishment, without which life could not be maintained. This sacrifice continued with more or less four kinds of these offerings:-1. The Holecaust. 2. The thanksgiving offering. 3. The Sin offering. And 4. The peace offering. The holocaust was the sacrifice of the entire victim by fire. The victim was totally consumed, to represent the total and absolute dominion of God over His creatures. The offerings of thanksgiving were fine flour and oil and unleavened bread. The sin offerings were various. The most sacred was the blood of animals, foreshadowing the death of Christ. And lastly, the peace or impetratory offering was an offering, of the fat of animals to obtain new favors from God. All these sacrifices were the figures of the sacrifice of Jesus Christ on the Cross, by which He made a holocaust, and a sin offering, and a peace offering, and Ghost hath placed you Bishops to rule the church a thanks offering, and a peace offering to His Eternal Father for us. This sacrifice has been continued in an unbloody manner, and will continue to the consummation of the world. The sacrifices of the Old Law had no intrinsic value in themselves in Crete that thou shouldst set in order the things only inasmuch as they referred to the sacrifice of Jesus Christ on the cross. The bloody sacrifices represented the offering of the blood of Christ, and the offerings of bread and wine represent the unbloody sacrifice which our Lord offered up at the last supper, being a priest for ever according to His order of Melchisedech, and which is offered up every day, by the command of Jesus Christ Himself, by His priest on His altar. Before this sacrifice the sacrifices of the Old Law must cease, and the new and clean oblation be substituted. (Heb. x 5, 9.) Speaking of the insufficiency of the Old Law offerings, the Apostle says: "Wherefore when He cometh into the world He saith. Sacrifice and oblation thou wouldst not, but a body thou hast fitted to me. Holocausts for sin did not please thee. Then said I, Behold I come. In the head of the book it is written of me, that I should do thy will, O God. In saying therefore sacrifices and oblations and holocausts for ein thou wouldst not, neither are they pleasing to thee, which are offered according to the law. Then said I: Behold I come to do thy will, O God: He taketh away the first that He may establish that which followeth." If the Old Law had its sacrifice so certainly had the New. That sacrifice is the offering of our Lord Jesus Christ on the cross; and He still offers this sacrifice, represented by His priests, with the true victim of sacrifice and for the greatest ends, deriving all its efficacy and value from the great

central sacrifice of the cross, as streamlets parting

claimed a priest for ever according to the order of

Melchisedech (Heb. vi 20.) "Where the forerun-

Christ would not be this priest if He did not offer

up sacrifice as His type did in bread and wine.

(Gen. xlv. 18.) He made this sacrifice at His last

supper, and what was there offered was a true sacri-

fice, being changed from bread and wine into the

ever according to the order of Melchisedech."

ng made a h

And

from a great lake their source. Christ was pro-

body and blood of Christ; for we have the declaration of Christ Himself that, "This is my Body this is my Blood." (Matt. xxvi. 26.) And being a priest for ever, this sacrifice is to be continued according to the prophecy of Malachias, (1 ii.) For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is a sacrifice, and there is offered to my name a clean oblation, for my name is great among the Gentiles , saith the Lord of hosts." A difficulty has been raised, that the Apostle in Heb. x. &c., and Malachias in the place quoted, spoke of a sacrifice of prayer and the oblation of a clean heart. The Greek contradicts the assertion. (Heb. vii 17.) Thou art a priest for ever according to the order of Melchisedech." The word used for priest is "iereus," which means a sacrificing priest, not a priest whose sole duty is prayer. Such a one was called in Greek "areter." At His last supper Christ ordained that that same sacrifice which He made should be offered up by His Apostles, to whom He gave the power of continuing His office of priest and mediator between God and man. He pronounced these remarkable words: "Do this" (that is what I have been doing) "in remembrance of me." And again (1 Cer. xi 26): "For as often as you shall sat this bread and drink this challe, you shall show the death of the Lord, until He come." The character given of Christ is that of a sacrificing priest; consequently He must have offered therefore, bread and wine. But this bread and wine which he offered at His last supper must have according to the rites of sacrifice, been changed—into His body and blood. And the priests, that is the Apostles and their successors, were ordered to do the same act which He had done. We have, therefore, in the church of God a true priesthood for the purpose of offering sacrifices. to God for their own salvation and the salvation of the people, and consequently to represent the person of Christ, among, the people, to instruct them and to administer unto them the secrements instituted by Christ for their sanctification. For this purpose they must have a true vocation must be called by God. "For every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins; who can have compassion on them that are ignorant and that err; because he himself also is a compassed with sinfirmity all And therefore her ought as for the people; so also for himself to offer for isins. Neither athiany man take the honor to himself but he that is called by A God as Lagron was! " (Heb. wills to) "This text refers to the priest-bood of the News Lawbellhe priesthood of the Old for all productions which the many back to the production of the speaker, this which the speaker this country was a completely less by Rault Lawhad beni abrogated completely less by Rault Lawhad beni abrogated completely less by Rault last to the statement of the speaker to the statement of the speaker.

may take upon himself the office there is necessary,

THE ARCHBISHOF OF TORONTO:

of the Church, that the have ordination—that is the act of transmission (of the powers given by the control of the powers given by the church of the Sor Chatt. xriii. 18). "All your profession of the Church of the Sor Chatt. xriii. 18). "All your profession of the Church of the Sor Chatt. xriii. 18). "All your profession of the Church o hands are life and ideath, prosperity and adversity; and adversity; Descons ordained by the imposition of hands and stationary in the same ordained by the imposition of hands and this attribute of His He requires to be acknowled by prayer. In like manner St. Paul, being Apostle After all our distinguished advocates have said and Bishop, ordained Timothy and Titus. The other and written in defence of Papal Infallibility, I should Adam an act of chedience to Him, as His Lord Apostles observed the same order and ceremonies. Not required a greater act of obedience and acknowled the same order and pronght the were it not that I can honestly say, I have no desire edgment of his suprame dominion over man and writes to his disciple Timothy. We Need to the same order and the present communication, writes to his disciple Timothy. We Need to the same order as a sound my own trumpet, but merely for the same over all creatures that He made the present communication. over all creatures that 'He made on earth. Hence grace that is in thee, which was given thee by prophecy with imposition of the hands of the priestheod.!! (1 Tim. iv. 14.) And again to the same Apostle (2 Tim. i. 6); "For which cause I admonish you that you stir up the grace of God which is in thee by the imposition of hands." And he advises also of us as we dispose of the asimal, An offering of Timothy to be cautious on whom he imposes hands, saying: "Impose not hands lightly on any man."-(1 Tim. v. 22). He also mentions such as are not to be ordsined, and the qualities of a good Bishop. The office of the priest is to give himself to prayer solemnity till the coming of Christ. There were and to the ministry of the word. (Acts vi. 4). He must also offer sacrifice, as we saw above, according to the order of Melchisedech, of bread and wine, to be changed into the body and blood of Christ. We have therefore three orders in the sacred ministry, conferred through the means of a sacrament. The first is the deacon. We have then the priesthood for offering sacrifice, and for the administering of sacraments. Then we have the Episcopacy in the ordination of the Apostles, and the ordination of other men by the Apostles and their successors, as Sts. Matthew and Paul, Timothy and Titus. St. Paul, writing to the bishops of Ephesus, successors of the Apostles, said to them: "Take heed to yourselves, and to the whole flock, wherein the Holy

of God." (Acts xx. 28). And these Bishops were empowered to ordain priests to succeed the seventytwo disciples. St. Paul, writing to his beloved son Titus (Tit. i. 5), said : "For this cause I left thee that are wanting and shouldst ordain priests in every city, as I also appointed thee." Bishops have authority over their priests, as we learn from St. Paul to Timothy (1 Tim. v. 19). "Against a priest receive not accusation but under two or three witnesses." He that receives accusation against another must be his superior, and he that constitutes priests must be the superior of the priests. Arius in the 4th century denied this doctrine and was condemned by the Council of Ephesus. It is singular that modern Protestantism holds scarcely an error which was not at some former time condemned by the church. We have frequently shown this in adducing the fathers and councils in favor of Catholic doctrine. The Donatists about 411 A.D. attacked the infallibility of the church and the sacraments, and the Iconoclasts broke images in 775.—

ers. Against the Blessed Eucharist, we find no heresy until about 1060, when Berengarius adopted the theory of Christ's presence in figure only.— Unable to hold that, he betook himself to Impanation; and driven from that, he retracted his errors and his heresy fell to the ground, to be revived 500 years later and become the standpoint, the criterion of true Protestantism. Since then they extended such a ready hand to errors like these, we need not wonder to find Arius among these prototypes. He

denied Christ's divinity too, but what matter. His

opinion on the priesthood suits the reformers now.

instituted by Christ Himself. We have proved that

We have, then, proved that the priesthood was

They have found ready imitators in modern reform-

grace is given in the ordination of priests by impois to continue in the Church, with the church to the end of time. We have seen their duties towards God and His church. We will explain now more fully what are the prerogatives of the priesthood.— Its prerogatives are those of the first dignity on earth. To be chosen by Jesus Christ Himself to be His ambassador and minister, to be His representative with His people, is a dignity, as St. John Chrysostom says, inconceivably greater than that of the Angels. St. Ignatius, Martyr, says it is the most sublime of created dignities. St. Ephrem says the dignity of the priesthood is a stupendous miracle.-And St. Denys says that the sacerdotal dignity exceeds all conception. "It is enough," says that saint, "to know that God has said to His priests, He that hears you hears me, and he that despises you despises me.1" Then there is the dignity of offering the Sacrifice of the Mass. This power was conferred only upon the Apostles and upon their successors ordained by them. Theirs is the power and privilege of opening the gate of Heaven to man by Baptism. "Go," said Christ, "baptising all nations in the name of the Father and of the Son and of the Holy Ghost." Theirs is the glorious privilege of consecrating Christ's Most Holy Body and distributing it to the faithful. If, in the Old Law, Isaias cried out: "Sanctificamini qui fertis vasa Domini"-" Be ye holy, you who carry the vessels of the Lord" (lii.:11), how boly must be the office. of them who carry, not the ark of God, but God Himself in their hands? To the Christian priest belongs, too, the power of forgiving sins. Christ, in conferring this power, used a very remarkable ceremony. He breathed on his Apostles, and in that breath was the Holy Spirit, that proceeds from the Father and the Son; at the same time he said to them:"Receive ye the Holy Ghost, whose sine you shall forgive they are forgiven them; and whose sins you shall retain they are retained." So clear indeed are these words that our most vigorous opponents have never reasonably explained them away. And lastly, the priest has the power of conferring on the departing soul the graces necessary for its great pas-sage into eternity. "Is there any man sick amongst you? Let him bring in the priests of the church, and let them pray over him, anointing him with

oil in the name of the Lord." (James v. 14) Now, those who reject this sacred priesthood, re ject all the graces which Christ ordained should be received by the people through the ministry of the priesthood; and the people are left like sheep without a pastor, who should lead them into the good pasturage that is to break to them the bread of Church. eternal life, cure their bruises and wounds received by singstiengthen them against future relapses, by the sacraments of Eucharist and Confirmation, bless

notifiers to structure of the many but a sec to a Machine some section as Machine some substitution and the section as Machine some some section as the section and replied if Well, I didn't have the chance

the nearest lavers."

words of others, as I have met them in my reading of the dogma defined by the Sacred Council of the Vatican.

Not long since, an English Protestant wrote thus in the Contemporary Review: " Of all theories of revela-tion, that of the Church of Rome is most like what we should beforehand regard as the truth. It is both likely that the Divine Being would give a revelation, and that He would give it so as to secure men from all manner of doubt. And the best way to do this would be to estublish a Church which was in this world the divine and infallible teacher of men for all times. This would give us the kind of certainty which we crave, and would secure the truths coming to us, without the channel of man's fallible reason. Nothing but the clearest evidence that the Church of Rome is not what it professes to be, can justify any of us in refusing to submit to its decrees, and to believe its dogmas." So far

Mr. John Hunt. The true Church must be infallible; if it not infallible, most certainly it is not true. As the Abbe Gaume well puts it, "nothing is more easily proved than that the true Church is, and must be infallible. Four questions suffice: 1st. Is Jesus Christ infallible? No Christian doubts this. 2nd. Was he able to communicate his infallibility to those whom he sent to teach mankind? No Christian doubts this. 3rd. Did he communicate his infallibility to his Apostles and their successors? Yes, for he said to them: 'Go, teach all nations, I shall be with you until the consummation of the world.' 4th. Was he bound to the time, behold the place. Aid us, thou who art communicate his infallibility to His Apostles and successors? Assuredly, he was, otherwise there as thou canst: thou hast the power from God becould have been no means of knowing with cer- cause thou art the prince of all." tainty the true Religion. And yet God wills that we should know with certainty the true Religion, since He commands us to hear the Church, to practice the true Religion and to be willing to suffer death, rather than doubt any of the truths She teaches; the true Church is therefore infallible." Were it not, see the monstrous consequences we should be forced to admit: 1st. There all churches, to whom it was said: I have prayed would be no possibility of knowing the true Religion. In vain would Jesus Christ have come upon earth to teach men the way to heaven. Our separated brethren furnish a striking example. With them nothing is certain: there are as many doctrines as heads: a clear proof that the Bible alone is not sufficient! 2nd. Our Lord Himself, oh! horrid blasphemy! would have been false to His word ; promising to speak always by the organ of His apostles and their successors, and then allowing them to proclaim vile falsehoods.

3rd. He would be most unjust, the most barbarous of tyrants, commanding us, under pain of hell, to listen to men who could teach error and lead us to destruction.

See the blasphemies they must endorse, and the awful consequences they must admir, who dare to deny the infallibility of the Church or its Head, the Vicar of Jesus Christ

Some time ago's Bishop (?) fancied he made his mark by stating before an audience, more fashionable, probably, than enlightened, "that the belief in the infallibility of the Pope was but four years old.' born in the East towards the end of the first, or the beginning of the second century : who was sent to Gaul, was made Bishop of Lyons and suffered martyrdom in the year 202? This Saint wrote against heretics; he had received his doctrine from men contemporary with the Apostles.

Speaking of the Roman Church he says: " Ad hanc enim Eeclesiam, propter potiorem principalitatem, necesse est omnem convenire Ecclesiam." Every Church must yield to this Church on account of its pre-eminent superiority.

The learned Tertullian, at the close of the second century, thus speaks: "Behold an edict, and indeed a peremptory edict, issued by the Sovereign Pontif, the Bishop of Bishops." And elsewhere: "The Lord has given the Keys to Poter and by him to the Church." Anno 258, St. Cyprian suffered martyrdom. He

had said-" To the chair of Peter and to the principal Church, whence sacerdotal unity has arisen." Here this noble confessor of the faith declares the Roman Church the cause or efficacious medium of the unity of the whole Catholic Church. He it was who said Ubi ergo Petrus, ibi Ecclesia"-where Peter is, there is the Church.

In the same century, under Aurelian, two individuals contended for the See of Antioch. Refusing to obey the Patriarch of Alexandria and the seventy Bishops who had deposed Paul of Samosata, they referred to the Emperor who then chanced to be at Antioch. Aware that it was a fundamental dogma among the Christians that no one belonged to the true and legitimate body of Christians, unless agreeing with the Roman Bishop, the pagan Monarch ordered the dignity to be conferred upon him, to whom the Italian Christian priests and Roman Pontiff, would torite. In the fourth century the Council of Nice thus decreed: "He who holds the See of Rome is the head and chief (princeps) of all the Patriarchs. Since indeed he is the first like Peter, to whom was given power over all Christian princes and their peoples; as being the Vicar of Christ our Lord over all people and the universal Christian Church, Whosoever shall contradict him, is excommunicated by this Synod." Assuredly the Council would not have spoken thus, had it fancied the Roman Pontiff could teach or command to be held, heretical or er-

roneous doctrine.
St. Ambrose, deceased, anno 397, says: "They have not the inheritance of Peter, who have not the See of Peter." The writings of this Saint evidently show, that be considered out of the way of salvation those who were not in union with the Roman

In the year 418, Pope Zozimus thus addresses the Fathers of the Council of Carthage—" The tradition of the Fathers has attributed such authority, to the

the sacraments of Eucharlst and Confirmation, bless of the Tathers has attributed such anthority, to the their minons in the holy bond of Matrimony, and in the hour of death address the mark prayers and holy unction, by which their sinstant forgiven and their souls become more purified to attain before the souls become more purified to attain before the confirmation of the provide asserts that no Yournight hask mice; if Why is all this so?" "Why well ask me why did "God weeks hills and valleys, and partition of the dispress the confirmation of the dispress that well ask me why did "God weeks hills and valleys, and partition of the dispress that well ask me why did "God weeks hills and valleys, and partition of the dispress that the printing the opinion of the dispress that was high and valleys, and partition of the dispress that the printing the opinion of the dispress that was high the cally in the dispress of t

The Control of Salating Property of Colorus Property of Colorus some folks had. We lived more's ten miles from to declare his entence to the other history, that all the nearest lavers."

Nicopolis, writes: "With your wishes I concur; to that, according to the custom of your Apostolic Sec which has the care of all the churches, you would doin to have the care of the Nicopolitans."

In the same century, Ferondus, a descen of Carib age, being asked if it could be said that Ohrist wa one of the Trinity; answered: "We are ready to leasn, not to teach? Ask, therefore, meet prudent man, if you would know the truth, principally the Bishop of the Apostolic See, whose sound doctrine is well known, by the judgment of truth, and strengthened by the rampart of authority He does not say: ask the Apostolic See, but the Bishop of the Apostolic See.

About the year 662, St. Majunus, who suffered much for the faith and died in exile, says : " Anath. ematizing the Roman See, is anothematizing the Ca tholic Church."

The Fathers of the Sixth General Council (3rd of Constantinople) thus addressed Pope Agathon: Thus we, illuminated by the Holy Spirit, and in. structed by your teaching, have driven away the tainted doctrines of implety." And again: "This Apostolic See has never turned from the path of truth into any error whatsoever."

In the Seventh General Council (2nd of Nice) the letters of Pope Adrian were read and approved This Pontiff obliged Tarasius, Bishop of Constantinople, to adhere sincerely and with all his heart to the definition of the Roman See,

St. Theodore Studite, in the ninth century, who for the faith, had suffered both exile and imprison. ment, thus wrote to the Roman Pontiff, Paschal I.: "Hearken, O apostolic head, placed by God as pastor of the flock of Christ, the janitor of the Kingdom of Heaven, the rock upon which is built the Cathelic Church. Peter thou art, adorning and governing the See of Peter. To thee Christ our God has said, and thou being converted shall confirm thy brethren. Behold ordained by God for this: extend thy hand as much

In the tenth century, Ratherius, Bishop of Verena said: "The Roman Pontiff can be blamed by no one." He could and should be, could he define and command us to believe error.

St. Peter Damian, eleventh century, in his sermon on the nativity of St. John the Baptist, thus speaks: "That Roman Church, the Mother and Mistress of for thee, that thy faith may not fail!"

Lanfranc, Bishop of Canterbury, same century, speaking of the Roman See, says: "The Lord Himself honorably addresses her in the Gospel, saying: Thou art Peter and upon this rock I will build my church, and the gates of hell shall not prevail against her . And to thee I will give the keys of the Kingdom of Heaven."

In the twelfth century, St. Anselm, also Bishop of Canterbury, in submitting his book de fide Trinitain, thus addresses the Roman Pontiff: "Since divine Providence has chosen your Holiness to whom He would commit the guardianship of the Christian life and faith, and the governing of His Church; to no other more rightly is reference made, if anything against Catholic faith arises in the Church, that it may be corrected by his authority; nor to any other is it more safely shown, if error is to be answered, that it may be examined by his prudence."

St. Thomas, murdered by the minions of the second Henry, in his letter to Robert, Bishop of Hereford, speaking of the Apostolic See, thus pronounces: "To which only an infidel, a heretic, or a schismotic, refuses faith and obedience.

The ninth Œcumenical Council, second of Lyon, year 1274, approved the oath by which the Greeks professed the Catholic faith. In that oath occur the following :- " The Holy Roman Church possesses the sovereign and plenary primacy and principality over the universal Church if any questions of faith arise, by her judgment they must be defined. . . To her all Churches are subject. Their prelates must yield her obcdience and reverence. The Holy Roman Church truly has, and faithfully teaches and preaches the true and orthodox faith."

That the Roman Pontiff is infallible in defining faith, was the unanimous opinion of the Doctors of the School, up to the great Schism of the West, or

up to the Council of Constance.

In conclusion I assert that the Infallibility of the Pope, instead of being a modern doctrine, is as ancient as the Church, for which, the dogmatic decrees of the Sovereign Pontiffs have always been law. The absurd idea, sought to be foisted upon the

world, that the Head of the Church, established by the Son of God upon earth, could teach error, is, confess, a little over three hundred years old, having had its birth day in the 15th century, par excellence the age of heresy and schism. Yours, with thanks, REGIOPOLIS.

"DR. LIDDON AND MONSIGNOR CAPEL." To the Editor of the Times.

Sir.—As " The Compiler of the Vade-Mecum" was pleased to begin his first letter by citing an estimate of my theological knowledge from a communica-tion in the Matt during the late discussion on "Civil Allegiance" written by an unsuccessful candidate for a chair in the Catholic University College, I did not think I was called upon to reply to Compiler ? But as he considers that "I have an account to settle with him" for having cited from his book, and asks me publicly to retract or appoligize, I feel I am bound to comply with his request. I pass by his not very courteous insinuations, trusting to the better judgment of public opinion as to the veracity of the extracts; and limit myself to showing that the Vade Mecuni does die seminate the Roman doctrines of (1) reverence for the Saints (2) need of absolution, and (3) of the Real Presence. Let your readers judge between us nite

they have read the following extracts:

1. "I offer myself unto Thee in mion with the prayers, intercession, and good works, of the Blessed Vigin Mary, and all Saints in heaven."

(Page 7.)

In the prayers to be used by those who assist what is "commonly called the Mass" is to be found at page, 19, "Joining in communion and reverence ing the memory... firstly of the glorious and ever Virgin Mary Mother of God... and also of Thy blessed Apostles and Martyrs, and all of Thy Saint for whose sake and at whose prayers do Theu gran that in all things we may be defended by the help

that in all things we may be defended by the help of Thy protection.

"A page 42 Head!" Grants that all! Thy blessed the help of the the help of the h

Maries, and Viging, and all the court of He