THE CENTRE OF CHRISTIAN UNITY.

66 The Real and the Ideal in the Papacy," is the title of an article in the North American Review that is apt to elicit much comment and dis-

apt to elicit much comment and dis-cussion among our separated brethren, and not a little among Catholics. Coming as it does from a Protestant minister conspicuous for his scholarship and ability, it is extraordinary. Dr. Briggs, the writer of the article, was and if we mistake not, is still, a pro-fessor in the Union Theological Seminressor in the Union Theological Seminary, a Presbyterian institution in New York City. He became noted through his writings on what is called the Higher Criticism, and from the fact that he was accused of heresy and was condemned by the Presbytasian General condemned by the Presbyterian General Assembly in 1893. He afterwards joined the Protestant Episcopal Church and was ordained to its ministry.

His article is an essay towards Christian unity, in which he shows that each unity can come only theory of

that such unity can come only through the Papacy. He indicates the changes which he thinks necessary in the Papacy to bring about the spiritual harmony of Christendom. He asserts at the outset that the divine authority of the Pope must be admitted as the foundation of his scheme of Christian unity.

admission of the divine authority of the Papacy must be only speculative or academic, for if he really admitted the authority of the Pope to be divine, all discussion, so far as he is person-ally concerned, is at an end. Obedially concerned, is at an end. Obedi-ence to that authority becomes an im-perative obligation that cannot be shirked, or left, as an ideal in the air, or as the duty of some one else. The duties that follow from such admission are personal and practical, not theoretic or speculative. They demand not only intellectual assent, but intellectual and voluntary submission also. The teaching of a divinely commission of teaching authority, account to ed teaching authority cannot be dis-counted, cannot be questioned, cannot be asked for any reason of its official atterances higher than the fact of its divine authority. When one is once convinced of the fact, the highest exercise of reason requires that personal judgments should, where there is a clash, yield to the official judgments of the recognized divinely commis-

gioned teacher.

Dr. Briggs thus states his reason why the divine authority of the Pope should be recognized as the starting-point from which to work towards Christian unity:

"The Papacy is one of the greatest

institutions that have ever existed in the world; it is much the greatest now existing, and it looks forward with existing, and it looks to have where where calm assurance to a still greater future. Its dominion extends throughout the world over the only occumented church. All other churches are national or provincial in their organization. It reaches back in unbroken succession through more than eighteen occuturies through more than eighteen centuries to St. Peter, appointed by the Savior of the world to be the Primate of the Apostles. It commands the great central body of Christianity, which has ever remained the same organism since Apostolic times. All other Christian organizations, however separate they may be from the parent stock, have their share in the Papacy as a part of the Christian heritage and are regarded by the Papacy as subject to its jurisdiction. The authority of the Papacy is recognized as supreme in all ecclesiastical affairs, by the most compact and best organized body of mankind, and as infallible in determination of doctrines of faith and morals when it speaks ex cathedra, Papacy has been a history of storn Newman into the Church at the time of the great Tractarian movement. His career was marked by many personal sarrifices for the faith to which he gave the language of the Apocalypse, it is allegiance.

Newman into the Church at the time of the Church at the time of the great Tractarian movement. His career was marked by many personal sacrifices for the faith to which he gave the language of the Apocalypse, it is allegiance.

Newman into the Church at the time of the Church at had emptied itself in Rome and, to use the language of the Apocalypse, it were become "a habitation of devils and a hold of every unclean spirit" (Rey, xviii, 2.) It is not strange that zealous Protestants, when they looked at the abominations that enveloped the Papacy in their times, saw in it the "twoman sitting upon a scarlot-colored beast, full of names of blasphemy," and regarded it as "the mother of handless and of the abominations of the language of the Apocalypse, it his allegiance.

Backlines to the second son of Mr. George Barons Northecte, of Penitor Coart, Devonshire, and was born to May 26, 1821. He studied at Ox ford, and was admitted to the Anglican ministry. In the autumn of 1845 Dr. Newman joined the Catholic Church, and among those others who did the same about this time was Mrs. North cote. Mr. Northcote himself retired from active clerical duty to consider of the personal life of Napoleon has just died at her home in Provence, says the Paris correspondent of the New York Evening Post. She was the daughter of General De Montholon, the faithful companion of his master at St. Helena, where she was born a year after the battle of was born a year after the battle of many the personal life of Napoleon has just died at her home in Provence, says the Paris correspondent of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. She was the daughter of the New York Evening Post. harlots and of the abominations of the earth" (Rev. xvii, 35). And yet these forces of evil have always been driven back. When the conflict has subsided the Papacy has stood forth stronger than ever. If zealous Protestants, in their antipathy to the Papacy, picture it in all the imagery of the Biblical actif Chysic can wablame the defenders anti Christ, can we blame the defenders of the Papacy from applying to it the words of Jesus to St. Peter? Is there not historic truth in saying, "The gates of hell have not prevailed against it!" Are not the words of Jesus to St. Peter equally appropriate to his successors? "Simon, Simon, behold satan asked to have you, that he might satta asked to have you, that he digut sift you as wheat, but I made supplica-tion for thee, that thy faith fail mot; and do thou, when thou art con-verted strengthen thy brethren" (Luke

Dr. Briggs then examines the texts of the New Pestament which he be-lieves show conclusively the Primacy of Peter and the commission to the Apostles which guarantees to them and theirsuccessors an inalienable authority.

This attitude outs the ground from under Protestantism, and leaves no justification for the revolt against the cilvine authority of the Pope and his jurisdiction in ecclesiastical affairs. ton. At last, when he was unable to This, Dr. Briggs seems to concede raise his hand without help, he had to when he holds that when the instiga-tors of the revolt denied the historic character of the Papacy, they took a false position. He accounts for the action of the Reformers by explaining

which he thinks possible, and even necessary, before his ideal Papacy can be realized as the centre of Christian unity. Meddling in politics, he thinks, only endangers the Papacy, and questions of science, philosophy, sociology and economics are beyond its sphere.

"Meddling in politics" is a very indefinite phrase. Who is to determine the questions that are purely political and distinguish them from purely non - political questions? Speculate as we may about it in the abstract, the fact remains that in concrete society politics and morals are inextricably associated, and neither can be dealt associated, and neither can be dealt with without reference to the other. Take slavery for instance. It was a political question with the people of the United States some years ago. Did the Papacy meddle in politics when the Popes on several occasions condemned slavery as an evil to be abolished? Slavery was an economic question with slave shippers, dealers and purchasers. Would it be just to accuse the Papacy of meddling in economics because it condemned slavery?

Polygamy is now, and has been a Does the Church meddle in politics by enforcing monogamy on her nembers and condemning polygamy?

Can a Government take private prop-

erty from its subjects or citizens without compensation? Here is a question of right. Does the Pope meddle in French politics when he condemns such confiscation as the French politicians have enacted, as an outrage against the rights of ownership?

The fact is that every decision of the Church on moral questions effects political issues at some point, at some time. And every decision by legislatures of political questions effects moral issues at some point, at some time. No human society is purely political or purely religious. Wherever you find it you find both the moral and the political elements inseparable, each having its influence on the other and their united influence on social

Questions of philosophy are not be youd the sphere of the divinely com-missioned teacher of mankind when philosophers or philosopherlings propa-gate errors contrary to revealed truth, of which the commissioned teacher is the guardian. Let philosophy, or those the guardian. Let philosophy, or those who constitute themselves its spokesmen or gong-men, keep within its sphere—on the plane of natural, unaided reason—and not presume to contradict evealed truth, truths of a higher plane than the natural, and they need fear collision with the Papacy. modern atheist calling himself a philosopher proclaims that there is no God, does the Papacy go beyond its sphere when it hurls its anathema at his proclamation?

There are many other points of great nterest in this remarkable essay of Dr. Briggs that deserve profound reflection. Though we cannot agree with him in much that he says, we cannot but admire him for the noble objective he has in view, namely, Christian unity.—N. Y. Freeman's Journal.

A CONVERT WHO SUFFERED.

DEATH OF CANON NORTHCOTE CLOSE CAREER MARKED BY MANY PERSONAL SACRIFICES FOR THE FAITH.

English exchanges chronicle the death of a distinguished convert, Very Rev. Canon James Spencer Northcote, D. D., late provost of the Cathedral Chapter of the Diocese of Birmingham and formerly a president of Oscott

Canon Northcote was one of the last

from active clerical duty to consider his position, and decided to follow his wife. For this his father renounced Aske him and forbade him his house, and it was only after forty years a few months before the elder Mr. Northcote's death

June, 1853, left her husband free to begin his studies for the Catholic priesthood. He was ordained priest on white cashmere. I used to come early

July 29, 1855.

Within a few years the Canon's children, of whom there had been six, were claimed by death, all except his eldest daughter, who became a Sister of St. Dominic, and was known as Sister Mary Angela. In 1877 the Canon was attacked by what he thought was writer's cramp, but which soon declared itself as creeping paralysis. He first lost the use of his hands; a few months lost the use of his hands; a few months was lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his hands; a few months lost the use of his lost the lost of his lost lost the use of his hands; a few months afterwards the disease attacked his feet, and very soon he had to be wheeled from place to place. But no one ever heard him nurmur. He continued "As you know, the Emperor died a

give up the work of the confessional. He still had one consolation. His daughter, Sister Angela, was allowed to come to him to write his letters and to read to him. This privilege he en-joyed for several years. But one day Sister Angela did not come. They said section of the Reformers by explaining that they did not at first deny the furisdiction of the Pope in ecclesiastical affairs, but revolted against his assumption of authority in other attains when once the functions when once the functions when once the functions when once denying certain vights to the Pope they ended by denying him all rights, even those which they at first recognized as belonging to him by divine decrementation.

Dr. Briggs suggests certain changes to read to him. This privilege he enjoyed for several years. But one day lost one for several years. But one day lost one did not come. They said she had a cold and was staying in bed, but she hoped to be with him in a day or two. Within the week she was dead. When the news was brought to him the tears rolled down his cheeks. "God's will be done," was all he said, and no one ever heard him repline or complain. Though the thought of death is terrible, the reality is consoling. It is but the finging open of a door, a leap through the dark into the arms of evertage that the entire use of his hands and limbs, his only resource was to read. This Monthly.

was done under great difficulties, for as he could not raise his hand to turn the page, he had sometimes to wait an hour till some chance visitor came to his as-sistance. Then God took away his till some chance visitor came to his assistance. Then God took away his
sight. First one eye became totally
blind, and only a glimmer of light was
left in the other. His death was very
painful. It seemed as though the
nerves of the body died one by one, and
each one caused him exquisite pain.
But all through there was no complaint,
no impatience, and great gratitude for
every little service done for him.
To the present generation the venerable Canon was only known by his
writings, which remain as a literary
heritage to the Catholics of England
and a perpetual memorial of the

and a perpetual memorial of the scholarship and industry of their gifted

DEPLORES THE CUSTOM.

ARCHBISHOP BRUCHESI SPEAKS ON GIV. ING PRESENTS TO YOUNG COMMUNI

CANTS. Sleeveless dresses were condemned as unseemly, and the custom of giving pres-ents to youngcommunicants was deplored as scandalous by His Grace Archbishor Bruchesi, during the course of an address given on the occasion of a pastoral visit to Outremont, on Sunday.

His Grace, in introducing the sub-

ject, deplored the vanity of certain parents who caused sentiments of piety to be put out of the minds of young communicants by surrounding them

with frivolities.
"The young communicant," said
His Grace," should be clothed in a
simple manner. In certain parishes
where I have had occasion to administer confirmation, children were pre-sented to me to whom I was tempted to refuse the sacrament because they were not suitably attired. This is the season when certain styles are coming in, such, for example, as sleeveless dresses. These dresses are not

seemly.
"The child who is going to first Com munion, should not be subjected to follow what is called the style.
"There are also first Communion pre-

sents. This has become a custom from which one cannot escape. Previous to first Communion, several days are employed in going through the stores, shops and jewellery establishments in quest of presents. The tastes and desires of the child are consulted as well and the presents flow into the young communicant; everybody trying to give the best—presents of \$5, \$6, \$20; watches, bracelets or collars of precious stones. They could not do better for a bride.

for a bride.
"Then, as in the case of the bride,
the presents are displayed; they
adorn the piano and the parlor table. Visitors examine and compare them, reading on each of them the address of the donor. The parents are rejoiced. The mother counts up the presents, calculates the price of them, and says : 'My daughter has received thirty presents,' or 'My daughter has received \$150 worth of presents.' This is a scandal.
"I myself received a first Communion

present," continued His Grace. "It was a crucifix, which I still keep, and which is very dear to me: It cost

forty cents. "Why awaken in the child whose

mind is only filled with piety, these frivolous and worldly ideas. "A present which is suitable for a child who is going to first Communion is a prayer-book, or a pious image, not jewel, and I would like my words to heard by all the diocese and have an end put to this tyrannical and de plorable custom."—Montreal Gazette,

comrade and chief playmate until his

Asked recently whether she remembered Napoleon well, the Contesse de Lapeyrouse — her married name — re-

"Yes, very well. I still see him in that they were reconciled.

The death of the convert's wife in his uniform of the Chasseurs de

to hear confessions. Every week he was wheeled into his confessional in the church, and for weary hours he sat there giving counsel and consolation to others, while unable to move himself a very often repeated a phrase about very often repeated a phrase about Marie Louise, whose abandonment of him was very painful to him: 'Ah, my good Josephine would not have left me like that. Yes, I can still hear him saying that!"

A Few Thoughts.

Every Friday morning sees Father Pacifico, of the Capuchin order, preach-ing to the most august and learned of audiences. The Cardinals of the court, the generals of the orders and foreign Bishops who may be in Rome are present to hear the Lenten sermons of the humble Capuchin.

When over in the Evatican the other

evening an aged priest explained the modus agendi to "Veritas." The Holy Father is never absent from the ser-mon. He pays the utmost attention to every word, so much so, indeed, that one would think him a student on reone would think him a student on retreat for sub-deaconship. The room is so arranged that his person is not visible to any present except the preacher. "And what are the subjects usually chosen?" we asked. "The obligations and terrible responsibilities of high prelates, the necessity for good example, etc. For three centuries the Capuchins have had this privilege of preaching the Lenten series to the Roman ing the Lenten series to the Roman court. Benedict X (V. conferred it, and no Pope ever revoked it."—Philadel-phia Catholic Standard and Times.

KILLED PATRICK.

Bishop Broderick tells a good story of Archbishop Patrick Ryan of Philadelphia.

"Once every month Archbishop Ryan preaches in one of the Catholic Churches of Philadelphia," said Bishop Broderick. "His sermons always at-Broderick. 'His sermous aways actract large congregations, and the Philadelphia newspapers report them rather fully. One of the papers has been in the custom of sending a party of the papers of the the Archbishop's sermon, and the young man had always written a report that was accurate and pleasing to the Archbishop. Some time ago this young man was sick, or off duty, and the city editor of his paper assigned another reporter to cover the sermon. He wrote a long story of the sermon, but it was full of inaccuracies and attributed to Archbishop Ryan expressions that were nothing less than heretical. The Archbishop was still thinking of it the next day when he met the editor of the paper on the street. The Archpishop hailed him, and naturally he re-erred to the report of his sermon.

"You didn't send the same young nan to report my sermon that you usually do," said the Archbishop. "No; he was not available," replied

'Well, your new man has got me nto a peck of trouble, said the Archishop. 'He has me uttering the rankest heresies. You would do me a vor if you would not send that man again to report my sermon,' The editor apologized with the Archbishop's request, but added that the reporter as one of the best on his staff and a nember of the Catholic Church, and he could not understand how he had come

Archbishop.
"Kilpatrick," responded the editor.

DIED.

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PREACHING TO THE POPE.

o misquote the Archbishop.
"What is his name?" inquired the

"Well, he came pretty near doing it," said Archbishop Ryan, as he moved on.—Intermountain Catholic.

COYLE.—Ab Stayner, Ont., on March 26, 1907, Mr. Patrick Coyle, aged seventy years. May his soul rest in peace!

SLATTERY—Ab Minneapolis, on March 19, 1907, of Pneumonia. Michael J, Slattery, third son of the late John Slattery of East Oxford, May his soul rest in peace!

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