treasures, but when for worldly motives a child was refused the liberty of following her vocation, Mother Barat was known to feel and to speak with strong indignation.

Her "white flock," as she called her novices, engrossed a large share of her time and thoughts, and their spiritual education was one of her great preoccupations, and as they gathered around her, whether in Rome or Paris, at Montet or later on at Conbans, she strove to inspire them with her own great love for the Sacred Heart, and for those great religious virtues by which even weak women become apostles. It was her constant endeavor to make them estimate at its full value the grace of their vocation. "Ah!" she said once, "if we only well understood, and keep always in view the grace of vocation what should we not do to correspond with it? We think we have done something for our Lord because we have left the world and suffer some things for His love, but it is nothing. Let us sacrifice ourselves wholly, and then He will make us the return of a hundredfold for what we have given up."

Another crisis was approaching for the Society, a time when, but for Mother Barat's wonderful power of conciliation, unshaken confidence in God, and complete self-abnegation, its union, and therefore its well-being, if not its existence, would have been compromised. Some members of the Society, wishing to make it more closely resemble the Society of Jesus, were anxious to remodel the Rule, and make it as nearly as possible like that of St. Ignatius. Another proposed change was to fix the residence of the Superior General in Rome. At a general Congregation, held in Rome in 1839, Decrees were framed, of which some of the most important were to fix upon Rome as the residence of her Superior General and to divine the Society into Provinces, to be under the government of Mothers Provincial. With regard to many of the Decrees there were no dissentient voices, but the one relative to the Superior General's residence in Rome raised much opposition. Mother Barat had endeavored to enlighten the Council on the dangers of these alterations, but she yielded to the opinions of the majority, and the Decrees were made known to the religious by a circular letter from the Mother General. They were received with general regret and alarm, which was shared by friends of the Institute. Besides the fourteen houses in other countries there were at this time in France twenty-seven convents of the Sacred Heart, and the Bishops of the diocese in which these convents were situated, with Mgr. de Quelen, Archbishop of Paris at their head, protested against the change; some of them had even addressed a complaint to the Pope. The same diversity of opinion reigned in Rome, and Mother Barat's appeals to the Holy Father for a decision remained unanswered.

Under these circumstances it was resolved to give the Decrees a trial for three years. Mother Barat informed the Society of this, and did all she could to faciliate the acceptance of the Decrees, giving on this occasion wonderful proofs of what can be effected by humility, prudence and gentleness. She never had an obstinate adherence to her own opinion. "You may differ from us in opinion," she wrote to Mother de Gramont, Superior of the house in Paris, whence the greatest opposition proceeded, "but your duty and your heart will raise you above these dissentions." And to others she said: "I rely on Mother de Gramont as on myself." To Mother Grosier, who feared to wound their long tried friendship, she said: "Say everything you like to me, good, bad or indifferent. I shall never doubt your love for your Mother and the Society." Throughout this affair she was ever ready to take the blame upon herself of what had been against her own opinion. No one could persuade her to put down opposition with a high hand. Union of hearts remained intact throughout this trial, and even the opposition on the part of the nuns arose from the filial affection which feared to lose her.

Mother Barat passed the winter of 1839 and the spring of 1840 in Rome but the following year she spent some months in France. After her return to Rome at the end of 1840, when in doubt as to her future residence, she was enlightened by Gregory XVI., who said that her habitual abode should be in France. A General Congregation was summoned to meet at Lyons in 1842, but affairs had become even more complicated at that time, and the meeting was indefinitely postponed. The Government, privately informed of the changes proposed by the Decrees, gave notice that the removal of the Superior General to Rome was contrary to the Statutes approved of by the State in 1827, and threatened the penalties of the law if the original Constitutions were not enforced. In answer to an appeal of Mgr. Affre, who had succeeded to the Archiepiscopal See of Paris, the Holy Father had the Decrees examined by a commission of Cardinals, who were unanimous in condemning them, and desired that the Society of the Sacred Heart should be governed as before. The decision was confirmed by the Holy Father, and was received everywhere as final.

A trial such as this is never wanting in the history of great enterprises and of those who carry them through. Mother Barat met it, and all the sorrows that came with it, with the serene fortitute which was the result of her great sanctity and unshaken trust in God. Opposition and contradiction such as she now encountered must have overcome her and proved fatal to the Society had she met them with mere human energy and determination. But she was in truth nothing in her own eyes, and God was all; for the four years that this trial lasted, her intense hold of this truth enabled her to be in His hands the means, not only of keeping the Society in existence, but of strengthening and perfecting it. It was owing to her prudence at this crisis that she did not lose a single house or a single subject.

In 1842 the first foundation in England was made, and in 1844 Mother Barat visited her English community, established at that time in Berrymead Priory at Acton near London. As soon as the children saw her she completely won their hearts. As eagerly as in any of the French houses they crowded round her in the garden, listening to all her words, anxious to receive her blessing.

Several years of tranquillity followed for France, but it was only a calm before the revolutionary outbreak of 1848. The first effect of the storm was the loss of the house of Monet, as all religious Orders were expelled from Switzerland. The house at Turin had to be abandoned, and soon afterwards all the other houses of the north of Italy. When the news of the closing of these five houses reached Mother Barat she did not for one instant lose her self-possession, though the work of twenty years was swept away. After calmly reading the letters, he said: "God's will, not ours, be done," and she received the members of her dispersed communities with a calm strength and motherly kindness that touched them to the heart.

In June came the outbreak in Paris, during which Mgr. Affre fell a martyr to his self-devotion, and with his last breath sent assurances of esteem and affection to the Society of the Sacred Heart.

One evening during the insurrection Mother Barat was told that the court of the Hotel Barat was filled by a band of insurgents, who had brought thither a wounded man upon a litter. She lost no time in providing all that was necessary, sent for doctors, gave him up a room and a bed, and while the bullets were falling in the garden, and even striking the closed shutters of the room, she dressed his wound and prayed earnestly the while that the poor fellow might not die before the priest could come. He recovered, went to his duties, and from that time never spoke of Mother Barat but as "My Mother General."

The end of 1848 and the early part of the next year Mother Barat spent in visiting various houses of the Society in France; but in the interval between these visits her favourite abode was at the venerable Abbey of Marmoutier, near Tours, which had become the property of the Society in the previous year. She was growing old, but old age could never diminish her extraordinary energy and courage. Each year, as it took from her the friends of a long lifetime, united her heart only more closely to that one Friend who never fails those who love Him as she did. In January, 1850, Father Varin paid his last visit to novices at Conflans, and his farewell to them was his favourite lesson, "Courage and Confidence." He died in April of that year.

In the autumn of 1850 Mother Barat for the last time visited Rome and knelt at the feet of the Vicar of Christ. It was during this visit that that important additions were made to the Constitutions, promulgated by the seventh General Congregation held at Lyons in the following year. The Society was divided into vicariates, under the charge of a Mother Vicar, who, besides the special charge of one house of which she is local Superior, has the supervision of the other houses comprised in her vicariate. The sixty-five houses which the Society possessed were divided into ten vicariates, eight in Europe and two in America. This and the other arrangements made at this time seemed to Mother Barat to complete her work, and she implored to be relieved from the charge of Superior General. The Mothers assembled were deaf to her supplications, but she still hoped that the responsibility would be removed from her before her death. This was not to be, however, but for the last two years of her life the appointment of a Vicar General relieved her from the burden of some of the ever increasing work of her office.

She continued still for many years to visit the houses in France, though longer journeys at her advanced age were beyond her strength. From the time the Mother House in the Boulevard des Invalides was built (1858) she lived there, devoting herself to the government of the Society, to the spiritual advancement of her many daughters, and to prayer, the occupation she had always loved above all others. It was by meditating on the mysteries and truth of religion that her faith had always been so lively, her confidence so unshaken, and her love so ardent. Supernatural favours were not wanting to her, but these were rarely manifested by their effects. Mother Barat's humility kept them concealed as much as possible. What was always manifest was her habitual union with our Lord. She saw Him in all his creatures, especially in His poor and little ones and in the suffering members of His mystical Body. She loved Him in them and them in Him. Everything in nature raised her heart to God, and as she travelled she was always exciting her companion to praise the great Creator of the world. Everything to her, as to St. Francis of Assisi, was a step of the ladder whereby she ascended to the Supreme Perfection, and like him she looked upon each creature as a drop of the ocean of the Divine goodness. The Tabernacle was her refuge and her home, her heaven upon earth. In the morning, when the Sister went to open the door of the chapel before five o'clock, she generally found the Mother General in prayer before it, longing for the moment of entrance into our Lord's presence. For two or three hours she usually remained before the altar in humble adoration. Sometimes in the course of the day she was seized with a sudden thirst for the presence of the Blessed Sacrament. "It is so long since I have seen our Lord," she would exclaim, and her face would express even more than her words. Then she would leave her work and almost run to the chapel.

Her thirst for the salvation of souls seemed to increase as her end approached. "The night is close at hand," she said in one of her letters, "the night, when we can no longer work, or merit, or save souls. This would be my deep regret, if regret were possible, when the Master comes and calls for me." She had said before that it was paradise on earth to make the Sacred Heart known and loved and to wear oneself out for its glory, and her constant teaching was complete forgetfulness of self for this end. "A religious of the Sacred Heart," she would say, "would be not only unworthy of her vocation, but incapable of acting up to it, if the fire of zeal for God's glory were not always burning in her soul."

TO BE CONTINUED.

GENERAL INTENTION FOR AUGUST

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

PEACE AMONG CHRISTIAN NATIONS

After the battle of Waterloo, when the frenzy of the French Revolution, harnessed for a time by Bonaparte and given vent in a series of devastating wars, had been definitively checked by crushing defeat and utter exhaustion, the old order was restored in Europe. Optimists of the restoration, rejoicing in the security of universal peace after the torturing anxiety of the preceding twenty-five years, fondly entertained the hope that this happy situation might last for ever, that a new era of peace had dawned upon the world. On this side of the Atlantic, too, the ending of the second war between England and the United States opened up vistas of permanent tranquillity. Thus all the civilized world was filled with plenteous peace.

Just at this period came the invention and development of steamboats, railways and the electric telegraph. These hitherto undreamt-of triumphs of mechanical skill tended to strengthen the belief that great wars would be no more. The arts of nineteenth century civilization made obvious at once the blessings of peace and the horrors of war. Hence it was only natural that well meaning theorizers, with a scant knowledge of the human heart as revealed in the events of past ages, should dream of putting an end to all future great wars. They could not, of course, deny the expediency of border fights of the British with their turbulent neighbors in Hindustan or of Americans with actively hostile savage tribes; but they looked forward confidently to a continuance of that general peace which Europe, the United States and British North America did really enjoy for nearly forty years. The dreamers might have remembered, but they did not, that an equal long period of universal peace, in the midst of which Christ came, had been followed by centuries of almost incessant wars.

The dream was dispelled by the stern reality of the Crimean war, the American Civil war, the wars between France and Italy, Austria and Prussia, Germany and France, Russia and Turkey, the United States and Spain, the British Empire and the Boers, Japan and Russia. But meanwhile there had been growing up in non-Catholic and therefore inadequately informed minds an unwarranted application of evolutionism to human progress as if the very nature of man was undergoing a progressive change for the better, a postulate as strangely at variance with the contemporary facts of increasing criminality as it was generally and ignorantly accepted outside of Catholic Christendom. There had also been developing a strong tendency towards Socialism as a possible antidote for war. Both these amiable delusions inspired the formation of Universal Peace societies condemning all wars as unjustifiable. That such societies should aim at securing peace through arbitration whenever this is possible would be altogether praiseworthy. They deserve blame only because they erect their laudable preference into a sweeping condemnation of all war.

Undoubtedly war is a terrible thing, but it is sometimes necessary and therefore quite justifiable, and it is always a contingency for which preparation must be made in the interests of peace, according to the Latin proverb, "*Si vis pacem, para bellum*" (If you wish peace prepare for war). Neither reason nor religion can logically condemn all wars. Stable government rests ultimately on coercion either mental or physical, by the policeman's club, the soldier's rifle or threatened dismissal from posts of honor and administration. Moreover, the temporary lawlessness of fierce conflicts, the almost inevitable licence of camps, the bodily sufferings and cruelties of war, are offset, in a measure at least, by the wholesome training of military and naval life, the inestimable habit of prompt obedience and equally prompt decision, the manly effort at continual self-effacement for the common good, and the feats of self-sacrificing valor which, in a just cause, often rise to absolute heroism.

Holy Scripture itself, which so highly praises the "Prince of peace," whose advent brought "peace to men of good will," also tells us that there is "a time of war and a time of peace" (Eccle. 3, 8), that "the Lord of hosts has given charge to the troops of war," that David had to "fight the battles of the Lord," and that Judas Maccabeus "called upon the Lord to be their helper and leader of battle." How professing Christians can ignore these and similar texts except on the strange plea that what was once right can never be right again is not easily explained.

Yet, wrong as the "peace at any price" people are, they will find Catholics the best supporters of "peace with honor." Our traditions are all in favor of peace. The Church is a sane, practical Peace Society. She always praised peace; not the silly socialistic peace, born of cowardice, bred of the dread of self-sacrifice, and developing into indifference and even into contempt of patriotism, nor again that utopian chimera which crops up every now and then and would fain send a nation to sleep at the very moment when it should be wide awake and on guard; but the peace which resorts to war only when every other method of national defence has failed.

Strife lies at the root of all life, which is really a struggle for existence. To live physically and intellectually one must fight against disease and ignorance. The acquisition of virtue calls for keener and more sustained strife than the acquirement of health and learning. Most truly did Job say: "The life of man upon earth is a warfare." It were idle, then, to hope for rest from all conflict here below. Man must always fight against himself, because passion is ever conspiring against that peace of soul which is the tranquility of order. Both family and nation must ever strive against their adversaries from within or without their borders. Holy and necessary is the struggle for right. Peace is a victory that can be bought, maintained, and restored by war alone or the constant menace thereof. The best guarantee either of interior or social peace is the strong armament of a soul or a nation.

Sad, indeed, and painful is this condition consequent upon original sin. To prevent would be better than to wage war. Nations whose respect for the rights of other nations is based solely on coercion by force of arms are certainly corrupt. The spectacle of Europe as a series of entrenched camps in which rival nations seem ever ready to spring at each others' throats is assuredly not normal. Such a state of things supposes an habitual violation of order, a chronic misunderstanding of duty; and the remedy for this monstrous disease of the body politic is to teach anew the meaning of order and a proper respect for the rights of others.

But when any country admits as a first principle that might makes right, or—what amounts to the same thing—that numbers constitute a right, that same country loses all sense of right and all hope of lasting peace. If a majority, whether fradulently counted or legitimately constituted, can ruin at will a right or a truth, stamp out the rights of a minority, teach that it alone, the majority, has rights, it thereby lets loose the worst kind of war, civil war, and puts in place of social peace, founded on respect for mutual rights, anarchy, which means not only war but chaos. Peace, on the contrary, is founded on justice, which supposes respect for the rights of other men.

Peace is founded still more truly on love. An enlightened self-interest may indeed be a sufficient motive impelling individuals to combine for a common purpose; but this bond of union is ephemeral and weak. Not so with love. Love it is that founds families, and so long as that love inspires the members of a family, they will make sacrifice for each other's help and defence. Love ought also to be the binding cement of the fatherland and ought to be able to group many countries into one greater family. But where is that mighty love that will work the miracle of sweetly constraining men to deny themselves for the sake of others?

Here and there in the course of history some men have appeared who, by the influence of commanding genius imperial personality, have so dowered their country with glory that the people have really seemed to love them. But this love was confined to one country, it did not long survive the hero who had inspired it, and too often, his success being due to war, there was too much blood in the cement that bound the people of his memory.

One only man has broken down all frontiers, has created a family that gathered all nations, and, while leaving to that family the power of defending by force its threatened rights, has required and obtained from it that it should consider as brothers all its members and should love even its enemies. But then Jesus Christ was more than man. He alone could reveal this new truth that all believers in Him and all sharers in His grace constitute one single mystical body whose head He is, while they are its members. Human brotherhood thus explained became plausible. Explained otherwise, is it even conceivable? Christian nations, holding the same view of life, having identically the same idea of what is right, being commanded to love each other, seeing in their Lord and Saviour the perfect pattern of charity, met on a common ground of mutual understanding and agreement. They could, therefore, aim at peace.

In the first days after Pentecost they enjoyed it so fully that the splendor of their charity irradiated the world. They had but one heart and one soul. The fury of their foes could not impair their peace. What did impair it was ease and comfort, with the consequent forgetfulness of their first fervor. Selfishness won its innings against charity, there came a clash of conflicting interests, and when the young and lusty nations recruited from barbarism brought to the Church their brutality as yet imperfectly disciplined by faith, the reign of peace seemed hastening to its end. It would in fact have ceased had not the Church, official transmitter of Christ's evangelical message, reminded her children of its tenor and insisted on its practice.

Where are the Peace Societies that will ever achieve what the Popes and bishops of the Middle Ages, heirs of vanished imperial Rome, did for the peace of Europe? In "What's Wrong with the World" Mr. G. K. Chesterton writes on this question: "I say decisively that nothing is so marked in modern writing as the prediction of such ideals [as universal peace] in the future combined with the ignoring of them in the past. Anyone can test this for himself. Read any thirty or forty pages or pamphlets advocating peace in Europe, and see how many of them praise the old Popes or Emperors for keeping the peace of Europe." Bishops of Aquitaine and Burgundy proclaim, in 989, the "peace of God." This was gradually transformed into the truce of God," which did so much to curb the robber barons. During the tenth and eleventh centuries the bishops organize leagues for the special object of keeping the peace. Councils forbid battles on Sunday, then afterwards on four days of the week, then during Advent and Lent and on feast days. Seigniorial wars are everywhere repressed. In 1021 Robert the Pious and Henri II. of France discuss the idea of a universal peace. In the eleventh century Rome takes the leadership of the peacemaking movement. The Pope protects Christian princes and peoples. When a foe unjustly threatens another nation, he is excommunicated. If a king breaks the truce of God, he is deposed. A great idea triumphs over brute force, because Christendom believes in that idea which is incarnate in a man recognized as the Vicar of Christ.

But Christendom breaks up. Despite the despairing appeals of the Popes the armies which, if united, would have made short work of the foes of Christianity, are embattled in internecine strife. There is no longer any peace for Christian nations because they have ceased to be Christian, and religion, which ought to be a bond of union, becomes the cause of interminable wars.

When in our own way the head of the Russian Empire invited the European powers to discuss a project of universal disarmament, Pope Leo XIII. was one of the first to echo the noble sentiments of the Tsar. "If ever," he said in the consistory of February, 1894, "nations have been unanimous in showing peaceful dispositions, it is certainly in these days when the words peace, tranquillity, rest, are in every mouth. The dislike for war on the part of the various peoples of the earth is growing more and more manifest every day. And what more wholesome dislike could there be? For, if the shedding of blood may sometimes be necessary, it never happens without an enormous number of calamities following it. And how much greater will these calamities become with the immense standing armies of to-day, the rapid progress of military science, and the machinery of war so multiplied and perfected! Nothing, then, is more important than to banish from Europe the horrid spectre of war; and all that is done to bring about this end should be considered a work of public utility." Catholics very reasonably expected that the illustrious and most far-seeing leader of Christendom would have been invited to join the first International Peace Conference held at the Hague that year; but he was not. The consequences of this deliberate exclusion of the Pope, the official and traditional Peacemaker of the World, were disastrous to that conference. Its grandiloquent and sterile disquisitions on the way to give peace to the nations of the earth had hardly come to an end when war broke out in Africa and shortly afterward in Asia.

"No other result could be looked for," says our Editor in Chief, "when the military powers of the world excluded from the conference the only authority able effectually to promote peace. In vain will men try to secure peace unless they call to their aid God's true religion, which guides and controls the consciences of men. To ensure public tranquillity, the display of physical strength, without moral authority and firmness to uphold it, will not suffice . . . States as well as individuals must build their peace on the solid foundations of justice and charity. Injure no man; respect the rights of all; trust them; practise mutual benevolence—these and similar rules are more powerful weapons to stifle the germs of hatred and jealousy and to engender peace than those furnished by physical force."

As there are no longer any powerful nations that are professedly and fearlessly Christian, "Peace among Christian nations" practically means union among the Catholics of all nations. This union, this Christian brotherhood would be easy if every Catholic were united to God and lived in peace with Christ by sanctifying grace, by frequent Holy Communion, by true fusion into that mystical body of which Jesus is the invisible and immortal Head. It is because many Catholics are not united with God that they quarrel among themselves, that they allow sectional and narrow national prejudices to part them asunder. What is the use of striving for outward unity when the only one absent from all these gatherings is God, the exemplar and efficient cause of all real unity? Because Catholic nations neglect brotherly love, they drift from one political defeat to another that is worse, while the secret anti-Catholic conspiracy, cemented by hatred, goes on adding victory to victory.

Let us, then, during this month beseech the Sacred Heart of Jesus to teach us all to sink our petty differences for the sake of peace. May we learn to love one another in public as well as in social life, may we all be more and more united with the Sovereign Pontiff, who is the Vicar of the Prince of Peace. And when we hear of Catholics of other nations persecuted by unjust governments, let us pray earnestly for them, protest publicly against such iniquitous treatment, and unite in practical measures for their relief.

LEWIS DRUMMOND, S. J.

THE CATHOLIC CHURCH

The Rev. Norbert Jones, C. R. L., preaching at the dedication of a new pulpit in St. Thomas' Catholic Church, Old Goole, England, lately from (I Corinthians i, 18), dwelt upon the prominent position the pulpit occupied in the Catholic Churches built by Catholics in the days when England was a Catholic country. Costly in material and rich as well as beautiful in design and workmanship were these pulpits, many of which may be seen to-day. The pulpit dedicated that morning was indeed a beautiful addition to the Catholic Church where it was erected and a worthy monument to the memory of the two priests of Goole, the Rev. Fathers Atkins and Rigby, who laid the foundations of restored Catholicity in that town. The Catholic Church not only created the Christian pulpit, she also

GAVE THE WORLD THE HOLY BIBLE,

which she read and explained in her sermons from the pulpit. John Wycliffe tried to pervert the Bible from its lawful place and used it to uphold the anarchy and communism preached by the Lollards whom he founded. This abuse the Catholic Church rightly condemned. John Wycliffe did not give the people for the first time the whole Bible in English. History proved that the Catholic Church had given us the whole English Bible long before Wycliffe was born. We know this, continued Father Jones, from Protestant authorities such as Cranmer and John Foxe, and on the express testimony of Sir Thomas More, the Lord Chancellor of England, a coeval witness in the days of Wycliffe. Even to those unable to read the Catholic Church gave the "Poor Man's Bible," written in a language all could read and understand. It was unhistorical to assert, then, as certain speakers had done during the recent tercentenary, that Wycliffe was the first to give the people an English Bible. It was now abundantly clear that Wycliffe borrowed whole Books from the older English Catholic Bible, which he plagiarized and appropriated as though it were all his own, a clever but a very dishonest trick. Let them read the scholarly book on this subject by Abbot Gasquet, entitled

"WYCLIFFE AND THE ENGLISH BIBLE"

in proof of this fact, supported by Protestant standard authorities. Much has been made of William Tyndale's so-called Bible, but we know it was a corruption from a badly translated German one, partly Luther's Bible, but much more added by Tyndale himself to further Lutheranism. Words were put into it by him that were not in the original version at all in order to attack the fundamental doctrines of the Christian Church. Moreover, he added to God's Word long and copious footnotes and marginal references crammed with most abusive and inflammatory notes assailing all the sacred teachings and the worship of the Catholic Faith. No less than two thousand literary errors and mistranslations were found in Tyndale's so-called Bible. Nor did Tyndale translate the Bible as a whole, but only the New Testament and one or two Old Testament Books. Others had been falsely ascribed to him which history now has shown to be purely fabulous. The Catholic Church had already the whole Bible in English and Englishmen did not want the spurious concoction of Tyndale's which, like English State Protestantism, was most un-English, nay,

AN INFERIOR ARTICLE

not up to standard, but "made in Germany." Tyndal was not burned at the stake for anything to do with religion, but for formenting by his writings with confederates of his, political turmoil and fanaticism against the authorities of Church and State in Augsburg (Germany). It was done by the German emperor, not by the Church. He had much to do with inciting the revolutionary horrors there which culminated in the thirty years war. He and his party only used religion as a cloak for furthering their own political shibboleths. To call him a religious martyr is simply a perversion of historical facts. As to the authorized version of the Protestant Bible, it certainly deserves the eulogiums bestowed upon it as to its pure and elegant English language and style. Here, however, a few significant facts to the credit of the Catholic Church should be supplied, which were omitted by the preachers and speakers during this Protestant Tercentenary of the Authorized Version. In the first place, the English Catholic Douay Bible was fully two years older than the authorized Protestant one. The Catholic Rheims version in English was nearly forty years older still. Those who made

THE AUTHORIZED PROTESTANT VERSION,

about which so much is being said of its originality, drew largely from the Catholic Rheims translation, so excellent an aid did they find it to be; in fact, as a Protestant writer says: "It represents a modification of a mediaeval Catholic version of the Vulgate, and represents the tongue of no historical epoch, but is an artifical product selected with exquisite care from the sacred felicities of two centuries and a half" (Edmund Gosse's "Modern English Literature"). The influence of the Catholic Rheims version on the Protestant authorized version is very considerable, and the compilers of the latter borrowed largely from this older Catholic English version with no other acknowledgement than a gibe" (Dr. Curleton (Protestant) on the Authorized Version). Then, with all that has been said, the Protestant Bibles of every version are seven Books short of the whole Bible as accepted by Christendom at large. There are seven more Books in the whole Bible, which the Catholic Church possesses, so hers is the Standard Bread of God's Written Word, while the authorized is below the standard quality in weight.

THE BRITISH AND FOREIGN BIBLE SOCIETY

has no centenaries. It is but a century old. The oldest and the only divinely founded Bible Society is the Catholic Church, and her centenary counts two score already, for she started in the first year Anno Domini, and covers all the past centuries from then till now. The mass of Protestants to-day neither have, nor do they read, the Bible, nor do they care for it. Go round to the majority, one will find the cheap and suggestive penny-dreadful, the penny Sunday paper full of the week's unsavary crimes, and, the rationalistic pamphlets sold on certain book stalls, but in very few will one find the Bible. An Anglican vicar searched round his parish and found no Bible in any house except in that of a devout Catholic family. The Catholic Church never put any one to death for the Bible, but many of her priests and people were put to death for its defense and preservation during the persecution of Diocletian (fourth century). To her alone we owe the Bible to-day, and from her pulpit erected there that day all who attend that church, both Catholic and Protestant, will hear to their great spiritual profit the doctrines of the Bible, and the preaching of Christ Crucified.—Catholic Times.

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The special object of the Religious of the Sacred Heart is to train the characters of their pupils and ground them in solid religious principles. At the same time they spare no pains to cultivate their minds and to teach them the various accomplishments required by their position in society. The course of studies comprises all the branches of a solid English Education with modern languages, taught by native teachers.

The Convent grounds are large and so laid out as to afford a variety of healtful exercise.

The Class Rooms and Dormitories are spacious, well-lighted and well-ventilated. Everything that can conduce to the happiness, welfare and progress of the pupils has been provided.