

some ground for this charge, but insisted that the Jewish people should not be blamed for the conduct of some of their members, and maintained that the anti-clerical activity of the Jews is greatly exaggerated. He promised to send the Cardinal statistics which would bear out this contention.

The interview was conducted through-out in a most friendly spirit, and Herr Steiner was informed that he will be received by the Holy Father in a private audience in a few days.

#### AN IMPECUNIOUS GOVERNMENT.

The Turkish Government is making an effort to increase the efficiency of its fleet, which consists of vessels which were regarded as sufficiently good at the time they were built, but are now out of date.

Among the firms to which contracts were given for the building of battleships was the Messrs. Cramp of Philadelphia, and a fine battleship has been built named the "Medjidia," and arrangements were made that on the arrival of the ship at Hampton Roads it should be formally handed over to the Turkish Government and the star and crescent hoisted on a recent Sunday. On the Monday morning following, the vessel was to start at an early hour for the Dardanelles.

At the time appointed the vessel was ready, and in honor of the event a large party of Turks from the Legation at Washington with the Turkish Minister, Sheikh Bey, held a reception at the Chamberlain Hotel, Newport News, Virginia, but the money to pay for the cruiser was not forthcoming and the Cramps Company declined to raise the Turkish flag. It is now said that the vessel will proceed to Turkey flying the Cramps' flag and the stars and stripes, and the Cramps will keep possession until the price is paid.

The Turkish Government is well known to be dilatory in the payment of its debts, and the Cramps firm has taken the surest method to be paid for the work done. The Sultan's Government levies oppressive taxes upon its subjects, but between the greed of officials and the extravagance of the Sultan, it never has money on hand with which to pay its way.

#### IN THE CAUSE OF CATHOLIC TRUTH.

NOTABLE ADDRESS BY VERY REV. DR. PAUL A. HENNING, D.D., S.T.D., FIFTH ANNUAL MEETING OF THE CATHOLIC TRUTH SOCIETY.

Philadelphia Catholic Standard and Times. The fifth annual meeting of the International Catholic Truth Society was held Thursday evening of this week at the Catholic Club, New York. William J. Carr, former Corporation Counsel of Brooklyn and at present Vice-President of the society, presided. The report of the society's work during the past year was read by the Secretary, James A. Rooney, and it will appear in full in our issue of next week, together with other details of the meeting.

Following is the address of the evening, which was delivered by Very Rev. Edward A. Pace, Ph. D., S.T.D., of the Catholic University. Five years is not a long time to look back on. It lays no burden on memory. It raises no controversy as to oldest members. For some associations, even in this country of ours, it is hardly deserving of any special mention. But for a society that counts its age by work rather than by time, the case is different. Not five years that have been filled with activity—activity that has been spent in the cause of Truth, Truth that has been spread beyond the confines of our land. Of such a record this society may well be proud. It has been tireless in its endeavor to diffuse among men the truth of Catholic teaching; it has no reason for fear when the truth is told about itself.

What has been accomplished since your last annual meeting is best known to those who have been immediately connected with this work. They realize more fully than any one else the nature of the demands that are made upon such a society. With the vividness of experience, the inner history of those labors which are summarized in their report. But for us, also, as members of this organization, each item in this account holds a lesson. In view of our common aspiration, these facts have an importance of their own. They show what can be done when men strive for noble aims through organized effort. They point the lesson of quiet, persevering work. They teach us the joy of overcoming difficulties, of winning success where the odds are strong, of doing valiantly for the cause that we love.

But more than all this, the work of the years has taught us, as nothing else could, the nature of our undertaking—its wide possibilities and its growing necessity. What was dimly outlined at the beginning now takes more definite shape. In teaching others we ourselves have learned. Our very difficulties have been instructive. The hardest of the realities which we have had to face are fruitful sources of suggestion, unfailing indications of the higher ideal which we are pledged to attain.

Our attainment will be surer and our endeavor meantime will be wiser if we pause for a moment to get that ideal more clearly before our minds—if, in view of what has already been accomplished, we bring home to ourselves the full scope of our association.

ALL TRUTH IS WELCOME.

Now, this society if I have judged rightly, is all contained in the one word Truth. And when to this we join that other word Catholic we

neither narrow nor lower its meaning. On the contrary, we emphasize the fact that to the Catholic mind all truth is welcome. Whether it be that which comes to us from God through the voice of His Church, or that which the great thinkers of the world have wrought by their keen speculation, or that which the men of science have brought to light in patient toil; whether it be of nature or of the soul, of earth or of heaven, the record of the past or the promise of the future; provided only it be truth it is for us one and the same; it is what we seek for ourselves and what we strive to bring within the reach of our fellow-men. There is no fact too small for our philosophy, no life so mean and insignificant that we may despise its laws. The history of our country, the principles of our government, the causes of our prosperity, the sources of danger to our national welfare, the manifold influences that affect private and public morality—in all these, just because we are Catholics, we must of necessity take a profound and lasting interest. Because the teachings and the practice of the Church reach to the innermost fibres of individual and social being, we are concerned with everything that weakens or strengthens, corrupts or purifies the spirit of society and the spirit of each of its members. Because the Church has given us countless object lessons in all things beautiful and fair, we are bound to a sympathy with literature that is pure, with art that inspires, with culture of every sort that refines and by refining lifts us to higher spiritual levels. Are we convinced that the printed page is the means by which Catholic thought on these subjects should find its way to the people? Then let us have books on every subject. Let those books proclaim in unmistakable terms the Catholic answer to the great vital questions of every age that doubt, inquiry and debate. Let every reader, Catholic and non-Catholic, feel that amid all fluctuations of opinion there is an abiding truth, in the face of all dishonesty and corruption an inviolable moral law—the truth and the morality of Christ and His Church.

#### THE ARGUMENT OF THE PRINTED PAGE.

In the vast audience to which we appeal there is every sort and condition of mind. To all alike we are debtors. To each we must speak in language full of meaning. To simple, earnest minds the truth, because it, too is simple, may easily be told. But greater skill is needed where prejudice, as deep as it is often sincere, draws its film athwart the mind. And greatest of all is the task when neither ignorance nor prejudice bars the way, but the calm and reasoned conviction that has based itself upon the dispassionate verdict of science and the deeper insight of philosophical research. In number such minds are comparatively few—a minority that has not even the advantage of compactness and cohesion. But in respect of the influence which they exert upon the thought of the world, they are mightier than legions; and when their power is wielded against the truth there is but one way to meet and overcome it. There is but one available answer to the argument that so forcibly impresses the popular mind when it stops to consider the attitude of the learned, the progressive, the dominant leaders of thought. For that argument is no fine-spun tissue of promise and deduction, of subtle analysis, criticism and proof. It is an argument that requires the least possible amount of arguing—a fact so obvious that it carries conclusion on its very face. It is what the plain man sees in the book store, the library, the magazine and the newspaper; what he reads in every account of scientific discovery; what he feels in the great movements that most closely affect him—the social, economic and educational movements from which the humblest cannot hope to escape. From all these sources and through all these channels the conviction is borne in that knowledge is a commodity which the Church cannot afford, and that truth, as the world at large understands it, is divorced from that truth which as Catholics we hold dear. To this argument, so tangible that the commonest sort of common sense may grasp it, there is and there can be only one effective reply.

We need not, of course, exaggerate. We should not forget that many a brilliant theory is an evanescent bubble, blown for the eye and the hand of children, young and old. We know that science is perpetually busied in casting aside as error what was hailed but yesterday as final revelation. And knowing this we may reasonably hope that the rivalry which, in literature at least, is certain to result in mutual gain. Let us by all means bring the best products of European thought within reach of our people; but let us also remember that we have a work of our own to do. In the nature of our institutions, the character of our people, the trend of our education, the attitude favorable or unfavorable of our fellow-citizens in respect of Catholic Truth, we find conditions peculiar to our country—conditions, therefore, which are to be met, if met at all, by our thinking and our action. The more energy and courage we throw into this work, the better qualified will we be to appreciate what is elsewhere accomplished and to profit by the example that others may set us.

LEAVING IT ALL TO THE PRIEST.

In one respect, especially, we have to learn a lesson from the Catholic scholars of Europe. They, at any rate, are striving to avoid a mistake which, for one reason or another, we have not yet learned to avoid. We must give regard as the normal distribution of duties. We are inclined, I fear, to let this whole duty of expounding and defending Catholic Truth devolve upon one class of men, and that by no means the laic class. The priest, we think, by vocation, by training and by position is the natural and official exponent of Catholic doctrine. This is certainly true. The priest, it may be further said, has better opportunities

#### A COLUMBUS IN THE EXPLORATION OF EVERY DOMAIN.

It is perhaps inevitable that error should multiply; it is certain that some of the rich developments of truth have resulted from the conflict with error. But it is equally certain that in this conflict the advantage lies with those who bring to light new truths and, by interpreting them, strengthen or weaken accepted beliefs. The pioneers of science speak with authority and in their utterance we are to recognize the voice of truth we are to rejoice. We are quick to seize upon every shred of evidence that tells in our behalf. We gladly press facts, by whomsoever discovered, in the service of truth. Suppose, now, that these facts were, by right of discovery, our own. Suppose that we could point to a Columbus in the exploration of every domain. Then, evidently, the defense of truth would be easier a hundredfold. For then the conflict would be, not a struggle for the existence of truth, but a generous rivalry in widening its empire. The new and the old would then be harmonized, not so much through subtle interpretation and sharp through the palpable fact that men of faith, holding fast to the old, had been foremost in reaching for the new. And each such explorer, far as he might seem to be from contact with the work-a-day world, would avail, as no book can avail, in furthering the aims of our association. This, you will admit, is a fair ideal, a desirable situation, and if it were only realized a highly practical work in behalf of Catholic Truth. But the moment it is proposed and is compared in our minds with the actual situation, it begins to fade—to vanish before the thought of difficulties, or what is less perfect ideal. I shall say nothing; they deserve no mention in this presence. But if we do seem needful to pass upon some of the counterfeit ideals which perhaps suggest themselves as the "best we can do under the circumstances." These substitutes I cannot but regard as a failure; not only because they tend to blur our true ideal, but also because they do not even accomplish that which in appearance they promise.

#### CANNOT LIVE FOREVER ON THE PAST.

And first of all it would be a mistake to suppose that we can live forever on what the Church and her champions have done in the past. It is a past, no doubt, which is full of evidence in favor of our beliefs and which, if only for the sake of historical justice, we should put clearly before the world. But the highest tribute we can pay to those who have gone before us is that of imitation. To glory in their achievements is a duty which cannot be fully discharged except by following their example. Think what the middle ages would have been if Aquinas and Scotus and Bonaventure had been content with boasting of their predecessors. Think, too, of the little that the renaissance and the enlightenment have done for us if we now are satisfied to read the story of that earlier day, yet make no history of our own! Each portion of our inheritance—the civilization that we enjoy, the treasures of classic learning, the organization of universities, the masterpieces of the great artists, the vast synthetic conceptions of theology and philosophy that evidence the harmony of reason and faith—each of these is precious to the Catholic mind; but each in turn lays upon us the obligation to take up afresh the work of the fathers and transmit it with the increment of our thought and labor to all future generations.

Such, indeed, is the spirit in which Catholic scholars toil who live amid the scenes of the struggle past, and triumph of the present, who tread the ground on which the martyrs walked and the pathways along which the apostles of every age have journeyed through the length and breadth of Europe; who read as they pass the record preserved in manuscript and stone, in custom and tradition; who feel, in a word, that direct and unadorned impulse of their noble lineage. To them also we look with admiration—we who are borne along on the swift current of this new world life with its matter of fact conditions and its sternly practical needs. We have time at least to rejoice in the attainments of men like Pastour, de Rossi and Janesius; we congratulate ourselves that we are glad to be taught by their writings.

Yet here again we run the risk of leaning too much upon the effort of others. We are apt to forget that in the commerce of the mind as in the commerce of trade, home production is essential to prosperity. Importation, if it is to be helpful, must not be a totally dependent one. It must stir us, on the contrary, to greater activity, to a rivalry which, in literature at least, is certain to result in mutual gain. Let us by all means bring the best products of European thought within reach of our people; but let us also remember that we have a work of our own to do. In the nature of our institutions, the character of our people, the trend of our education, the attitude favorable or unfavorable of our fellow-citizens in respect of Catholic Truth, we find conditions peculiar to our country—conditions, therefore, which are to be met, if met at all, by our thinking and our action. The more energy and courage we throw into this work, the better qualified will we be to appreciate what is elsewhere accomplished and to profit by the example that others may set us.

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to detect the spiritual and intellectual needs of the age, and those who are engaged in the pursuit of the every-day world. In part this is also true. Therefore, the priest alone must bear the responsibility of upholding and spreading the truth; this—whatever we may call it—impression or conclusion or attitude—is grievously wrong as it is logically false. It is, so far as the scope of this society may be concerned, the most serious of possible mistakes. However it originated and however it is allowed to persist, it is absolutely incompatible with our aims. In our work, as in that of the Church in other countries, it must speedily give way to a full and hearty cooperation of all available forces. From the laity as well as from the clergy we expect not merely sympathy and support, but an active share in the intellectual work upon which our cause must rely. Because the layman is in constant touch with the practical affairs of life, because he sees at close range the weaknesses of human nature, the dangers to morality and faith, the hard facts of the struggle for existence—he is thereby disqualified to think and to express his thought on the weightiest questions of the day? That he has a vote to cast or an office to fill—should he therefore have nothing to say as to principles and standards? Shall he be silent about education because he has children to be educated? And if he as a man, a citizen and a Christian is hard pressed by the doubts or pains by the open attacks to which his faith is exposed, why should not he take his place in the forefront of those who make a stand for the truth?

Consider for a moment a single department of thought—that which deals with the problem of man's origin, nature and destiny, with the ultimate causes of all existence, with the meaning of right and wrong—even with the definition of truth itself; survey the whole field of philosophy and say who have been and who are now the leaders. Descartes and Locke and Hume, Spinoza, Kant, Hegel, Spencer—these are the men who have moulded the thought of the modern world, and they are laymen. Condemn their errors as we will, the conspicuous fact remains that outside the Church the foremost thinkers on the deepest questions have been, with few exceptions, men whose only concern was the consolation of genius to what they regarded as truth. In our day, when philosophy is so largely dependent upon science, when wonder that the leading philosophers should be men who have received scientific training—physicists, biologists, physiologists. What wonder that university chairs of philosophy should be occupied by laymen and that laymen should conduct the most influential of our philosophical reviews?

Here, indeed, we come upon the real source of many tendencies, movements and popular impressions which, taken in themselves, might appear inexplicable. We read editorial pronouncements on matters that involve the gravest moral and social interests, and forthwith we marvel that such ideas should be served out to the public. We go back to those distributing reservoirs of thought—the monthly and quarterly reviews—and we find that for every question of actual interest there is a writer especially trained to deal with that question, and that he is trained, to point out the relations and facts, to draw conclusions of vital import to theory and practice, in private and in public life. We trace the career of each writer and in most cases we learn that he is but the exponent, in less technical words, of ideas, formulas and theories which have been first expressed in the terse and severe language of the strictly scientific publication. And these publications, filled with the newest outcome of original thinking and careful investigation, whence are they? Where are men enlisted in the cause of science and drilled in its methods? What opens to eager students the library, the laboratory, the museum? How, in a word, are men taught to think, and to lay their thoughts before the world? To answer these questions is to reach the very heart of our situation. Once we understand that the accepted views, true or false, which float among the people have a definite origin, we may further understand the entire process by which ideas, highly abstract or obscure as they may seem in their first enunciation, filter down from the university to the columns of the daily paper and the minds of the plainest readers. It is through this process that thousands who scarcely realize what a university means are nevertheless affected by university work. And it is through this influence, even more widely felt, as education becomes more general and more thorough, that the university itself waxes stronger.

If we look somewhat closely into the matter, we shall see that the power of such an institution is due to its success in training men. And this training is two-fold; it prepares men to think and to write on the most serious problems, and it prepares a still larger number to read and appreciate what is written. If the specialist, the investigator were the only product of the university we should have books indeed, but few readers. It is because those books appeal to men whose tastes have been cultivated and whose interests have been broadened that the highest forms of literature are possible. He who has breathed the atmosphere of learning in his student days will never be so completely absorbed by material cares as to lose all relish for things of the mind. And he whose mind has once been opened to the larger questions of life will always welcome the books in which those questions are discussed.

As Catholics we surely have everything to hope from the diffusion of learning and refinement. For the worst enemies of truth, ignorance and indifference, must quit the field into which the spirit of honest inquiry enters. Such a spirit we challenge—not to a contest of words and bitterness—but to a calm consideration of the truth as it is. And the prospect is that our challenge will be accepted, or rather that our invitation will be heeded, by many who at this moment seem least concerned with our aims.

In proportion, now, as the work of this society extends and as it becomes influential in wider and wider spheres, new opportunities must arise and new needs must be supplied. Inquiries of every sort will call for answer, loose statements for correction, false teachings for refutation. The very service that is rendered has greater labor for its reward and the success that is achieved is a fresh stimulus to effort. All this means closer organization, larger membership, better adjustment of means and details to one comprehensive purpose.

But in meeting these demands, the society will make, as it is already making, demands of its own. It will seek out the men who are equipped for its tasks, and it will provide work for the specialists and scholars in every line. In all probability the demand will exceed the supply. So much the better; for as long as this society, speaking to an intelligent public on one hand and applying scholarship on the other to productive writers, laymen and priests alike, so long will it be faithful to its mission. If in these five years it had done no more than demonstrate, facts in hand, the value of higher education, and of its practical application, it would have been a success. And if in the years to come it shall quicken the souls of men with the love of knowledge and kindle in the hearts of men the great zeal of conquest for God's Kingdom through the spread of righteousness in thought and deed, it shall well deserve the gratitude of Church and country, of humanity and science, in an ideal? Be it so. Mankind is the better for idealism of this sort. For in this case the purpose and the attainment, the ideal and its realization are not far apart. Viewed in the light of man's progress and in the clearer light of God's sovereign design, they are but aspects of one pervading Truth. Now the Truth is the Way and the Life.

#### ARCHBISHOP GLENNON PREACHES ON ONENESS IN FAITH.

Every kingdom divided against itself shall be brought to desolation.—(Luke 11-17.)

In the gospel to-day our blessed Lord speaks of division—that it is wrong—a mark of Satan, and that it leads to desolation and destruction. And this is true not alone of the supernatural, but also of the natural order. Division means disintegration, and that means death. The doctors are only sure of the patient's death when disintegration sets in, then they say the dead are dead. The same is true in the moral order. Where there is division, especially in matters essential to the welfare of the individual or the State, and where that division is pushed to ultimate conclusions, then that moral order, that civic power ceases to exist. A kingdom divided against itself cannot stand.

Hence the constant desire of moralists and statesmen has been to create and preserve unity—to hold aloft a national ideal or a moral code, as worthy of all good men's service and devotion. To gain freedom for America it was necessary for the early colonies more than a century ago to form a union; it was to preserve that union that a century later the people were willing to encounter all the horrors of a civil war, to offer their lives and their fortunes in that supreme effort to preserve national unity. The wisdom of the world then teaches unity as a desirable thing for the nation—the nation's morals—for the nation's strength. "In unity," they say, "there is strength," and this dictum will be found true in all the relations of humanity—in commerce, politics, social life. There is, however, one exception to the general desire for unity, and this exception is found to be where it would be least expected. Unity may be desired, but they think for earthly kingdoms, but the kingdom where truth should be according to some, a divided Kingdom.

In civil matters they say we must have a constitution and a country—but in religious matters we must be free from all limitations. We hold no obedience, and why? Because we say that the first would be tyranny—tyranny over the minds and souls of men. So unity, oneness in faith, with all the present and the past, is opposed to mental and to spiritual progress. Unity would destroy our mental individuality and activity. Hence they say they are doing best when they are thinking out their own faith irrespective of a living Church or a religious creed.

Now, as I am addressing Christians, I am sure you will be glad to hear what our Blessed Saviour's views were in this matter. Did He expect among His followers unity—oneness of faith, and if so, how was He to enforce it? He rather encouraged and sanctified in advance the theory of those who claim the right to divide, deny or doubt at pleasure?

In every instance where our blessed Saviour refers to the Church He was to establish He declares that unity must be its dominant characteristic. Every allegory or simile or parable where the Church is portrayed is in essence a picture of a house built on a rock, spreading branches, a net cast into the sea, or a sheepfold. In every instance there is that "oneness" or unity that is evidently implied.

Of the sheepfold, He sums up the parable in the moral, There shall be one fold and one Shepherd," and St. Paul following that teaching, tells the Ephesians that they must keep the unity of the spirit in the bonds of peace—"one faith, one Lord, one baptism."

How admirably the Catholic Church has preserved that unity! Indeed, it requires not the glowing rhetoric of Macaulay to tell the marvelous history of her progress and the unbroken unity. Open the pages of history and you see not unique in all the movements that have affected humanity. Without a sword to defend her she has marched from conquest to conquest. Every nation she met has been to her an

enemy; every way that she has trod has been marked by martyrdom—and yet:

Men that foresaw thee has thou not forsaken: Men that knew thee thou hast not known.

#### LIQUOR DEALERS AND THE CATHOLIC CHURCH.

We recently received a newspaper clipping containing an account of a minister who resigned his charge rather than allow a liquor dealer to be admitted to membership in the Church he served. The person who sent us the sketch asks: What has The Guidon to say about this? Are we Catholics more tolerant or more venal than our non-Catholic friends?

The Catholic Church's attitude on a question of this kind is very plain and simple. She does not turn out people because they are sinners. "To whom can they go?" Her mission like that of her Divine Master is to save them. Every baptized Catholic, good or bad, is a member of the Church, and remains such in spite of his indifference or folly, unless he be excommunicated by properly constituted authority. Now, liquor selling in itself is not wrong. It is no violation of the Divine law; nor does every liquor seller, without exception, break the law of God, and so the Church has never issued a general and formal condemnation of the business. This does not imply, however, that the Church approves of it, much less does it mean that liquor dealers are retained in the Church for the contributions they furnish. The mind of the Church is evident from her utterance on the subject. The Council of Baltimore, approved by Pope Leo XIII., bids Catholics engaged in saloon-keeping "to abandon, as soon as they can the dangerous traffic and embrace a more becoming way of gaining a livelihood."

It is, then, the priest's duty to urge liquor sellers to comply with this counsel of the Church, and this he does with all charity. No priest is at liberty to excommunicate a person, though he may refuse him the Sacraments, if that person's life or business has become a public scandal.—The Guidon.

#### THE MISSION OF ST. PAUL.

The Catholic World for March contains a noteworthy sermon of the Most Rev. John J. Keane, Archbishop of Dubuque. The following is an extract from the address:

"Has not our own day special reason to study that marvellous man and ponder well the lesson of his life? We are in a crucial moment of the world's existence. Like a mighty pendulum, the thought of mankind has ever been swinging, in successive epochs, from one extreme to another, from idealism to materialism and back again, from faith to unbelief and back again. At present we seem to be midway in the swing, in an epoch that mistrusts all extremes, even all positive assertions—an epoch that says, 'I don't know,' and that is prone to say, 'I don't care.' Intellectuality, as shown in the literature of the day, has grown into the spirit which Paul found in Athens—a spirit of flippancy in viewing all great problems; a spirit of humanism, which whether it show itself in the seriousness of the Stoic or in the sensuousness of the Epicurean, is at bottom a dedication of nature, and especially of humanity. And power, as shown in the social strivings of the day, has grown into a spirit like unto that which Paul found in Rome—a spirit which tends to regard not right but might, not justice and love but pride and anger and greed, not the law of God but the law of expediency, as the arbiter of all human disputes. It is the spirit of the world's politics to-day, the spirit of the world's communism, the spirit of the industrial strife in which lie hid possibilities of social revolution which we shrink from contemplating."

"And shall not the Athens and the Rome of to-day learn wisdom from the past? Do they not see that it is unscientific, contrary to all that they teach concerning progress and evolution, to go back to the intellectual and moral conditions which the clear light of reason, and the hard facts of experience, and the overruling providence of God exploded and cast forth nineteen centuries ago? That spirit then was a mighty influence for the corruption of civilization and the disintegration of human society; we may rest assured that its tendency is precisely the same to-day. The shipwrecked world was then saved by the wisdom and the power of Christ Crucified; if the lesson of history avails aught, the salvation of civilization and of society need now be sought nowhere else. To every mind that is groping for the anchor of truth, and to every heart that is hungry for right living, St. Paul is not only an assertion or an argument, but a demonstration, that in Christ Crucified and in Him alone, is the wisdom of God to be found for the enlightening of the human mind, and the power of God for directing of human life. St. Paul does not, like other masters, simply expound the teaching of a school; he tells us, with the irresistibility of personal certainty, what he had seen and heard and knows. To all the vaporing of a Strauss, a Renan, or a Harnack concerning the Person and nature of Christ, he thunders out his answer; 'I know Whom I have believed; and I am certain that He is able to do me good the trust which I have reposed in Him.' And to the anxious minds that seek for a philosophy of the universe, he exclaims in inspiring and uplifting tones: 'All things are yours; and you are Christ's; and Christ is God's.' These are the links of the mighty chain which binds the universe to the heart of God; the chain which we call Religion. And among all whom we must bless for our knowledge of it, there is no one to whom we are so deeply indebted as to St. Paul."

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