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#### NO COMPROMISE WITH HERESY

Recently a corresp indentasked the readers of America to believe in the sincerity of the religious conviction of Anglicans. This appeal may be acted on, provided we remember that such sincerity is founded on error, and that the tenacity with which members of the Anglican or any other church cling to error, no matter what may be its subjective characteristic, is something that in itself is wrong. It is not inconceiv. itself is wrong. It is not inconceivable that they do not see, either by reason of ignorance or traditional prejudice, that they are rejecting prejudice, that they are rejecting Christ's doctrines and so insulting the Divine Mejesty; but their excuse does not change the fact. It is some palliation for the insult, but the insult remains. The heretic may be well meaning, and devoted to Christ; but this is in spite of his heresy; heresy itself must always be held in abhorrence. It is with heretics and heresy as with sinners and sin : we may love the individual, but we must

Anglicans have protested against the reluctance which the Catholic Church has shown to meet their overtures of peace. They have held out the olive branch, but the Church has not been willing to accept it. This has caused both pain and surprise. They think they are so much nearer to us than others, and they hold with us so many more of what they call the "fundamental doctrines"; yet our attitude toward them is scarcely less cold than that toward who are worlds removed from Catholicism in spirit, practice and belief. Our attitude, however, is logical. It is a necessary consequence of our absolute loyalty to Christ. He demands complete sub-mission to His Word, an unrestricted acceptance of the whole of His revealed doctrine. Therefore His Church, both in her hierarchy and in her members, demands the same. There can be, and must be, no com

promising with heresy.
Heretics are alike in this, that
they reject the Word of Christ. This
is the head and front of their offending, the long and short of their error. That they reject, some of them more of the Divine Word, and others less, is a question merely of They are at one and on a detail. par in the fundamental mistake that they are unto themselves the arbiters of their own belief. Doctrines that appeal to them they accept, of the rest they will have nothing; and thus at their own sweet will they pick and choose between Christ's doctrines, building their faith not on the rock of Divine Revelation but on the shifting sand of their own weak understanding. Thus the Ana bap tists, for instance, find themselves in accord with Christ on the necessity of good works, but in disagreement with Him on the matter of baptism. They hold baptism to be a mere figurative rite; Christ's view of it as a Sacrament and a channel of supernatural grace they do not approve. Quakers are with Christ in laying great stress on the necessity of the interior life, but they set up their judgment against His in the matter of the ministry of teaching. Lutherans reverence Christ's words in so far as they are committed to writing, reserving meanwhile to themselves the right understand them as they please. but they have nothing but scorn for that Word as handed on, according to Christ's own directions, by the living voice of divinely constituted teachers, and officially interpreted with infallible truth by the Christ-appointed medium of the Apostles and their successors.

So, too, is it in a measure with the

necessity of Apostolic Succession, the Real Presence of Christ in the Blessed Sacrament, the Eucharistic Sacrifice and innumerable others " but they repudiate Christ's doctrine of the Papal Supremacy. They are nearer to Christ than are the members of certain other sects, at least in the sense that they have the consola tion of believing a greater number of His saving doctrines. Unfortunately, however, this greater proximity still leaves them outside the Fold in the essential act of heresy they are as far away as the rest. For they, no less than the others choose from among Christ's doctrines ac-cepting and rejecting at their

Anglicans. They have "certain tre-

mendous convictions, such as the

Christ said, "Going therefore teach all nations. . . Teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii: 19.20). Now one of the things that Christ commanded was the universal headship over the Church of St. Peter and his successors. This the Anglicans reject. They will not admit it. They will not observe it. They refuse to believe it. To other things that Christ taught they are willing to give ascent, but that the Pope is the Rock, the foundation stone on which Christianity is built ; against this they set their They were not present when Christ said to Peter: "And I say to thee: That thou art Peter; and upon this rock I will build My Church." And like St. Thomas, they say, "I will not believe." Because of His affection for His brave follower, but more especially because of His desire to add circumstantial proof of His Resurrection, the Saviour did condescend to the arbitrary laying down of conditions on the part of His doubting Apostle; but He reprobated the attitude of doubt and said, "Be not faithless but believing." Thomas be-lieved everything except the Resur-rection, and he was called faithless.

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The Anglicans believe everything, let us suppose, but the Papal Supremacy. With what word would Christ characterize them were He to appear to them and enlighten them? No doubt many Anglicans are sincere, and deny the Papal Supremacy only out of ignorance, because they do not know that this doctrine belongs to the deposit of Faith. Those who are of this state of mind are not formal heretics, they are not guilty of malice. But neither their ignor ance nor their absence of malice alters the objective fact that they do reject one of Christ's doctrines, and that, therefore, they are in material heresy. How far they may be guilty of sin in not making a thorough investigation into the motives of credibility which the Catholic Church adduces for faith in this tenet of Christianity, is a question which must depend for its solution on the circumstances of each indi-vidual case. It is impossible to escape the conviction that many Anglicans are in good faith, and the determina tion as to how far their ignorance is culpable may well be left to God but this is the most that can be said even for the most sincere. Objectively they are in error, nor can all the sincerity in the world change the lamentable truth, that whereas Christ says, "Thou art Peter : and Church." Anglicans, one and all, say this, "I will not believe."—J. Harding Fisher, S. J., in America.

#### EDITH CAVELL

By John O'Kee'e, in the New York World Sun glint and gun glint, and sweet

eyes clear of pain, And on the head of a woman dead

the red cross made by Cain ! O distant ones, all white of face. Who hear the rifle roll! See the real death, the true dis-

grace,
The devil's perfect toll:
A nation in the firing place Has murdered its own soul!

Straight fire and hate fire, with orders from the Crown; But from the lips one breath outslips to blow an empire down!

We saw the Tide of Terror sweet Across the Belgian plain, And women died like poisoned

That drop in a murrai Then wherefore should we pause and weep For one more woman slain?

Clear soul and dear soul, white as the clouds that fly; But on the cheeks the rose that speaks, "No pale girl coward

For once she knew of mercy's

knell When, in a shuddering sea, The Lusitania's fragile shell

A scorpion stung in glee. thousand in the sea-deeps dwell! What is one here?" asks she.

Proud head! Unbowed head! O eagle's crest and dove's Where now you lie beneath the sky
the wide world weeps and

loves! There is a hawk that hunts on

On town bred gesse to dine A thousand slays he from the sky, With ne'er a warning sign. "Behold!" I hear the martyr's cry What is one death like mine?

Red breast and dead breast, the trembling flowers beneath! white hands sow, row upon row, a crop of dragon's teeth!

FIRST MEDAL OF PONTIFICATE

Some days ago Cardinal Gasparri Secretary of State and Prefect of the Apostolic Palaces, presented to His Holiness models of the first com-memorative medal struck in this pontificate. Every year a medal is struck for the feast of SS. Peter and Paul and copies in gold, silver and bronze are presented to His Holiness before being distributed among the cardinals, members of the pontifical court and all engaged in the apostol-

ic palace. On one side the medal contains the

two under the pontificate of Pius X.
commemorated the founding of the
great regional seminary of Catanzaro and of that of St. John Lateran.
This year, the first of His Holiness,
Pope Banedict XV., no special event
is commemorated, the reverse of the medal bearing the arms of His Holiness and the words: "Summum Sacerdotium Auspicatus III. Non. Sept. A. MCMXIV."—Church Pro-

#### PARCELS FOR THE FRONT

Post Office Department, Ottawa, Can The public is urged to exercise every care in packing parcels for the troops, as careful packing is abso-lutely essential to ensure delivery of the parcels in good order.

Parcels sent abroad require a higher standard of packing than is necessary in the Canadian Parcel Post, and this applies with even greater force to parcels for the troops. Those which are inadequately packed run great risk of damage or loss of contents.

Thin cardboard boxes, such as shoe boxes, and thin wooden boxes, should not be used; nor does a single sheet of ordinary brown paper afford sufficient protection. The following forms of packing are rec

(1.) Strong double cardboard boxes, preferably those made of cor rugated cardboard, and having lids which completely enclose the sides of the boxes.

(11.) Strong wooden boxes. (111) Several tolds of stout pack ing paper. (1V.) Additional security is afford.

ed by an outer covering of linen,

calico or canvas, which should be securely sewn up.

The address of the parcel should be written in ink on the cover pref-

erably in two places.

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cover. In the case of parcels sent to the Mediterranean Force, they should be very strongly packed. They should be as nearly round as possible, and well packed with shavings crumpled paper or similar protective material. The outer covering material. The outer covering should consist of strong linen, calico or canvass, and should be securely sewn up. The use of wocden or netal boxes with square corners, is undesirable, as parcels to packed are liable to injure other parcels in transit. No perishable articles should be sent, and anything likely to become soft or sticky, such as chocolates should be enclosed in tins. Parcels merely wrapped in paper or packed in thin cardboard boxes, such as shoe boxes, cannot be accepted.

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### A FRIEND TO SCIENCE

It is a common thing to hear Protestants accuse the Church of being an enemy to science. Copernicus was a priest; and his book containing his theory of the solar system was dedicated to Pope Paul III. on the ground that the authority of the Pope might silence the calumnies of those who attacked these opinions by arguments drawn from the Holy Scrip ture. Galileo, the great follower of Copernicus, was a Catholic, and it was his pride as a man and not his theory as a scientist, that brought him into difficulty with the Inquisi

tion. Galileo was "avidior gloriae quam satis est." The Inquisition never really formed a part of the Catholic Church. It was simply a local tribunal for the punishment of heresy; for the sentiment and jurisprudence of the middle ages approved of the punishment of heresy as a temporal rime. " If Galileo confined himself to his system and its demonstration, wrote Cardinal Bellarmine, out interfering with the Scriptures, the interpretation of which they wished to have confined to theological professorsapproved and authorized for the purpose, Galileo would be secure against any contradiction; but that otherwise explanations of

Scripture, however ingenious, will be admitted with difficulty when they depart from the common opinion of depart from the common opinion of the fathers." The most scientific fathers wrote in approval of Galileo's discovery; and yet "anlightened" people of the present time talk of Galileo as a martyr to science, and quote the phrase, "Er pur se muove" (and still it moves), which was never attered by Galileo.—T. J. Lyons in Tenth

#### DIED

McKenzie.—At New Waterford, N. S., on Wednesday, Oct 20, 1915, Mrs Catharine McKenzie, relictof the late Allan McKenzie of Port Hood Mines, aged sixty eight years. May her soul rest in peace.

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