ARY 8. 1808,

her in which the pro-nat he presented each h a beautifui alumin-en Victoria. In recog-t the performers woro e following entertain-

a following entertain-angaitude and artistio gand music may justly lid revival of the mys-e Ages of the type of sion Play. Use and on a so large a mpted in this country. le vast programme was e times without a flaw mes for the pluck and sters of Notre Dame. antertainment and will the estimation of our yes of our own people. r separated brethron. the ray expenses in-the heavy expenses in-the heavy expenses in-and Dramatic society and see another similar.

AMME. rhalt, G. Huck. Junior Boys.

A. Winterhalt. CANTATA.

and E. Laug. sod Virgin visits her Elizabeth. e. violin solo...... terhalt. of Our Lord announced Chant-"Gloria in ex-"In the Lowiy Manger

rod's Palace. Song and rels, Herod orders the

the Killing of the Chil-

piano, alt, G. Huck, anocents,—Hymn—" We lidren." idren."
ich, C. Kraen.
Recitations and Tableau.
Miss I. Gabel.
rs.....Miss I. Gabel.
rs....Miss G. Fischer
digh....Miss I. Gerbig.
ous Serk I.
Arnold.
ound the Crib, Miss Hic-

nbach, M. Weber. orn..... C. A. White, no solo..... Miss L. Motz, Boys' Drill.

S PERSON Æ. Miss L. Motz Miss E. Dor-chell Miss E. Fehrenbach Miss F. Schmitt Miss A, von Neubronn

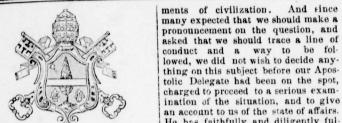
Miss A. von Neubronn eman, E. Kiefer E. Gruhn L. Lang J. Sconlan J. Huck G. Englert W. Freeman L. Kiefer L. Miller J. Dorschell ents. Misses C. Pihale, H. alt, C. Schwartz, M. Sch-F. Schmidt. for Tableaux. Separate School nits of St. Jerome's Collego companied by J. Winterhalt, O. Ziegler, F. Krug Mr. G. Ziegler

ar Thoughts. REMIGIUS, C. S. C.

love has granted me, thast turned aside, conquer stubborn pride, e. May thy pleasure be, may yet clearer see patiently decide rue; this Thou implied o follow Thee. ing year a fruitful one for vicious nature weak; my la-t, Thy will be done, Thee, I may not seek nded stand achast ome to hear my sentence

F THANKS. s of Mount Hope Or-nations Gratefully Ac-

oughtful kindness of the f Mount Hope Orphanage, were easily and pleasantly were easily and pleasantly hristmas the happlest day d. Norhing was forgotten and young, for which the to express their heartfelb y pray that our Heavenly s what is bestowed on the limself, repay these gener-ge to His gracious promise, pressed down and running



VOLUME XX.

MANITOBA SCHOOLS. ENCYCLICAL OF HIS HOLINESS

POPE LEO XII.

Quebec, Jan. 9. — The encyclical from Rome on the Manitoba schools was read from the pulpit of the Basilica to day. It was prefaced by a pastoral from Archbishop Begin. The follow-ic as a subhapite translation and is ing is an authentic translation, and is

official :

To our Venerable Brothers, the Archbishops, Bishops and other Ordinaries of the Dominion of Canada,

In addressing you, as we most will-

and bestow benefits on you with a prodigal hand. If that man of immort-al memory, Francis DeLaval Mont-imorency, first Bishop of Quebec, was able to happily accomplish for the public good such deeds of re-nown as your forefathers wit-nessed, it was because he was supported by the authority and favor of the Roman Pontiffs, nor was it from any other source that the works of succeeding Bishops, men of great merit, had their origin and drew therr guarantee of success. In the same way, to go back to earlier days, it was

most polished nations of the world.

can still contemplate their abundant cation worthy of the name, none truly fruits. Assuredly the greatest of these is that amongst the Catholic people then from Ireland, and afterwards from elsewhere, faithfully practised and transmitted as an invaluable de-

best is their children. But if their children have faithfully preserved this precious inheritance, it is easy for us to understand how much of praise is due to your vigilance and your zeal, venerable brothers. How much also is due to the zeal of your cognize anything which is not drawn much also is due to the zeal of your from the very sources of Catholic teach clergy, for all of you have labored with ing. Justice and reason demand, then, unanimity and assiduity for the prethat our children have in their schools servation and advancement of not only scientific instruction but also Catholic faith, and we must pay this moral teachings in harmony, as we homage to the truth, without meeting have already said, with the principles with disfavor or opposition from the of their religion, teachings without laws of the British Empire. Thus it was not only which all education will be that, when moved by the consideration fruitless but absolutely pernicious. of your common merits we raised a few Hence the necessity of having Cath years ago the Archbishop of Queb olic teachers, reading-books and textthe Cardinalate dignity, we had in view not only to recognize his personbooks approved of by the Bishops, and liberty to organize the schools, that al merits, but also to repay a tribute of the teaching therein shall be in full accord with Catholic faith as well as homage to the piety of all your Catholic people. with all the duties that flow therefrom. As regards the education of youth, For the rest to decide in what institu upon which rest the best hopes of relig tions their children shall be instructed, ious and civil society, the Apostoli who shall be their teachers of morality, See has never ceased, in conjunction is a right inherent to parental author with you and your predecessors, to occupy itself. Hence were founded in When, then, Catholics demand, ity. and it is their duty to demand, and to great numbers in your country institustrive to obtain, that the teaching of tions destined for the moral and scienthe masters shall be in conformity with tific instruction of youth, institutions which are so flourishing under the the religion of their children, they are only making use of their right, and there can be nothing more unjust than guardianship and protection of the Church. Amongst these the Univerto force on them the alternative of alwith the be sity of Quebec, adorned with all the lowing their children to grow up in ig titles and enjoying all the rights which norance, or to expose them to manifest Apostolic authority is accustomed to danger in what concerns the supreme confer, occupies a place of honor, and interests of their souls. It is not right sufficiently proves that the Holy See to call in doubt or to abandon in any has no greater preoccupation nor deway these principles of judging and sire than the formation of youthful citiacting which are founded on truth and zens, distinguished by intellectual culjustice, and which are the safeguards ture and commendable by reason of both of public and private interests. their virtue. Therefore, when the new law in Mani-Therefore it was with extreme soliciedge, toba struck a blow at Catholic educawhich tude, as you can readily understand, tion, it was your duty, venerable that we turned our mind to the unbrothers, to freely protest against the happy events which in these latter injury and disaster inflicted ; and the years have marked the history of Cathway in which you all fulfilled that olic education in Manitoba. It is our duty is a proof of your common vigilwish, and this wish is a duty for us, ance, and of a spirit truly worthy of to strive to obtain, and to effect-ively obtain, by all the means Bishops; and, although each one of you will find on this point a sufficient and all the efforts in our power, that approbation in the testimony of his no hurt shall come to religion among own conscience, learn, nevertheless so many thousands of souls whose salthat you have also our conscience and vation has been specially committed to our approbation, for the things which us, especially in the country which owes to the Church its initiation in you sought and still seem to protect Christian doctrine and the first rudi- and defend are most sacred.

pronouncement on the question, and asked that we should trace a line of conduct and a way to be fol-

him. The question agitated is one of great and exceptional importance. We speak of the decision taken seven years ago by the Parliament of Manitoba on the subject of education. The act of Confederation bad secured to Catholic to mend that law. The men who are the subject of education. The act of Confederation had secured to Catholic Confederation had secured to Catholic to mend that law. The men who are children the right of education in Pub- at the head of the Federal Government

Confederation had secured to cathom and of the Federal Government children the right of education in Pab-lic schools, in keeping with their con-scientious convictions. The Parlia-ment of Manitoba abolished this right by contrary law. By this latter law a grave injury was inflicted, for it was not lawful for our children to seek the benefits of education in schools in which the Catholic religion is ignored or actively trine is despised and its fundamental li-principles repudiated. If the Church has anywhere permitted this it was n-only with great reluctance and in self-in-defence, and after having taken many the danger. In like manner one must at the the danger. In like manner one must at the danger. In like manner one must at the the danger. In like manner one must at the torus with and secure to protect, the torus the the danger. In like manner one must at the danger. In like manner one must at the danger. In like manner one must at the torus with a manner one must at the the danger. In like manner one must at the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the danger. In like manner one must at the the dang having peace and communion with the education in schools in which the having peace and communication Apostolic See, Leo. PP., XIII. Venerable Brothers, health and venerable benediction: Catholic religion is ignored of action combatted, in schools where its doc-trine is despised and its fundamental trine is despised and its fundamental trine is despised. If the Church ingly and lovingly do, there naturally has anywhere permitted this it was occurs to our mind the continual in-terchange of proofs of mutual kindli-defence, and after having taken many ness and good offices that has ever ex. precautions, which, however, have too isted between the Apostolic See and the people of Canada. The charity of the the danger. In like manner one must at people of Canada. The charty of the the danger. In the mather one mass at Catholic Church watched by your very all cost avoid, as most pernicious, those cradle, and she has never ceased since schools wherein every form of belief is she has received you into her maternal indifferently admitted and placed on bosom to hold you in a close embrace an equal footing—as if in what reand bestow benefits on you with a gards God and divine things, it were of

way, to go back to earlier days, it was through the inspiration and initiative nor by vague and superficial notions of the Apostolic See that generous of virtue that Catholic children will hands of missionaries undertook the leave school such as their country denalids of infisionaries underlook the feave school such as their country de-journey to your country, bearing, to gether with the light of the Gospel, a higher culture and the first germs of civilization. It was these germs, ren-tians, honest and upright citizens. civilization. It was these germs, ren-tians, honest and upright citizene. dered fruitful by their devout labors, that have placed the people of Canada, although of recent origin, on an equal deeply engraven on their consciences, deeply engraven on their consciences, deeply engraven on their consciences, fail in the respect that is due to another, footing of culture and glory with the most polished nations of the world. as the natural consequences of It is most pleasing to recall those be-loved facts, all the more so because we out religion there is no moral eduquire and which appears best to be efficacious, seeing that the nature and force of all duties are derived chiefly

is that amongst the Catholic people there is an ardent love and zeal for our holy religion, for that religion which your ancestors, coming, provi-dentially, first and chiefly from France then from Ireland, and afterwards morals, and at the same time to leave them deprived of religion, is as sense-

The difficulties created by the law of heed to the authority of the which we speak by their very nature Bishops and all legitimate authority. showed that an alleviation was to be The greater the difficulties of the time of the difficulties of the time of the defense of the council of Nice as to here the defense of their presought for in a united effort. For so and the more imminent the danger of worthy was the Catholic cause that all dissension, the more studiously should conduct and a way to be fol-lowed, we did not wish to decide any-thing on this subject before our Apos-tolic Delegate had been on the spot, charged to proceed to a serious exam-ination of the situation, and to give an account to us of the state of affairs. He has faithfully and diligently ful-filled the command which we had given him. which we low ingly impart in the Lord

he Catholic Record.

THOSE PRELIMINARIES.

nay easily become valueless. In a word, the rights of Catholics in so far as he confirmed the contradic-In a word, the rights of Catholics and the education of their children have not been sufficiently provided for in Manitoba. Everything in this question demands and is conformable to justice that they should be thorough ly provided for, that is, by placing in security and surrounding with due safeguards those unchangeable and sacred principles of which we have spoken above. This should be the aim, this the end to be zealously and pru dently sought for. Nothing can be dently sought for. Nothing can be more injurious to the attainment of this One of these teachings must be false. end than discord ; unity of spirit and If the Pope were to confirm both these harmony of action are most necessary. Nevertheless since, as frequently happens in things of this nature, infallible. This is all clear enough. infallible. This is all clear enough. You have therefore only to proceed to there is not only one fixed and determined but various ways of arrivshow that general Councils have coning at the end which is proposed and tradicted each other in their dogmatic which should be obtained, it follows definitions on faith and morals. that there may be various opinions McAllister-As a loval supporte

McAllister—As a loyal supporter of the Papacy, you maintain that the canons and decrees of the first general Council held at Nice, in 325, the first Council of Constantin-ople, or third general Council in 381, and the tourth general Council at Chalcedon in 451, are all infallible deliverances. equally good and advantageous. Wherefore let each and all be mindful of the rules of moderation and gentleness and mutual charity ; let no one

but let all resolve in fraternal unani-mity, and not without your advice, to do thet which the draumstances redo that which the circumstances re- either general Councils or Popes are infallible in all their deliverances. They are held to be infallible only in their

As regards especially the Catholics of Manitoba, we have every confidence that with God's help they will succeed the other interesting of the succession of in obtaining full satisfaction. This - just as the civil legislature does -hope is founded, in the first place, in that are subject to change or abrogathe righteousness of the cause, next in tion as circumstances change. These the sense of justice and prudence of the kind of deliverances come not under men at the head of the Government, aud finally in the good will of all up or Council. But the dogmatic decrees

able and the dangers more remote, it decrees on faith and morals are held as is expedient and useful to make use of such. This simplifies matters and resuch concessions, and to derive there duces the field of your search for confrom as much benefit and advantage tradictions to very narrow limits. as possible. Where, however, no Differences in disciplinar remedy can be found for the evil, we regulations prove nothing. Differences in disciplinary laws and Apostles. One coun cil may change or abrogate laws made must exhort and beseech that it be provided against by the liberality and by another without questioning the wisdom of those laws to meet the condimunificence of their contributions, for tions they were made to meet. And, no one can do anything more salutary these conditions ceasing and new ones for himself or more conducive to the prosperity of his country than to conarising, it is as wise to change or abtribute, according to his means, to the rogate those laws as it was to enac them in the first place. maintenance of these schools. There is another point which ap With doctrinal or dogmatic decrees it is different. Once delivered, they peals to your common solicitude, are as unchangeable as the axioms of namely, that by your authority, and geometry, and remain absolutely inde with the assistance of those who direct pendent of all circumstances and con educational institutions, an accurate and suitable curriculum of studies be ditions. It is in decrees or deliverances of this kind that you must look established, and that it be especially for your contradictions, for in these provided that no one shall be permitted o teach who is not amply endowed with alone is infallibility involved. The all the necessary qualities, natural and difference between truth and law, between teaching eternal truth and legacquired, for it is only right that Cath olic schools should be able to complete islating for ephemeral social conditions is so evident that you should not have in bearing, culture and scholarship made the above explanation necessary st in the country. As con Your failure to distinguish between cerns intellectual culture, and the pro gress of civilization, one can only defining articles of faith and enacting laws shows that you do not clearly ecognize as praiseworthy and noble the desire of the Provinces of Canada apprehend the doctrine and scope of o develop public instruction, and to infallibility, or that you are not disraise its standard more and more, posed to present it fairly. We prefer in order that it may daily become to think the former is the reason why n order that it may daily become higher and more perfect. Now you have mad there is no kind of knowl- deliverances. you have made a job lot of the Council no perfection of learning, With these preliminary remarks we cannot be fully harmonmay now proceed. ized with Catholic doctrine. Espec ially Catholics who are writers on the fore us in the concrete form : Are the decrees and canons of all these four "infallible" plaining and defending what we have already said. Let them, therefore, be mindful of their dury. Lat them mindful of their duty. Let them Freeman-Keep well in mind that what is true, what is right, what is useful to the Christian religion and Councils. Any other kind of conflict the State ; let them do it, however, in touches not the infallibility of the a decorous manner. Let them avoid Councils, for it is concerned only with personalities, let them never over-the dogmatic decrees or definitions. step the bounds of moderation. Let MeAllister-Loronee to try this issue step the bounds of moderation. Let McAllister-I propose to try this issue by them respect and religiously take an examination of the canons and decrees of

.

Freeman-Very well. The only way to show contradictions between these Connetls on the reference of the representation of the represen these Councils on the primacy of the Pope is to indicate some general Coun-

Mc Allister – First of all in the examination now demanded, we come to the sixth canon of the Council of Nice. This "infallible" deliverance reads as follows: "Let the ancient custom continue in force in Egypt, and Lybia, and the Pentafiolis, viz., that the Bishop of Alexandria shall have authority over all these places, since this is also the custom with the Bishop in (of) Rome. And in like manner at Antioch, and in all the other eparchies these prerogatives shall be preserved to the churches." The essential point in the foregoing canon is the extent of the authority of the Bishop of Rome.

as metropolitan or patriarch of the 6 were these: Meletius, Bishop of Lycopolis, had usurped the patriarchal rights of the Bishop of Alexandria. Against this usurpation the latter com-plained to the Council. One of the com-plaints was that Meletius had consecrated or claimed the right to consecrate Bishops without the approbation of the metropolitan-that is, the Bishop become a Bishop without the approval of the metropolitan, the Great Synod commands him not to remain a Bishop. This command condemned the usur-pations of Meletius of Lycopolis. As a basis of this command the Council de-fined the jurisdiction of the metropolitan or patriarch of Alexandria over the province of Egypt. In doing this it followed the common practice of that time and referred to Rome as the exemplar or model to be imitated. This important point you seem to have overlooked. Consulting the custom of Rome, the Fathers of the Council de-cided that the Bishop of Alexandria, as metropolitan of the province of Egypt, should have the same authority over

tion of metropolitans or patriarchs to the other Bishops under their jarisdiction, and not the relation of patriarchs to each other. And they referred to the Roman custom as the rule to be ob in the East.

The rule holds good in the Catholic Church to day. Bishop Phelan, as Bishop of Pittsburg, has in his dicce e the same rights, the same jurisdiction, that the Pope as Bishop of Rome has in the diocese of Rome. The Archbishop of New York has in his archdiocese the same relation to the Bishops of the of Rome has in the archdiocese of Nice, and by many considered a con-

had they believed, or had any one be-lieved at that time, that canon 6 denied the supremacy of the Pope.

time of the Council of Nice and the centuries following, as denying the supremacy of the Pope, there is nothing more certain than that the heretics and schismatics who were condemned and excommunicated by the Pope would have denied his authority and quoted canon 6 of Nice. The fact that it was never so quoted is the strongest possible evidence that it was never so understood, by orthodox, heretics, or schismatics.

crees. We have seen that the sixth against the usurpations of Meletius, a Bishop under his jurisdiction. When the Patriarch died, shortly after the Council, St. Athanasius became his successor in the See of Alexandria, A short time after Athanasius became Patriarch the followers of Meletius re-belled against his authority. They became so powerful that they succeded understood the meaning of canon 6. The Meletians and Eusebians also had been present at Nice, and understood canon 6. What did Athanasius, Patriarch of Alexandria do? He ap pealed to Rome, to Pope Julius. What did his opponents do? They also appealed to Rome, and both in doing so recognized the supremacy of the Bishop of Rome. Athanasius went to Rome in person. The Melecians and Eusebians sent representatives to present charges against their Patriarch Constantius, Emperor of Byzantium, under whose civil jurisdiction the contending parties lived, also appealed to , the Pope, and tried in every way to obtain his consent to the deposition of

archate of the West. There is here no defining or limiting of the authority of the Pope as head of the Church. That question was not before the Fathers of Nice west the rate

The Pope took the case in hand, and after investigating the charges against him, gave a decision in favor of Athanasius, Patriarch of Alexandria. But the Patriarch still remained in exile, served in Egypt and other provinces and the two Emperors-of Rome and Byzantium-with the concurrence of the Pope, agreed to convoke a Council at Sardica, a town under the jurisdic-tion of the Eastern Emperor. This Council was held only twenty-two years after that of Nice (347), and there were present at it many who were at Nice. Now we wish to draw special atten tion to canons third, fourth and sixth This is the meaning of canon 6 of tinuation of or supplement to it anon 3 reads :

LONDON, ONTARIO, SATURDAY, JANUARY 15, 1898.

Christianus mihl nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

NO. 1.004.

This would not have been the case Had canon 6 been understood, at the

Freeman-No: the essential point-that with which the fathers of the coun... Those who lived at the time of the Council of Nice and immediately after Those who lived at the time of the cil were dealing --- was the extent of the authority of the Bishop of Alexandria ing and intent of its canons and deeparchy or province of Egypt. The canon of Nice took its rise from com-circumstances that gave rise to canon plaints of the Patriarch of Alexandria of Alexandria. This appears from that part of canon 6 which you did not quote: It runs thus: "This is thoroughly plain, that if any one has

the other Bishops of the province or patri-archate of the West.

names of the donors, with r. Jas, Egan, town of St. d a goose; Mrs. Michael d a goose; Mr. John Daly, of candy, grapes, nuts and legg, \$1: Mrs. E. O'Brien, useman, 10 doz, oranges, Stuar B. Ownorsen, \$10 Legg, 81; Mis. E. Obien, Legg, 81; Mis. E. Obien, seeman, 10 doz. oranges, Rev. P. Corcoran, \$10; a (1) fruit cake; Mis. M. oose, 7 lbs. of butter; Dr. John Garvey, 1 quarter of a side of lamb; Mr. Geo. P. Murray, 5 bls. choice urray, 2 turkeys; Mr. John P. Murray, 5 bls. choice urray, 2 turkeys; Mr. John P. Murray, 5 bls. choice urray, 2 turkeys; Mr. John a pair of chickens; Mr. Again, C. Lickens, Mr. . (1) the constraints, 1) a pair of chickens; Mr. . (2) they, J. Tobin S. Key, Mr. Dan, McHarye, r., \$10; Hey, J. Tobin S. Key, Mr. Dan, McHarye, e. Canadian Packing Co-sa, case? of canned corn; . (3); Mr. John Keary, §2; Mr. . (2) the particular the constraints, the constraint of the constraints, so, case? of canned corn; . (3); Mr. John Keary, §2; Mr. . (3); Sodaily constraints, 1); . (3); Mr. John Keary, §2; Mr. . (3); Sodaily constraints, 1); . (4); C. Gibbon, turkey, . barley and rice; Rev. . (1); S. Goeches, Urrkey, . barley and rice; Rev. . (1); S. Goecher, Urrkey, Mr. . (2); Sogo of boars, Mr. S. . (3); Sodaily constraints, 1); . (4); S. Goe, Gibbon, turkey, Mr. . (5); S. Goecher, Urrkey, Mr. . (7); S. Breecher, Urrkey, Mr. . (7); Brees, of boars, Mr. J. . (7); Brees, of boars, Mr. J. . (7); Jonges of boars, Mr. J. . (7); Jonges of boars, Mr. J. . (7); Jonges of boars, Mr. J. . (7); Mr. H. B. sausaaci, most . (7); Mr. H. B. sausaaci, Mr. S. . (7); Mr. S. Hong, turkey; Mr. . (7); Breen, Solb, Mr. J. . (7); Mr. H. B. Long, turkey; Mr. . (7); Breen, Solb, Mr. J. . (7); Mr. S. Hurry, Sols, Mr. J. . (7); Mr. S. Hurry, Mr. C. Higgins, goose, . (7); Mr. S. Hurry, Sols, Mr. J. . (7); Mr. S. Hurry, Sols, Mr. J. . (7); Mr. S. Hurry, Sols, Mr. J. . (7); Mr. C. Higgins, goose, . (7); Mr. Mitche Nice. No one, with the canon in practical operation before him, imagines that it militates against or limits in any way the authority of the Bishop of Rome as head of the Church and occu pant of the Chair of Peter, Prince of

While the Council in canon six defined the relations between metropolit-ans and patriarchs" and their suffragans, it defined nothing as to the re lations between the patriarchs them selves. On this point-the crucial point-it says nothing whatever. In making the custom of the Bishop of Rome with the Bishops of his province

the rule for the metropolitans and patriarchs of the East there is no hintat a lenial of the primacy of the Bishop of Rome. On the contrary, this reference to Rome as supplying the norm of government affords ecclesiastical strong corroborative evidence of the recognized supremacy of Bishop of that Rome which St. Cyprian, nearly a century before, had called the "root and mother of the Catholic Church."

What we have said is enough to show that the question of the supremacy of the Bishop of Rome was not before the Fathers of Nice, that they did not treat of it, and consequently made no definition about it. But we will enforce what we have said by still other considerations. The fact that the Pope's legates at

the Council of Nice, Hosius of Cordova and two Roman priests, were by common consent the first to sign the acts of the Council, and thereby stamp them with the Pope's approbation, shows that his supremacy was a matter beyond question.

The fact that all the Popes from Nice to the present time have upheld and insisted on the observance of the canons and decrees of the Nicene Council-including canon 6-shows antagonistic to the supremacy of the Bishop of Rome. Even those Popes, seem the most expedient

who, according to Dr. McAllister's claim, usurped the supremacy in the

"If any Bishop shall have been udged and shall be persuaded that he has a good case, so that he may desire a second Council, if it pleases you, let as honor the memory of St. Peter the Apostle ; let those who examined the matter write to Julius, the Bishop of Rome, that if he deems it right to revise the judgment, it be revised, and But if he let him appoint the judges. decides that the case is not of a nature to warrant a revision of what was done, what he shall decree shall be confirmed. Does this please all? The synod answers : It pleases.

The fourth canon reads: "The Bishop Quadentius said : If t pleases, let there be added to the sentence full of goodness which you have proffered, that if any Bishop be deposed by the judgment of the neighboring Bishops, and he desires again to defend himself, no one shall be appointed to his See until the Bishop of Rome has judged and decided thereupon.

Canon sixth reads :

"Bishop Hosius said : It pleased, however, that if any Bishop was ac cused and judged, and deposed by the Bishops of his own province, and if he who is deposed appeals and has recourse to the Bishop of the Roman Church, and wishes to be heard by him ; if that Bishop believes it just to revise the judgment and the discussion

of the cause, let him deign to write to the neighboring Bishops of the next province, that they carefully look into everything, and deliver a true and just sentence. And if he who asks for another hearing of his case, moves the Roman Bishop to send a priest as legate, that Bishop will do as he deems

fit. And if he decides upon sending legates who, with the Bishops, will in his name give judgment, he will do so. But if he believes that the Bishops that they saw nothing in that canon suffice to put an end to the business he will do what to his prudence shall

> The original Greek text of these CONTINUED ON FIFTH PAGE.