

D'Anbigne, then? What I thou a Still no! shakest that knavish head of thine again. Nav. then, thou must, perforce, do thy endeavor at wordpainting, for my guesses are run out."
"Why, sir," said the couyer, smoothing his neatly

trimmed beard for an instant with his hand, " it is a difficult task you set me, but it is my duty to obey. Were his temper tinged with ever so slight a hue of malicorit were easy, enough to sketch his portrait; but the subject is, without even so much shade as might serve the purposes of contrast, without which, I need not tell my gifted master, both the poet and the painter are as much at fault, as one of our own Black Band would be without his arms."

"Thou art right : any dauber may paint a devil; but not all the art of Italy, bath ever furnished the world with even a poor idea of an angel."

"Imprimis," said the ecoyer ; "since thou talkest of angels, he is most religious."

I like him not the worse for that, if he wear it modestly, and it be sincere in him."

"Sincere? He holdeth a swearer and a poltroon at equal distance. In the day of battle, he is not simply the boldest chevalier under arms, but the most moving ghostly counseller; two separate filed him, and which, vulgarly speaking in the sense beings enclosed in the same suit of armour—half of our objectors, did defile the soul. So the body knight, half friar; the one demolishing bodies like a tempost, the other rescuing souls; he will, in the same instant, spit a Spanish grandes upon his lance, and in the next, fetch him a confessor."

"Thou wouldst have him put the steel through body and soul together, if it were possible,"

It is doubtful which of the two feelings predominate in his mind—his contempt for the curiess and helmet of an armed enemy, or his veneration for the bald head and hempen girdle of a mendicant

frier.".
"Why, I wonder whom thou meanest, for there are few such that I know of in the camp, much less at Court. But let us see a little of the shade, if thou have it, for the picture begins to grow oppressive with all this light. Remember we are in Italy, and the Christians make their god of bread. The and it is a summer noon."

"Ah, there my pallet fails me," replied the

"What! has this paragon no fault?"

"But one, that I can speak of." "And what is that?"

"That he sometimes bears too hard a hand upon the errors of a devoted follower who would die to serve him." And the ecuyer bowed low to his master.

"Chut-chut-chut-chut; thou wert speaking of myself all this while," said the chevalier, neither off inded nor gratified by the flattery of his follower; "thou, talkest of one pretended fault, and I could have furnished you with a hundred real ones, the least of which were enough to incapacitate him, though he had no other, for the high trust of which we speak . But a truce with such folly, and set thy wits to work to answer my first question -- how are we to consume these broiling hours ?"

"What say you tennis?", "In this weather?"

" a quiei jou de boule?"

"Worse and worse." "Then there remains but one resourse, which I have learned too much discretion in my good master's service to name without permission.

What is it, Le Jay? Thou hast it." And yet it was but yesterday morning I received a pointed chiding for the mention of it," replied the

"Oh ho! L'Amour !" said the chevalier, yet with-

out displeasure. Years-ages have rolled by since the gallant knight in question, in common with his other brother chevaliers, ceased to do or to speak, either

good or evil, for this world :--The Knights are dust.

Their good swords are rust. Their souls are with the saints, we trust.

The hand and tongue that were his instruments few of the more netorious of their mis-translations either for the one or the other, have been for cen- Of the books rejected alike by Catholics and Protestsuries resolved to dust. In the words of one of his ewn historians, this "chevalier sans reproche" WAR not at all times "un chretien sans defaut." The truth must be spoken but let it be enough to speak dom and Ecclesianticus; 4. Baruch, with the epistle the truth. Let us add no censure. Far be it from of Jeremias; 5. Parts of Daniel, the song of the us to extenuate the faults which history has ascribed to him; still farther to suffer that they should obsoure the unfading lustre, which his heroic virtues have shed upon the history of his times, and of his

At this period, when the heroism of the youthful Francis had revived the sinking chivalry of France, and brought back the days of Charlemagne in all but the consummate prudence, which usually directed the enterprise of that imperial here of song and tale, there were few names, even at this brilliant period, which might bear comparison with that of the gallant knight whom for the present it shall the book was on the canon of the Hebrows. (Josesuffice to designate as the chevalier. It has been remarked, indeed, that the court never entrusted him with the important function of commander in chief.; and even on this disastrous expedition, all tians book it chap. 8); Ruffinus (In Symbolo, book his fame and his services had not prevented his iv. 18); St. Cyril of Jerusalem (Catech. 4); Innobeing overlooked in favor of the feeble Bonnivet cent (Epistle iii.); III. Council of Carthage (397 The Chevalier, however, had a spirit incapable of jealousy. He could not avoid seeing and lamenting the incapacity of the admiral, but he never thought to Julius Africanus. Such a mass of evidence, supof marmuring against the choice of his king, for whom he entertained a pure and disinterested loyalty worthy of the early days of chivalry. Even in those courts where merit is most highly favored, it is not always independent of intrigue, and as those were means which the chevalier did not desire to use, it happened that at the hands of the great Francis himself, he merited honors more frequently than he received them. The enterprises in consequence, which were entrusted to his management, were often of that kind which rather demands ability than confers distinction; and in these he displayed is quick and well-governed genius, and an intrepidity of mind which nothing could disturb. From the age of seventeen years, at which he for the first time carried arms, to the close of his glorious career, his fame as a soldier and a knight, continued to extend from day to day, until it filled a space in individual history, fully equal to that, of the chivalrous monarch whom he served with so disinterested a books are endless. Amongs others we notice iii.

Edelity to his latest breath. But his portrait is to Council of Carthage; Innocent, Gelasius, Augustine, fidelity to his latest breath. But, his portrait is to be sought in history; and enough has been already exetched to answer the purpose of my narrative. S ... 1 3 ...

rear-around entitle to take as delight the color of the color of the colors of the col complied to unable to take an They were just going up the steps to the Presi-

They were just going up the steps to the President workents room, when the Senator suddenly sturned to the control of the steps by the side, and said: "Oh, seemo by the way, what are your politics?" "Well," said the office-seeker, "I've always been a Democrat, and not be successful to the office-seeker, "I've always been a Democrat, and not present the said steps of the said of I' and arry manana a lately depicting before a deeply that winterested audience the said ming increase of intemperance, when he astonished his bearers by exclaim our management "said our ground in my heigh sorthood died the seeker a very said only last sabe of beastly interior was preaching the Gospel in a state of beastly interior at a lower of the course of the said on the course of the said of the s

It is reported that a man went home at about 3 o'clock on Wednesday morning; and, using his tembrella as a billiard-cue, smote his sleeping wife in the short-rib, crying "Pool!" and sank into a ness will sometimes affect a man's brain.

THE ARCHBISHOP OF TORONTO "THE BIBLE
His Grace the Archbishep of Toronto resumed his
lecture alst Michael's Cathedral Bunday Syoning,
Rebrussy 7th, on the Bible. About half-past seven

his Grace entered the pulpit and commenced a We will notice in commencement a few more obshall not have life in you, (John vi. 54); and St. in attesting their divinity. Paul said (Cor. xi. 27); "Therefore whosever shall eat this bread and drink the chalice of the Lord unsalvation or damnation can come through the stomach. I apologise to my hearers for the reproduction of this assertion; but as it appeared in the public papers I have to notice it. We find, urged in support of it: "Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth the man." (Matt. xv. 11). We must charitably suppose that persons who make such objections do it from sheer ignorance. We answer: The apple that Adam eat went into his stomach. It was not the material apple that deand blood of Christ, worthily received, sanctify both body and soul of him who receives it, and bring salvation through the stomach, even in the sense of the vulgar objector. We receive faith through the ears, from hearing; we receive also death through the ears, sinfulness and wickedness. We receive death through the sight as the windows of the soul, as one of the sacred writers remarks. By the sight we recognize both friends and enemies, avoid danger, flee from death, and seek life. Another blaschemous objection was made, let us hope also through ignorance, in one of the pulpits of the city. In speaking of transubstantiation the preacher says that the Israelites bowed down to a golden calf, and the Chinese have their gods of wood and stone, same objections were made by the Pagans against Christianity, in other words. They said the Christians adore a man taken from the body of a woman, whose flesh flew off piecemeal under the scourges and was even eaten up by the dogs in the court of Pilate. I ask our Reverend objector what answer he would give to these Pagans? The body of the Man-God was formed of the blood of the Virgin Mary. Could not the same omnipotent God form the body of Christ by a miracle and in a similar manner, though hidden from our material eyes, by changing the substance of bread into his own body and the substance of the wine into His own blood.

Neither Protestants nor Catholics can arrest the hand of omnipotence or confine His power within the limits of their own intelligence. This transubstantiation is a miracle and a mystery. None can explain it, the effect of the infinitely-loving God to captivate and sanctify the souls and bodies of his creatures. The connection between the material and the spiritual is very intimate. The sword can cut the link between them. The sword or a bullet can soon separate the soul from the body. The soul is preserved or killed through the body; good food and medicine will preserve life. So the spirit of wisdom entering through the ears with the words of life, will bring nourishment and life to the soul. We now proceed to the subject of this evening's lecture, the so-called Apocryphal Books of Scripture; that is, those books rejected by Protestants but received as canonical by the Catholic Church. We saw in our last lecture that the canon of the Council of Trent was by no means anything new, that it had existed and been in force in the Church from the very carliest times, from as early indeed as 120 or 136 A.D. Having thus established the entire Canon, we proposed to take up the various books rejected by Protestants, and in this connection a ants there is no question here. The books, then, of which we speak here are the following: 1. Esther, last seven chapters; 2. Tobias and Judith; 3. Wisthree children, the Idol, Bell and the Dragon, and the history of Susanna; 6. Machabees; I. and II.— These are the books rejected by Protestants, but retained by our Church. The reasons for their rejection will appear afterwards. We will now take the books in order as we have marked them off. To prove their canonicity appeal must be made to tra-

dision : we have no real intrinsic proof : 44 I. Esther, last seven chapters. That those disputed chapters (x.-xvi.) were admitted by the Church from early times is apparent from the Roman Missal in several places. Passing over this. phus, book xi, and the Fathers generally.) Fathers, however, who more especially mention this book, are: St. Augustine. (De Doctrina Chrischap, xlvii); the Council of Laodicaca (chap.lix) The same truth is attested by Origen, in his Epistle ported by the authorities which in our last lecture we cited in favor of the entire canon, cannot be contested.

II. Tobias and Judith. Those two books, though entirely distinct, we place together for convenience sake. They are supported by almost the same Fa-thers and authorities. In favor of the canonicity of those books we find nearly all those adduced in favor of Esther, and in addition a host of such names as St. Cyprian (De Oratione Dominica); Gregory Nazianzen (Pastor, part. ili. 21); Isodorus (book vi); Cassiodorus (Divinarum Lectionum, chap. i.); St. Clement of Rome 1st Epistle, St. Clement of Alexandria (Book vi). To these we may add St. Chrysostom (Hem. zv. ad Heb.) Bede, Ambrose, Colasius &c.

III. Wisdom and Ecclesiasticus. Those two books are presented together for the same reason as in the last case. Authorities for the admission of those Cassiodorus, Isldorus, the il. Council of Toledo in Spain, Council of Sardis, Dionysius, Clement of Alexandria: Irenaeus, Origen (in many places), Pamphilus, Martyr, Athanasus, St. Ephrem of Syria, St. Basil of the Holy; Spirit, Epiphanius, St. Gre-gory Nazianzen, St. Gregory, of Nyssa, St. Chrysos-tom, Tertullian, Lactantius, St. Hilary, St. Ambrose, St. Hieronymus, Ruffinus, St. Oyril (in many places), St. Peter Chrysologus, and many others. In favor of Ecclesisticus, we have, between twenty and thirty

additional authorities, Prosper, Sixtus, ii., Fabian, Iv. Baruch and the epistle of Jeremias. These books were by many of the Fathers regarded as forming part of the writings of Jeremias. Baruch was his recreatery and intintate friend, whence the mistake. Thus we find Baruch omitted [not rejected] by many of those whose names we quoted above.-Many, on the other hand, attest its authenticity as a separate book, Sts. Hilary, Cyril, Epiphanius, &c.— Baruch and the Lamentations are expressly named sweet slumber. He has since explained to his wife in the last session of the Council of Lacdicaca. But that women can have no idea how the care of busi- let us be distinctly understood. ... The Fathers in whose works Baruch is omitted did not reject the book

dalous as could well proceed from open or covert infidelity. Christ has said: "Except ye eat the St. Augustine," bytwhom it was noticed infidelity. Christ has said: "Except ye eat the St. Ignatius, Tertullian, Sts. Cyprian, Chrysostom, Resh and drink the blood of the Son of Man, ye Augustine, Fulgentius, Ambrose and others concur

eateth and drinketh unworthily, eateth and drinketh cil of Carthage (397 A.D.) these books were menoring the body of the Lord." The objection is that it is absurd that under Pope Gelasius where 70 Bishous and salvation or damnation can come the company of the canon, as also in the Council of Romer salvation or damnation can come the canon as a sound that the canon, as also in the Council of Romer salvation or damnation can come the canon as a sound that the canon, as also in the Council of Romer salvation or damnation can come the canon as a sound that the canon, as also in the Council of Romer salvation or damnation can come the canon, as also in the Council of Romer salvation or damnation can come the canon, as also in the Council of Romer salvation or damnation can come the canon, as also in the Council of Romer salvation or damnation can come the canon, as also in the Council of Romer salvation or damnation can come the canon, as also in the Council of Romer salvation or damnation can come the canon, as also in the Council of Romer salvation or damnation can come the canon, as also in the Council of Romer salvation or damnation can come the canon, as also in the Council of Romer salvation or damnation can come the canon, as also in the Council of Romer salvation or damnation can come the canon, as also in the canon, as also in the Council of Romer salvation or damnation can come the canon, as also in th sixth General Council of Trullus, [681] they were likewise received. They were like all the other canonical books, confirmed in the canons of the Councils of Florence and Trent. Besides: these authorities we have amongst the Fathers, Clement of Alexandria, Cyprian [Epistles book i. and in several other passages], St. Isodore, St. Gregory Nazianzen, who made a sermon on the Maccabees martyrs [2 Macc. vii.], and St. Ambrose [Book i. 41 Offic]. We see also in St. Jerome's commentary on the prophecy of Daniel, in what respect he held those books, though as he says on account of their not being in the Jewish canon he would not urge them against them. St. Augustine [De doctrina Christiana and De Civitate Dei] most clearly says: "Though the Jews deny those books the church hold them canonical." An objection urged against the Books of Maccabees is that the writer, speaking of Rasias, who slew himself rather than fall into the hands of Antiochus, said: "He struck himself with his sword, chosing to die nobly rather than to fall into the hands of the wicked; and to suffer abuses un-becoming his noble birth." [2 Macc. xiv. 42]. The historian, in recalling this, regards only the simple fact, without praising it or in any way setting it as an example to others, just as in many places of Moses and other writers of undoubted inspiration.-Basias [not the sacred writer] considered, in the excitement of being attacked by the multitude, that it would be better to die by his own hand than to fall into the power of his termentors and enemies. In this he was mistaken, but the historian was not mistaken in writing down the sentiments of the man. He does so without in any way approving of the act.

Now, with regard to the translations of the Protestant Bible. We must, however, permise by saying that it was a great miracle of God to have preserved so many of the sacred Books (we saw in our last lecture how many were lost) during so many centuries, in the midst of so many wars and desolations. The original Hebrew manuscripts of the Old Testament, have been long, long lost. Copies from them, however, are numerous and though they all agree in the main, they disagree in many minor points on account no doubt of inaccuracies on the part of transcribers. It is not to be wondered at that many mistakes should creep into the transcription of so large a work. It required an immense mental power and an iron constitution to transcribe accurately such an immense work. The Hebrews preserved their sacred writings with great care. The parchment upon which they were written was made of the skin of a clean animal, and the priest or Levite who had to write it had to be purified before transcribing the sacred name of Jehova. After the conclusion of the transcription the manuscript was revised by the Rabbis. If many mistakes were found the whole manuscript was condemned. Some rich Jew might sometimes procure a copy of the sacred books, or some of them, but these copies were not at all so correct as those copied for the Synagogue. The books were kept with the greatest care in a tabernacle in the Synagogues much as we at present keep the Blessed Sacrament in our churches. Hebrew Bibles were first printed in 1486 rejected by Protestants, and in this connection a at Soncino in Italy by a rich Hebrew family. It is quence the Greek gunaika cannot mean his wife, short sketch of the different translations which the not known from what manuscripts this Bible was though vulgarly woman is often put for wife. Christ of the Old Testament. Of the New Testament all the books were written in Greek, with the exception of St. Matthew's Gospel and perhaps St. Paul's Epistle to the Hebrews, said to have been written in Syro-Chaldaic. The Acts of the Apostles are supposed to have been written in Latin. As we have said, the Hebrew Bible was translated by the 70 learned scholars into Greek. The books of the New Testament were in the form of scattered manuscripts. St. Jerome in his time, with the assistance of some learned Hebrews, translated and corrected the Bible, since called the vulgate, having gone to reside in Jerusalem for the purpose of consulting the most learned Rabbis of his time. This Bible called the Latin vulgate was revised by the most learned i. 28). The angel said to the Blessed Virgin: "Ave men of the church, and was adopted by the Church as the Standard edition of Scripture afterwards epeatedly sanctioned and finally pronounced substantially correct at the Council of Trent. Thus then we have the concurrence of centuries and the decree of the church that this translation was correct and that no substantial error has crept into it. As for the translation made, as we have said, in the heat and fury of the Reformation, they contain thousands of errors wilful or otherwise, the Calvinists putting an interpretation on the words, giving Calvinistic bias to the translation, Zwingle one, Luther another, and so on till, in the time of King James, all were pronounced faulty, and at present we have committees of men at work in England and

in the United States on its revision. Let us see now what Reformers have said of one another's translations. One of the first of these was Luther's Bible; and of it one of his disciples, Seckendorf, acknowledges that Luther made many corrections in it from the remarks of Emser. who indicated, en passant, more than a thousand grievous faults. Luther, in his usual elegant style, called his critics "asses who were not able to appreciate his labors." Martin Bucer says of Luther's translation, that his errors in the rendition of the Gospels and the Scripture were manifest and not a few."-Zwingle called it a corruption of the word of God. The version is no longer in use in Germany. The: Luthernn church, therefore, in 1836, called for its entire revision. Beza, the famous Genevan Reformer, pronounced the version made by Oaco Lampadius. impieus in many places; and in return the theologians of the Consistory of Basic pronounced the have closed the Roman Catholic Seminary at Fulds, same of Beza's version. Calvin's version was thus noticed by another translator. It is a violation of sequestered all the property of the Bishop of that the letter of the Gospel, which he has changed, diocese." Supplementing this ruthless piece of inthe latter of the dospos, which he has changed, process. Supplementing any requires piece of the making many additions of his own." The advisers telligence, comes the sad announcement that the opinion. The return regarding the deposits in the opinion. The return regarding the deposits in the opinion. The return regarding the deposits in the opinion of the whole prisonment expired on the 19th January will be than the depositors can find investment for in full control of the whole prisonment expired on the 19th January will be full existing the depositors can find investment for in full control of the whole prisonment expired on the 19th January will be full existing the depositors can find investment for in full existing the special state. wicked and unfaithful; and at the present day, as I have said, King James' edition is undergoing revision, being declared by many; even Protestant minimisers. Coaloguid in the grossest perversions of the original texts. Tyndale, Matthews' and Commentation of the ancient bishopricand principality of Fulda, and published Bibles, which were all pronounced unfaithful by King James' decree. Thus, whilst Protestant running back for, its original several constitution of the source, whence its decrease were drawn was vitiated and corrupted. Babtists have a glossery of their cown for translating and interpreting the divineration of the respectation of the respectation of the respectation of the removed distinction of the r James' version, with all its boasted correction, retains many glaring errors and additions. It is all but likely to advance the cause of Catholicism in Ger- that the Imperial Parliament is utterly incompeted

now called Baruch, but sanexed it to the prophecy of Jeremias. The inspiration of the work was never of Jeremias. The inspiration of the work was never of Jeremias. The inspiration of the work was never of Jeremias. The inspiration of the work was never of Jeremias. The inspiration of the work was never of Jeremias. The inspiration of the work was never of the fall of the work of the work was never of the fall of the work of the work was never of the fall of the work of Church, and of course they must have Scripture to sciously assisted in rearing an engine of destruction fayor them. This was the motive; let us see its to spread desolation among their own ranks, he is in the first of the same of th rock I will build my congregation; read the Bibles of evinced feelings of gratitude for the great aid ren-1562, 1577 and 1579. Again, "Husbands love your wives as Christ loved the congregation." These errors were corrected in later editions. Against the Blessed Sacrament they had very serious mis-trans- the Southern States of Germany that bore the brant lations. In St. Mathew xxvi. 26; "Jesus took bread and blest and brake and gave to His disciples." The Bibles printed in the years mentioned above translated, "took bread and when he had given thanks, brake," &c. Here they endeavor to lay aside the idea of blessing, which is operative of the change of the bread and wine into His body and blood, for He immediately said: "This is my body panem ejus." The Protestant Bibles quoted above thing it is with some "to forgive those who do had: Let us destroy the tree with the fruit thereof." Now this translation is maliciously false. St. Jerome, interpreting this passage, says: "Let us place the cross upon the body of our Divine Lord, for he has said 'I am the bread which descended from heaven.'" This very text has been corrupted by the Jews themselves to obscure the crucifying of Christ on the cross. The Protestants, not wishing in motion for the destruction of the faith of over to receive the Sacrament under one kind were under thirteen millions of his fellow-subjects. the necessity of rendering the Greek He, Latin vel by and, so for "Therefore, whosoever shall eat this bread, or drink the chalice of the Lord unworthily shall be guilty of the body and of the blood of the Lord" (1 Cor. xi. 29), they translate, "Wherefore whoseever shall eat this bread and drink the chalice of the Lord," &c., by this corruption endeavoring to

> change the sense by translating "temple" instead of "altar." They then proceeded to root out the priesthood by translating "elder" instead of "priest." For in-stance: "against a priest receive not accusation," (i. Tim. v. 19) the Protestant Bible has to the present day "against an elder," &c. Again in James v. 14: "Is there any one sick among you? let them bring in the priests of the church," &c., they again put elders of the church." And to put away the idea of grace received in ordination, they have mistranslated . Tim. iv. 14. "Noli negligere gratiam quae in te est"—"Neglect not the grace that is in thee"—by saving—"Neglect not the gift which is in you."— And in the same verse they put the Greek word "presbytery" for the plain English "priesthood."

deny the real presence under cach species alone

and to prove the necessity of receiving under both

kinds. In order to exclude the idea of sacrifice, im-

plied in the word altar, they have mistranslated it

serve the altar, participate with the altar,") they

Against Bishops they translated "overseers."—
For the word "Bishops" (Acts xx. 28). "Bishops to rule the Church of God." They make it "overseers to feed the congregation of "God." Against the single lives of priests they translated falsely 1 Cor. ix. For: Have we not power to lead about a woman a sister," they say, "Have not we power to lead about a wife a stater," forgetting most likely that St. Paul never was married, and that in conse-

As the Reformers did not like doing penance, forgetting what St. Paul said of crucifying his body with its lusts and concupiscences, they have translated instead of "penance," repeniance, a mental affliction. (Luke ili. 8). "Yield, therefore, fruits worthy of penance," they say, "worthy of repent-ance." In the Acts of the Apostles St. Peter said: Poenitentiam agite et baptizetur unusquisque vestrum in nomine Jesu Christi." "Do penance, and be every one of you baptized in the name of Jesus Christ. Here again they translated " repent and be baptized," &c

Against honor and devotion to the Blessed Virgin their mistranslations are especially offensive. (Luke gratia plena. Dominus tecum." "Hail, full of grace, the Lord is with thee." This they trans-lated, "Hail, thou that art highly favored."— St. John was "filled with the Holy Ghost" from his birth, St. Stephen was declared "full of grace."-Why, then, should this title be denied our Blessed Lady? The translators made a great oversight in this point. Speaking of the beggar in Luke zvi. 20, they render "elkomenos," (ulcerosus) by "full of sores." Why, then, not translate the word of kindred form, "kecharitomene" (gratiosa) by "full of grace ?"

And so with a multititude of other examples.-For instance, in John ii. 4: "Quid mibi et tibi, mulier" (ti moi kai soi in the Greek), in order to make Christ appear to speak disrespectfully to his mother they have made the monstrous translation of "What have I to do with thee woman," instead of the apparent meaning, "What is it to me and thee." It would be almost amusing were it not so serious an evil to hear them quoting Pliny, or Cicero or Livy in favor of their corruptions.

<u>يا ما المحافظة في المحاورة المحاورة والمحاورة والمحاورة والمحاورة والمحاورة والمحاورة والمحاورة والمحاورة والمح</u> - 11 c THE DEVIL'S WORK ABROAD.

The devil must be in high glee with the management of his interests in Germany. He must chuckle with delight as he witnesses the unfaltering fidelity with which the Prince Chancellor executes every portion of his policy within the territorial confines of the Empire which had its birth in fraud, and can only be sustained by fiendish inspiration. The latest news informs us that "the Prussian authorities expelled the head priest from German territory and

deminion and the expatriation of all and everything

dered on the day when Catholic patriotism was tried in the bloody ordeal; of battle; for it must be remembered that it was the Catholic soldiery from in almost every engagement of note in the late war between their Fatherland and France. But Bismarck never gives way to sentimentality, and his greatest admirers will acquit him of being moved to any such emotional feeling, as that which generally, for the honor of our common humanity makes itself felt under the warm-heart designation of gratitude. True to his heartless temperament this is my blood." "Mitamus lignum in and giving a fresh illustration of how difficult a them a favor," he devises the most iniquitous enactments through the sid of an obsequious Reichsteg to crush the spirit of right and independence in the hearts of men infinitely more honorable and patriotic than himself. As a consequence, persecutions rivalling in malignity and in devilish ingenuity any recorded in the history of modern times, are set

The cardinal principles in his deeply laid plan, were first of all, to disperse the shepherds and the flocks would be almost at the mercy of the ravening wolves howling in angry eagerness around the folds, and next, to cut off the spiritual supplies, from which the souls of those thus afflicted had hitherto derived sustenance and support. The scheme was well conceived, we will admit, and admirably concocted, if looked at from the same stand-point oc.

cupied by Bismarck and his colleagues. In harmony with this portion of the programme and made it "temple" in many places. Hence whilst we translate (1 Cor. ix. 13). "Et qui altari deserviunt cum altari participant" ("And they that was the famous circular sent out by him in 1872 to the Great Powers with the object of obtaining a joint consent to interference in the election of the next Pontiff. This circular has been recently published, and shows clearly the character of his motives. He would subject the conclave engaged in electing a Pope to the most urgent State influence, and substitute human dicoation and royal wishes, instead of the guiding wisdom of the Holy Spirit. He would have a Pone who would bow to the decrees of the State, and subordinate spiritual weal to temporal considerations. It must be said his conceptions dovetail one into the other with a nice precision worthy of a sagacious and thoroughly unserupulous statesman, and his strong will and unlimited power would achieve wenders in presence of a for less formidable than the Church, against which the gates of hell can never prevail.

But here is the Rubicon over, which he cannot pass. A certain length, Providence, for wise purposes, may allow him to go with impunity; yet the omnipotence of God's promise is more than able to tranquilize the agitation which may arise in the human breaston seeing His own institution well-nigh prostrated under the overwhelming load of adversity and tribulation. It is this confidence which cheers us in moments when the spirit inclines to dreop, and lifts us up with its hopeful influence to the plane of Christian philosophy, and indeed to greater religious energy.

The result of all the means used to destroy the Sacred Books have undergone, noticing en route a compiled. The next edition was printed in Bresclain, said on the cross: woman behold thy son, not "wife few of the more netorious of their mis-translations." Luther took his translation behold thy son," yet he used the same word junai. commemoration of his supposed success in abolishing Christianity, had struck the medal with the terse "Nomine Christianorum deleto," up to the legend. present hour) has been but to seat more deeply the principles of morality, which Christ and his Apostles had taught, in the reverence of faithful Christians.

This is the universal verdict of over seighteen centuries, and we doubt not that when some future historian comes to record the Church's history of to day in Germany, the evidences of her vitality and increased power, because of the afflictions will not be wanting. It is a generally accepted maxim that to persecute a faith is to propagate teachings, to gather around its altars those who had been indifferent or at best, lukewarm in times antecedent to the era of persecution. We are confident that the Catholics of Germany; and every other land wherein the Church is assailed by the civil power will come from the crucible purified in purpose, and clinging more closely than before the inestimable legacy of faith which is their most precious birthright .- Pittsburgh (Pa.,) Catholie.

IRELAND IN THE COMING SESSION

The policy of the coming Session, in relation Ireland, has been scanned and speculated on members of Parliament, on the stump during the vacation, and the Press. There are two classes of measures that demand consideration, those that the country requires, and those the settlement of which the Government is likely to undertake. These two classes of questions are, of course, widely distinct We shall endeavour to indicate the chief division or heads, of each class, will be seen

That Ireland has advanced within the last forly or seventy years in material and in moral prosperi there can be no question. Under every single hear save that of population, there are cumulative, ore whelming evidences of this growing prosper But, while these evidences show, that Ireland is vancing generally, as regards material (presperit) they fail to exhibit the backwardness of that progre as compared with corresponding advancement England and Scotland. The relative inferior P gress of Ireland is striking. The causes are not to seek. They are historical, political, religion

social and industrial are in the parameter of the order o English capital. There is no foundation for such

province to discuss. This however, we frankladmit, that there are numbers of local Irish quastic sible to avoid perceiving them. In the various many. It does not simply signify the imposition of to discuss, and whose settlement should be translations we notice a greater liberty taken with certain restrictions on the conduct of those favorable vided for by some elequate local tribunal.