throat revolutionists in Mexico are always eager and ready to say that one of their noble arms is to free the people and the government from the domination of the Catholic Church. But, alse for poor Mexico, the Church has been without influence on the governmental classes for years. Had they but harkened to her voice and respected the laws of God Mexico would not be in the sad plight of

would not be in the sad plight of to-day.

One of Mexico's strong men in his last days perceived the mistake he made in respect to the Catholic Church while he was in power, William H. Sloan, who was formerly a Baptist missionary in Mexico, but who is now a Catholic and a member of the staff of the Missionary nubof the staff of the Missionary pub-lished at the Apostolic Mission House, Washington, D. C., writing of the late President Diaz of Mexico, says that though the former ruler of our neighboring republic never actually adiated the Catholic faith in which he was brought up, "Free Masonry kept him apart from the Church, and the Liberal party, of hich he was the head, would have nothing to do with the Church except to despoil it." D'az, Mr. Sloan says, was a very warm friend of the Protestant missionaries in Mexico. but his friendship was the outgrowth of his declared policy to have peace throughout the Mexican republic, and of his determination to protect foreigners in all their rights. "I have conversed with him many times," says Mr. Sloan, "and ven

tured upon religious ground more than once, and I know I speak advisedly when I say that at heart he was a Catholic, and never was anything else. He did not show himself to be an adherent of the Church, for the constitution forbade it, but he warmly sympathized with his noble wife in all her religious work and received most cordially the Catholic Bishops and priests who called upon him."
"He did not show himself an ad-

herent of the Church for the consti-tution forbade it." That sentence is a sufficient explanation of the deplor able state of affairs in Mexico, so far as the Church is concerned. The Church has been brutually feltered there by governmental decree. And yet it is declared that the Church has been interfering in politics and has thus brought upon herself the persecution of Villa, Carranza and the other thugs! The fact is, the Church has not enjoyed in Mexico anything resembling freedom for many a long year .- N. Y. Catholic News.

THE "INFALLIBILITY" DIFFICULTY

Many honest seekers after the light of truth confess that they could accept all Catholic doctrines were it not for the "claim to Infallibility" made by the Head of the Church.

Such persons are, for the most part, aware, says Father Edmund Lester, S. J., in a current Catholic Truth publication, that your genuine Catholic would find it hard to accept any of the other doctrines of the Church if he could not be allowed to accept that of Infallibility. And the reason of this is, says the Jesuit. that in the search after truth there

and our doctrines would no longer trinal principles. It, says the Jesuit, the Church asks me to shape my life according to certain doctrines, I want first of all to know if those doctrines are certain or not, and I cannot know this unless there is some certain (or infallible) authority which has the power to tell me. But, objects the average non-Cath-

olic, have we not got the Bible, which (as Ruskin said) tells us ti is necessary to know or to do?

The best of Catholics is at this point disposed to lose his temper, and in the majority of cases, his reply remains unconvincing to the non-Catholic who ever fails to see that when he accepts the Bible as the very foundation—the impregnable rock, as Gladstone called it—of his belief and trust in God, it is simply and solely because that teaching has come down to him through the from the real Church of which he is nevertheless, the first Church to teach the vital value of the Scriptures.

The logic of this situation, therefore, is that the non-Catholic rests his belief not on the Bible as the inspired Word, but absolutely on the Infallibility of the authority which declares that the Bible is the Word of God. There is, in effect, no logical position between this and the Rationalist position which declares the Bible to be little better than clas-

sical mythology.

It is not conceivable that Christ should have instituted a band of teachers to go forth and teach all nations on every point of His doctrine without giving them an established central authority which should prevent the band of teachers from teaching varying—which is another word for false—doctrine on crucial or vital points, since only one position can be the righteous and truthful one.

Can we imagine (asks the Jesuit) that the Almighty would send into

NO FREEDOM FOR THE
CHURCH THERE
Carranza, Villa and the other cutthroat revolutionists in Mexico are

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"forgot" to do so?

The non-Catholic is here prone to object that while Rome arrogates to herself this supreme authority, she is (to quote the objector) also prone to choke off investigation to a point at which progress becomes impossible; doctrine then becomes a crystallized great of definitions of Councils lized creed of definitions of Councils —all of which (says Father Lester) reminds him of the Anglicau divine who declared that the search after Truth is more precious than the possession thereof.

Far from the Church wishing to

prevent progress, she furthers it, just as all great discoverers and intellect-ual guides do; for (says the Jesuit) the wider our knowledge the narrower our field of discussion, the end of research being not to widen, but to narrow the range of speculation. By establishing the principle of In-fallibility (says Father Lester) the Church has done what scientists have done—she has (as they have done) cleared away controversy by putting established fact where solely theory had once held sway. Men of science issued their scientific and dogmatic bulls and at the same time simply cut away the ground from the specu-

When 800,000,000 of Catholics admit that an institution of an in-fallible nature exists which is One, Holy, Catholic and Apostolic, based on the certainty that Christ could have appointed an infallible Head—the only Church of all time which has made the claim, then, says the Jesuit made the claim, then, says the Jesuit, the clear-thinking man must fall back on the dictum of the greatest and most brilliant apologist of Christianity, Augustine, when he declared: "For my part if I were not moved by the authority of the Catholic gospels themselves."

And so, if the Caurch is not infallible, the position is that Christ Who

lible, the position is that Christ Who was its Founder, may have been fallible—in other words, that He may have built His Church on a quicksand instead of on a Rock, and that the evils of the world and the devil may prevail against it—all of which is absurd, seeing that the world and the devil have been fighting her these two thousand years and she still remains impassive as the Rock upon which she was founded.—N. Y. Free

RARE RELIC AT ARRAS

HOLY CANDLE SAVED CITY FROM

Devastated Arras possesses an ancient church, Notre Dame des Ardents, which remained uninjured despite the recent terrific bombard-ment, and which contains a unique relic that is nearly one thousand years old. The relic is known as the Holy Candle. It is guarded in a richly enameled silver casket, made to the order of Jean de Sasquepes, Lord of Baudimont and owner of Arras, and a curious history is attached to it.

It appears that in May, 1105, the Holy Virgin appeared during the night to two minstrels. A terrible plague depopulated Arras at that time, and the Virgin-so goes the legend—gave the two minstrels a candle, which they in turn gave to Bishop Lambert, of Arras, and told can be no stopping at halfway houses them that the hot wax of this candle the fact being that if we had to give mixed with pure water would cure the fact being that if we had to give up our doctrine of Infallibility, we should find ourselves with the key stone removed from the arch. stone removed from the arch.

Without the principle of Infallibility, we should have all the Church's

displaying the candle has been carefully teachings reduced to mere opinions, guarded, and it is the firm belief of the inhabitants of Arras that it frebear the seal of certainty as doc. quently saved them from utter destruction .- St. Paul Bulletin.

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The law of nature is self-justifying it is the law of compensation. Why need we worry? Most of us have discovered that we do not get some-thing for nothing. A step further on we discover that we do not get nothing for something. - Lavinia

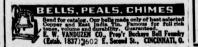
DIED

COUGHLIN .- At St. Joseph's Hospital, on Sunday, August 22, Philomena, Coughlin. Age twenty two years. May her soul rest in peace!

O'GRADY.—At her home, 178 Albion St., Brantford, Ont., on July 14th, Miss Rose O'Grady. May her soul rest in peace!

CARTHY .-- Accidently killed near Winnipeg, Ambrose Carthy, youngest son of the late Andrew Carthy and atherine Griffith. Aged thirty-six. May his soul rest in peace!

FARMER.- In St. Anne De Beaupre Que., July 22nd, 1915. Joseph Farmer of Centralia, Ont. Aged twenty-nine. Interment St. Peter's Cemetery, McGillivray. May his soul rest in peace !



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