CONTINUED FROM PAGE FIVE.

overhead the Apis bull, belonging to the arms of the Borgias. But my thoughts are with the Obscure Wills at work in the darkness; what is Monsig mor Kennedy saying now? In a moment he comes and whispers: "His Emin-ence will see you, but he can give you only a few moments."

We go into the Third Room, which the

only a few moments."

We go into the Third Room, which is that of the Saints—on the wall St. Anthony waves away with oternal disdain the women with cloven feet. A Roman Cardinal walks to and fro, waiting—it is the Cardinal San Miniatello; that other Cardinal too, I recognize—the imperial face, the ample gesture, belong to Rampolla and no other. Comes a third Cardinal—it is Giacob fei. And we wait in front of a closed Comes a third Cardinal—it is Giacob Ini. And we wait, in front of a closed door. At last a gentleman-in-waiting opens the door—he is a pompous figure of a man, with sword and cocked hat. And then I see the tall figure of the Cardinal Merry del Val, the red silk falling about him. When I have been presented he shakes hands and says: 4 Come in; I am glad to see you. The door closes behind us. Then I see that we are quite alone. There is a crimson canape opposite the great fire place, and to the right of it is a wide fautenil; it is there we sit. His Eminplace, and to the right of it is a wide
fauteuil; it is there we sit. His Eminence waited for me to speak, and that
—when one has only three minutes of
alloted time—is not easy. I told him
of certain things that I had seen and
known in France, and explained why it was well the truth should be written in was well the truth should be written in a great magazine at home. He listened in silence until I referred to a speech that Briand, the Minister of Public Worship (!), made when he introduced Worship (!), made when he introduced the last anti-religious bill; in the Chamber of Deputies; and I quoted the words of that little brawling Jacobin: "Il faut en finir avec l'idee chre tieme!" [We must make an end of the Christian idea!]

The tall figure, draped in shimmering silk, had been quite motionless until then; the thin, handsome face had been like a Roman mask in its immobility.

then; the thin, handsome face had been like a Roman mask in its immobility, and the wonderful eyes, large and brown, had seemed of stone; but when I quoted those words the real man appeared—it was very wonderful. It was as though a flame—without vacillation, steady as a sword—burned up in him. There was flame in the great eyes—flame even in the long white hand with which he threw back the folds of red allk. What he said was:

which he threw back the total of realilk. What he said was:

"You see, then! It is not a war against the Church—it is war against Christianity itself—it is war against Christ! That is a plain declaration of the Government of France. Without the Government of France. Without any concealment it announces that its purpose is to make an end of the Christian idea. It is more than a solemn profession of irreligion—i* is a deciaration of war upon Christ."

"That is the plain truth, your Eminence. No one who knows French polities can irrown it.

"But the press of the world does not say it. The Paris correspondents hear these things said in the Chamber of Deputies. They are not ignorant of the Government's frankly declared purpose to eradicate Christianity from France. Daily they witness the bad faith of the Government—its acts of plunder and sacrilege—and they can-not be for one moment deceived by the hypocritical preferes of tolerance." hypocritical pretense of tolerance."
"They are not deceived," I said,

that they are not proprietors of the journals in which they write. And so long as the brunt of this battle in France is borne by the Catholic Church, the great newspapers and the news-agencies—which are mostly non-Chris-tian—are rather pleased than other-

His Eminence, for he is English born, spoke of the London Times, and of its persistent and subtle misrepresentation And it is a plain matter. In all the English-speaking world the battle in France has been subtly misrepresented, The press has been an orchestra ruled by the baton waved by the non Chrisof the international financiers No one of the slightest intelligence in international affairs doubts this fact international affairs doubts this fact—but few, would dare to say it. There is not much courage these days. But courage is a quality that Merry del Val has never lacked. And the picture he drew of this great battle for religious liberty and the faith of Christ was bold and apostolic. I seemed to see the legions marching out against God—grimy little Jacobins, the Voices and the Appetites, while in the background other little men unbent themselves and stood up (they had been groning and stool up (they had been groping for gold in the gutters of the world—in the very tumors of humanity) and the very tumors of humanity) and cheered on the grimy mercenaries; over them floated sordid banners on which I read: "A bas le Christ!"—a true picture that. "A bas le Christ!"—that is the open cry of Briand, "Minster of Public Worship," of Jaures of Clemenceau, of Viviani, of all the dwarf Robespierres in whose hands (ostensibly) are the destinies of unkappy France. And of these things the Cardinal spoke very quietly, but the Cardinal spoke very quietly, but with hidden fire; now and then he ges-ticulated with his long white hand, upon which was the great episcopal emerald—it is the gem of humanity and

III.

THE GENDARME AT THE ALTAR. "The English speaking world is Christian, after all, Your Eminence; its apathy is due to ignorance. That hidden orchestral leader of the press has created the impression that the Pope is assailing the French civil law."

"You have but to look at the feat." You have but to look at the facts.

"You have but to look at the facts.
The Concordat was broken—most distorded. This in itself was a violation of the usages of civilized nations.
Moreover, it the Concordat was to be broken, if the petty pensions paid to the clergy were to be revoked, justice desmanded that the Church property, which the State held in trust as a guarantee of these payments, should be given back. Now, what was done? The State confiscated the entire property of the church—the houses built for God by the piety of ages, the episopal manses, the very funds that had

been laid up for the support of superannuated priests, the sacred vessels and the holy relies of the fath. One thing the State offered—it permitted the churches to be leased by what it called associations cultuelles. These associations might be formed by any Frenchmen who made a declaration before the local authorities."

"I know a parish where the plumber, who is a socialistic politician and a Jawish antiquary, made that declaration," I said.

"Exactly such a thing could occur

tion," I said.

"Exactly such a thing could occur in any parish. These associations cultuelles receive from the Government a one-year lease of the Church buildings; they are held responsible for public worship—and their orthodoxy, their Christianity even, is vouched for, not by the Bishop of the diocese, but by a council of state named and appointed by the Government of France—by that Minister of Public Worship who has declared: 'We must make an end of Christianity!' I shall not insult your intelligence by I shall not insult your intelligence by asking you if this is religious liberty! These churches must be leased from the Government; once a year the lessee must report himself to the police, like a ticket of leave man; but that is not all. The association cultuelle is responsible for the public worship; beside the priest at the altar stands the gendarme. At any moment this delegate of those who are trained to make a read of Chair. who are trying to make an end of Christianity may rise and stop the service—send the priest from the altar and take his place. Have you read this law (Article V, 25° and 36°) which prohibits the giving of religious instruction to children between the ages of six and thirteen, who are inscribed in the Public schools or destined to enter such schools?

" Religious liberty !"

"All our property—historic churches ancient colleges, seminaries, manses, houses for the sick and the poor, houses of prayer — we let them take it all. We demanded only the right to worship God in freedom.

"It has been said that we put ourselves in opposition to the law of the land by refusing to form the associations cultuelles. This again is misrepresentation; the law gave us the right to form these associations — we refused to take advantage of it. By way of answer the Government applied a penalty, which has long been excluded from French law, that of confiscation. Very well; they have taken our property; but we have not yielded up the principle of religious liberty. You have read the Pope's encyclical: Gravissimo officii munere, in which it is stated that the associations cultuelles offered by the "It has been said that we put ourassociations cultuelles offered by the new law cannot be instituted without new law cannot be instituted without violence to the sacred principles and rites that are the basis of the life of the Church. Upon that we stand. The French Government issued a statement that it knew to be false when it announced that the French Episcopate would have accepted the law; it was unanimous in rejecting it.

"Azain. the French Governmental

"Again, the French Governmental Again, the Frence Governmental press avers that in Germany the Pope accepted the associations cultuelles which in France he has refused. This is another distortion of the truth. The German Church Councils are merely administrators of Church property."

"As the church wardens are in Eng-

"As the church wardens are in England," I suggested.

"Yes, they manage the Church property; but they are not the organizers and directors of Church worship, as the French associations would be. And it is upon this point that we cannot yield. We cannot permit that those who are avowedly trying to make an end of Christianity should control our worship of Christ. This is more than a violation of the rights of individual liberty; it is a denial of man's right to worship

it is a denial of man's right to worship And this indeed is the point in the

law of December 16, 1906, and in the later law, passed in the last days of the year, a point that has not been made clear in the press of the English speak-ing world. Glance merely at; the famous paragraphs ordaining that the churches shall be kept open, "accord-ing to the days, hours, and convenience of the tax payers of each commune and under the control of the mayor or responsible local authority." I churches, so controlled, are churches, so controlled, are "kept open," not only for the use of Catholics who built them, but "for all religious or philosophical gatherings." If certain little Robespierres wish to worship the goddess Reason, they have merely to mention the days and hours that suit their convenience. The mayor and the gendarme will see to it that their girl in tinsel is installed in the holy place. Israelities, Buddhists, philosophical anarchists, worshippers of the Golden Calf, devil worshippers of the Parisian cult, may gather in the churches, suiting their "convenience" of day and hour. And to the Catholics the Goy. hour. And to the Catholies the Government says: "You see, we do not drive you out of your churches! They are open. Go and worship if you want to worship. The mayor will admit you; the worship. The mayor will admit you; the gendarme will 'organize and direct' your worship.' As a matter of fact one has but to read the law to recognize how subtly it fulfils its purpose—that purpose which Briand declared was to make an end of Christianity.

It was of these things that his Eminence spoke as we sat in the great your

ence spoke as we sat in the great room, in front of Sansovino's chimneypiece, in front of Sansovino's chimneypiece, and under the allegorical figures of the Arts and Sciences and the Cardinal Virtues—symbolism not wholly without meaning to day. And I asked what the Church would do in these hours of battle. Once more, with slow emphasis, the Cardinal declared that the Church would not relinquish the fight for re-ligious liberty in the world and for the preservation of the faith of Christ in

him from the country, by the hands of its police. Such an expulsion is unprecedented in our days. Even when diplomatic relations are broken, civilized nations respect the residences and eapecially the archives of foreign embassies. It is true that our nuncic had left Paris, but how could I magine that our archives would be plundered? Who could have expected that? The French press and notably the Government have represented me with asking the Spanish ambassador at Paris to try to protect the archives. What else

the spanish ambassador at Paris to try to protect the archives. What else should I have done? Such action has often been taken; it is thoroughly in accord with diplomatic usages. I tele-graphed him as soon as I heard of the

otherage. Otheratesty he could do
nothing; anyway it was too late."

It was another man who spoke now;
and I began to understand why he is
called the Great Cardinal.

"The archives were seized—the
papers accumulated in the nuniciatures
of Monsignor Clari and Monsignor
Lorenzelli, and, in addition, the
cipher, with which the French
Government can now read all the telegrams exchanged between the nuncio
and the Holy See and, as well, the
correspondence of all the civil powers
—and all of them have a right to demand that their diplomatic secrets
should be preserved. I have protested
to the powers against this violation of
an incontestable right of the Pope—the
right of corresponding directly or
through others with the Catholics of
the entire world, be they Bishops or

the entire world, be they Bishops or the humblest of the faithful." His Eminence had spoken of a paper that he wished to give. He went toward the Fifth Room, which is in the old Borgia tower. As he came to the few steps leading up to it, he turned and said: "Perhaps you would like to see this room."

Of old it was known as the Room

the Creed ; to-day it is the Cardinal's study—a great writing-table, many books, a typewriter, a telephone; i is essentially modern save for those ancient frescos and the deep windows of men : the Romans know him only as the great Secretary of State—that state constituted by two hundred and afty millions of the faithful. They see him when he drives abroad in his Old-World coach, drawn by black stallions. Those who know the man will tell you what a good game of golf he plays, how he can send a rifle bullet through a ten-cant place at twenty wards.

he can send a rifle bullet through a ten-cent piece at twenty yards.

These are things worth knowing about a really great man. And Merry del Val is, moreover, an accomplished man. He speaks all languages. His English is perfect; he is a finished scholar, an extremely fine diplomatiet, a rare indee of man. I have met treet scholar, an extremely fine diplomatist, a rare judge of men. I have met meat of the strong men of the world and judged them as one may; but I have never been face to face with a man of such essential power. This is the impression you take away: calm power. These is no imperial hysteria; there is nothing strenuous and ill-balanced. You nothing strenuous and ill-balanced. You feel yourself in the presence of what the scientists call "intraatomic energy"—something beautiful and still and irresistibly strong. And this is interesting and important, because to Cardinal Merry del Val is committed the conduct of the battle now being wared in Europe for Cod and the the conduct of the battle now being waged in Europe for God and the Ideal. Of all the men in high place he is the youngest. He was born in London, of distinguished Spanish-Irish parentage, in 1865. Before he was thirty-nine years of age he was a Cardinal; a year later he was made Cardinal Secretary of State. In his hands was placed the greatest administrative trust that any man holds upon earth. Plus X., as the Romans are fond of Pius X., as the Romans are fond of saying, is a holy Pope; it is upon his secretary of state that the burden of the visible Church has been laid. And

of Clovis.

It should be borne in mind that France is the only anti-religious nation in the world. No other has set itself the task of blowing out the light in Heaven and getting rid of Christianity; and France is in her decadence—with dwindling population, with criminality averaging more than twice that of Italy or Germany, with nearly ten thousand suicides a year—the figures are nine thousand seven hundred and three—and with a literature in which Infamy squats by the side of Blasphemy and Human Degradation.

But even in the masculine and adult nations humanity to day is ill at ease. In America, in every degree of lating

he has entered upon a great battle for liberty, perhaps the most important battle fought in France since the days

In America, in every degree of lati-tude, scores of little religions are springing up and dying; ghostly visit-ants haunt the darkened rooms where tables rap and turn; one and all, these are mere indications of the battle that must be waged the world over—on the one side the Voices and the Appetites, on the other God and the Ideal. And two hundred and fifty millions are marching out with the Christian Knight with whom you and I have had word. Surely then he is a man to study and, if possible, to know. His last word was: "No, the Pope could not accept the associations cultuelles without failing in his duties as Supreme Chief of the Church and denying the funda-mental principles of the Church itself."

mental principles of the Church itself."
He accompanied me to the door at
which he had received me. And we
shook hands and parted. The Cardinals
had gone; only the little secretary,
silent and pale, still wrote in a leather
book; and in the other room Monsignor Kennedy waited. He came to
me in a kind of amazement.

"It is nearly 2 o'clock," he said. His Eminence had given me not only three minutes; he had given me one hour and a half.—Everybody's Maga-

WORK AS WELL AS PRAYER.

the great mass meetings throughout the country; the circulation of Catholic convince the men who have the ear of the public that the Catholic Church in France is standing for her rights."— Sacred Heart Review.

We have never yet said a good word for the Catholic saloon keeper. It is our personal opinion that he is living in the proximate occasion of sin so long as he is in the business. But when we read the recommendation that he should close his saloon on Good Friday, we must say that we have never yet known him so lost to all sense of decency as to keep open on that day.—Antigonish Casket.



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Ald. Chas. S. O. Boudreault, Chief Ranger of St. Jean Baptiste Court, Ottawa, and Benjamin J. Asselin, Recording Secretary of St. Bazil's Court, Brantford, have been appointed Organizers for the Ontario Jurisdiction, and are at work at present, in the interest of Catholic Forestry. If Recording Secretaries in the Province think they deserve the attention of a Provincial Court Organizer, their wishes will be considered, when application is made to the Provincial Secretary or to the Pro-vincial Chief Ranger.

V. WEBB, DR. B. G. CONNOLLY, Prov. Sec., OTTAWA. RENFREW, ONT.

C. M. B. A.-Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clook, at their hall, in Albion Blook, Richmond Street, M. J. McGrath, President; P. F.Boyle, Secretary.

"Work goes well with prayer," says the Messenger of the Sacred Heart. "Without work there is no true prayer. Prayer is a quickening of the spirit, which manifests itself in external effort. Aspiration, fervor, resolution, all igrow out of prayer, and when sincere and earnest, all develop into action. Prayer for the Sovereign Pontiff is imperative, but it is just as imperative to work for him. How? By taking the pains to learn what he wishes for the Church in France or in any other part of the world; by learning enough about it to be able to explain it intelligently to the non-Catholic, and to some few Catholics also, who are wondering why the Pope is specially concerned in the situation in France, and how the very existence of the Church is threatened in that country. Unfortunately, this is not stated correctly in our newspapers. Some of them have tried to give the type view correctly in our newspapers. Some of them have tried to give the true view them have tried to give the true view of the question so far as they could; but as a rule they have misrepresented the action jof the Church and the attitude of the Pope and the French Bishops. Apparently a change has come over them lately, and they begin to perceive that there are two sides to the question. What has caused the change? The sentiment manifested in the great mass meetings throughout the newspapers and periodicals giving carefully prepared accounts of the so-called separation and the manner of applying it; and finally, personal effort on the part of influential Catholics to

Saloon Keepers.

HERINGER—Suddenly in Mildmay, Ont. on Wednesday. March 6, 1907, Mr. George Her inger, Post Master, aged fifty six years and three months. May his soul rest in peace!



TEACHERS WANTED.

WANTED A CATHOLIC TEACHER (male or female) fully qualified to teach and speak French and English, for R. C. S. S. 3B. Malden, and Colworth. For the term beginning at once or 1st of May, 1997. Applicants will please state salary and experience. Address, Daniel A. Oullette, Sec. Treas. Vereker, Ont.

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THE SUN LIFE OF CANADA

A Record of Great Success Last Year === Assurances in Force Crossed the Hundred Million Dollar Mark-Current Profits Paid Policyholders Keeping Pace with the Company's Growth-The Insurance Investigation by the Royal Commission.

At the annual meeting of the Sun Life of Canada, held at Montreal on February 26th, the report of the Directors was a magnificent one, showing that the Company's operations during the past year Handsome Current have been exceptionally successful. The Dividends to Policyholders

o the number of 16.546, for \$22,901,570.65. The policies actually issued and paid for numbered 12.933, and covered \$17,410,-54.37, the balance being declined or uncompleted. The total assurances in force t the close of the year now amount to \$102,566,398.10 under 78,625 policies. he passing of the hundred million ine marks another milestone in the Com

Income Rapidly Increasing.

The income continues rapidly to increase, and has now reached \$6,212,615.02 The assets show the same characteristic and are now \$24,292,692 65, the addition for the twelve months being very of the even three millions of dellars. the past five years the assets have mor than doubled, and during the past te years they have almost quadrupled.

Growth in Strength and Profit Earning.

But while the growth in size indicated by the preceding items is very gratifying, he growth in strength and profit-earning power has been even more marked. The surplus earned during the year was \$921, 721.34, of which \$208,658.97 was distrivited in cash to policyholders entitled to participate that year; \$207,763.51 was set aside to place the reserves on all policies issued since 1902 on a three per cent basis; and \$489,548.86 was added to the undivided surplus. The surplus over all liabilities and capital stock is row \$2,225,247.45, and capital stock is row \$2,225,247.45 which indicates the strength of the Company's position and the amplitude of the provision for those policies whose time for participation has not yet arrived.

Liabilities Calculated Stringent Basis.

unusual stringent basis

Although the increase in the surplus on hand has been great and promises well for future distribution of profit, the dividends actually being paid to our policyholders have kept pace. The steady growth in the profit earnings permitted the Company increase the scale of distribution for t increase the scale of distribution for the year 1905 beyond that for 1904; and the scale for 1906 in its turn beyond that for 1905. We are pleased to say that the scale which has been adopted for the current which has been adopted for the current year 1907 is again beyond that for 1906. The large earnings have therefore not merely benefited the policyholders by adding to the strength of the Company and by increasing the provision for future profits, but also by permitting the distribution to them of remarkably handsome current dividends.

The Insurance Investigation,

Tne most noteworthy feature of the past year in Canadian insurance circles has been the investigation of our life bom-panies by a Royal Commission. The panies by a Royal Commission. The public are already so thoroughly informed in regard to this matter that any detailed reference here is unnecessary. Speaking of our own Company, while the Commission unquestionably gave the officers an immense amount of additional labor, the immense amount of additional labor, the results of the enquiry have been very beneficial. The great strength of the Company, its profitable investments, the large dividends paid by it to its policyhoiders, the ample provision for profits on moders, the ample provision for profits on policies not yet participating, and, if we may be pardoned for saying so, the honesty and cleanness in all its business methods, have been brought into the light

A Most Striking Fact.

Possibly the most striking fact brought out was that the Company is really much stronger than it has ever claimed to be, having a contingent fund outside its pub-lished list of assets, composed largely of The liabilities have been calculated on the Hm. table with three and one-half per cent, interest for all policies issued prior to December 31st, 1902, and three per cent, for those issued since. It should also be noted that the Hm. mortality table in itself calls for heavier reserves than the American

The Company's Growth.

| Year | | | | | Incom | e | Net Asse | | Life Assurances |
|--------------------|----|----|----|----|------------------------|----|----------|----|---|
| 1872. • 1876. • | :: | :: | :: | :: | \$ 48,210 102,822 | | | | \$ 1,064,350 00 |
| 1881 | | | | | 182,500 373,500 | 38 | 538,523 | 75 | 2,414,063 32 5,010,156 81 |
| 1891 | | | | | 920.174 | 57 | | | 9,413.358 07 19,436,961 84 |
| 896 901 | :: | :: | :: | :: | 1.886.258 3.095,666 | | | | 38.196,890 92 |
| 1906 | •• | •• | | •• | 6,212,615 | | | | 62.400,931 00 102,566, 3 98 19 |

Holy Week

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VOLUME XXIX

The Catholic B LONDON, SATURDAY, MAR.

OUT OF DATE.

An article in a recent is Christian Guardian warrants ing that the individuals w evangelizing the French Can o far as tactics go, deplora date. As object lessons of methods of controversy they ome useful purpose. The a may take pleasure in clerical brandishing weapons that I relegated to the museum, average man this display is a less as it is ridiculous. The article in question is

and woof of assertion, and is and dogmatic as to startle have a hundred and more sec ly destructive and hopeless cilable, and all based on swaiting their approbation. points out what his judgmer as the teachings of Christ that other Protestants may to eye with him. The P believes, for instance, the should be given to infants: believes that it should no the Dowie type use the Bi tress their theories, and finds in it the justification tian Science. Which is belief? They certainly do the same thing. "On wh religion," asks Beza, "are th which have declared war Pope agreed ?" Examine a ginning to end: you will one thing affirmed by the on other does not directly cry as impiety. No wonder tha logian, Delbrück, says that testant Church taking Seri as doctrinal bases is built o

A VERY OLD ASSUM

The writer assumes tha vidual is the only judge truth, and then, curiously deavors to foist his views Why waste his time to tell should believe, if we als right of private interpretat try to stand between us and make plans and spend mone elization when we must so onreelves in matters of belitrue to-day as when it was the dictum of the histori Reformation did not know all the rights of human the very moment it was these rights for itself it w them towards others. Or hand, it was unable to e rights of authority in the

A PRINCIPLE OF DEST The principle of private

tion is as destructive of f

of truth. The man who

himself the judge of reveale opinions—in other words, o authority, but to the in e is pleased to put on the Lord. He may be mista opinions. And yet faith without infallibility in t authority of the Church. ciple does away with tru justifies contradictory b the open door to doubt as and we need no greater pro the divisions on the sc which are in the world. of denouncing the Ch maintaining that its do Bible-are divinely inspi the non-Catholic world a of infidelity. The spect reading into the Bible the caprices, and making it wildest theories, made Ca that he did not think it educated, honest men co less much longer to belie cal Christianity.

A FACT.

It is a historical fact th existed before the New I written. Christ sent dov spirit of Truth to abide w and foretold that the would never prevail age true Church, then, was when the advocates of pretation appeared, or if it was not, Christ failed ord. Hence He was no New Testament is but th apostor who made pro reak them. Of what sypothesis is the New hose who rail against