

The Catholic Record.

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London, Saturday, May 27, 1899.

A HOLY YEAR.

It is stated on the authority of private despatches that the jubilee for the close of the nineteenth century and beginning of the twentieth century, which is to be held during the entire year 1900, and to end on January 1st, 1901, was proclaimed in Rome on the feast of the Ascension. It is said to be the Holy Father's farwell exhortation to the Catholic world, as he expects it to be the last public document which he will issue during his residence in the Vatican. The jubilee will begin on Christmas day, 1899.

RETURNED TO HEATHENISM.

The Protestant missionaries in Japan are sorely troubled because three leading native Christians have given up Christianity and gone back to heathenism. One of these was President of the Congregational Union of Japan, another was President of the Missionary University, and the third was the author of several books on Protestantism. All were highly intelligent men, but they declared themselves to be tired of their experience of Christianity.

It is to be regretted that these men have not made themselves acquainted with the Catholic Church, which, by its complete self-consistency, might have commended itself to their intelligence; but now their disgust at the inconsistencies of Protestantism may make it difficult to induce them ever to reconsider the claims of Christianity to their faith.

HOME RULE.

The Right Rev. Dr. Henry, Bishop of Down and Connor, in a speech recently made before the Catholic Association of Belfast, expressed great confidence in the final triumph of the Home Rule cause. He remarked that at the recent county council elections 528 Nationalist Councillors, and only 110 of those calling themselves Unionists, were elected. When the County Councillors find that they are unable to carry on their local affairs without having recourse to London for one thing and another, the majority will, according to the Bishop, rise up in protest or rebellion against such a state of affairs, and will be so persistent in their demand for needed reforms that England will understand that she cannot any longer deprive the people of self-government, or over-tax the Irish people to the amount of three millions annually, as is the case at present. To bring about this so much desired result it will be necessary, however, that the existing factional dissensions should disappear. Those who persist in keeping up these dissensions are greater enemies to the cause of Ireland than are the Unionists themselves.

LATIN-AMERICAN COUNCIL.

The great Latin American Council which has been convoked by the Holy Father will begin its sessions at Rome on the 28th inst. As the gathering will be one of most general interest it was deemed advisable that the place of meeting should be in Rome, both that there might be an opportunity for consultation with the Holy Father himself in regard to the business transacted, and because it is necessary that from time to time the Bishops of the whole world should repair to Rome to give an account of the progress of religion in their dioceses. The Bishops themselves also, for the most part, desired that Rome should be the place of meeting, as the distances to be travelled in order to meet in any American city would be very great for many of them, and would almost or fully equal in difficulty the trip to Rome.

One hundred and twenty dioceses will be represented either by the Bishops themselves or by ecclesiastical dignitaries authorized to represent them, and not only will South America, but Mexico and all Central America will

also take part. The various nations comprising Latin-America are united together in interests by ties of race and ecclesiastical discipline, as well as of faith, and the Council was desired by the Bishops themselves, and at their request the Holy Father called them together.

JEALOUS OF THE POPE.

It is stated that the International Congress now in session at The Hague has agreed, on the motion of the United States and Great Britain, to take into consideration the desirability of establishing an arbitration court for the settlement of international disputes. The idea is undoubtedly an excellent one; but while the Congress is debating the subject with very doubtful prospect of reaching an agreement thereon, the Republics of Hayti and San Domingo have agreed to leave to the arbitration of Pope Leo XIII. a dispute regarding their boundary line, which threatened their peaceful relations with each other. It was thus in Catholic times, before the Reformation, that in Catholic Europe war was frequently averted by the peaceful arbitration of the Popes. Thus the good intentions of the Peace Congress were anticipated centuries before the convening of such a Congress as the present one was dreamed of; and yet the arbitration tribunal which has been in actual existence so long was not invited to take part in the deliberations of the Congress, owing to the jealousy of the Italian Government.

LUTHER ON FAITH ALONE.

From the Peterborough Examiner of the 8th inst. we learn that the Presbyterians of that town were treated to an extra spiritual banquet in having the Rev. Principal Grant of Queen's University, Kingston, and the Rev. Dr. Herridge, of Ottawa, preaching in their churches of St. Andrew and St. Paul on the same day. These two gentlemen are rightly reckoned as among the most prominent and ablest Presbyterian clergymen of the Dominion, as well as being esteemed for their general liberality of sentiment. In the sermon of Professor Grant, however, as reported in the Examiner, there are certain statements in reference to the so-called Reformation by Luther which are not in accordance with historical truth, and upon these we feel it incumbent on us to make a few remarks.

The Professor said: "Becoming humble and righteous, the Church triumphed over the Roman Empire, but in the fifteenth century the people of God again became as self-righteous as the Pharisees, and the institutions of the Church were of external merit only. Men began to store up their merits as treasures until the Church was again awakened by the trumpet call of Luther. He went into a monastery, doing penance to gain peace with God, but there was no peace to be gained that way, and his sins pressed upon him till he learned the truth that God loves sinners and that His blood washes sins away. Luther then went forth to preach the doctrine that we are purified, not by our own works, but by faith in Jesus Christ."

Surely in thus insinuating that the love of God for sinners, and that our redemption by the blood of Christ, which washes away sins, was a new doctrine discovered by Luther, and unknown in the Catholic Church until Luther preached it, the Rev. Professor must have known that he was misrepresenting facts. Is he not aware that the Catholic doctrine is the same now as it was in the fifteenth and sixteenth centuries, and that Luther must have known it as a Catholic priest?

Centuries before Luther's time the doctrine of the Church was perfectly defined on these points, and we need only quote the teaching of St. Thomas Aquinas to show what that doctrine was and is:

"Though God (the three divine persons) is the efficient principle of our salvation, the sufferings of Christ are the efficient means of salvation." In proof of this the Angelic Doctor cites 1 Cor. i, 18. See Summa III. 49, and again:

"The sufferings of Christ were a more abundant satisfaction for sins, and the cause of the forgiveness of sins on account of which man deserves punishment, and therefore by these sufferings we have been delivered from the guilt of sin."

It is clear, then, that if Protestants know anything of the nature of our redemption by the blood of Christ, it is because they have learned it from the Catholic Church, and it is supremely ludicrous for them to pretend that they have been the teachers in regard to this matter.

The Professor is right in his insinuation that the Catholic Church requires penitential and other good works to be performed by the sinner to atone for his sins; but he is wrong in stating that these works are believed by us to have any value independently of faith in Christ and love of God. Here, again, we may quote from the same chapter of St. Thomas, as cited above:

"The Passion (sufferings) of Christ pro-

duces its effect in those to whom it is applied, through faith and charity and the sacraments of faith."

It is, therefore, according to the Catholic teaching, through faith, charity, and good works, and not through mere "external human merit," that treasures in heaven are obtained, as represented by the Professor.

Let us now see what was Luther's teaching on this subject. It is true that Luther taught, as the Professor says, that "we are purified not by our own works, but by faith in Jesus Christ," but his teaching was much more gross than would be supposed from this manner of representing it. He declared that good works are not necessary for salvation, but are rather an obstacle thereto and sinful acts, and on this he harps so much as even to say: "Provided one have faith, adultery is no sin, but should one be destitute of faith, even though he honor God, he is guilty of a wholly idolatrous act." (Sermon on God's love.) So resolutely did he maintain this doctrine that he corrupted the text of Romans iii, 28, to read: "A man is justified by faith alone."

When charged with this corruption, he said, coarsely and blasphemously: "Should your Pope give himself any useless annoyance about the word alone, reply promptly: It is the will of Dr. Martin Luther it should be so. He says that Pope and junkies are synonymous words."

Dr. Grant does not attempt to maintain these teachings of Luther. In fact he requires good works equally with Catholics, for he says "not the hearers, but the doers of the law will be saved."

We rejoice to see that a Presbyterian divine thus abandons Luther's absurdity to accept the Catholic and Scriptural truth; but it looks very like an attempt to deceive the public when he tries to make us believe that this is identical with Luther's teaching.

POPE HONORIUS AND PAPAL INFALLIBILITY.

Our attention has been directed to a letter which appeared in the Winnipeg Tribune of the 6th inst., being a reply by Archbishop Fortin, of the Anglican Church of that city, to some strictures made by the Rev. Father Drummond on certain sermons preached by the Archbishop during Advent.

It is the usual course with dishonest controversialists to endeavor to distract attention from the absurdities and inconsistencies of their own sects by making attacks upon the Catholic Church, and this is exactly the course Archbishop Fortin follows. In his Advent sermons he made a pretence of annihilating Ritualism by sledge-hammer arguments, but his demolition of Ritualism consists merely of a reshuffle of oft-repeated and as often refuted onslaughts upon the Catholic Church.

In regard to the Archbishop's anti-Ritualism we have only to say at present that the torrent is not to be turned back by the beaver-dams which the Rev. Mr. Fortin is erecting on the eddies.

The supreme authority of his Church, which is the British Parliament, has declared that the efforts of the so-called Evangelical faction of Anglicanism to excommunicate that section of the Church which has proved itself to be the most zealous and the most successful evangelizing power in a Church which is made up of warring parties, will not be allowed to prevail, even though it excels in the use of tumult and braggadocio.

But Ritualism is able to take care of itself against the attacks made upon it by the Archbishop, so we leave it to answer him in its own way.

In reference to the Catholic Church, the Archbishop maintains that "Pope Honorius was condemned as a heretic at the Ecumenical Council of Constantinople held in 680, and that the decree was confirmed by 'his successor Pope Leo II.'"

If all this were perfectly true, it would surely be no more discreditable to the Catholic Church than are the constant changes of doctrine which have taken place in Anglicanism since it was first foisted upon the people of England.

It is, of course, well understood that the Archbishop's purpose is to show that the Catholic Church is not infallible as she claims to be. The Archbishop is not the first polemicist who has attempted to prove this; but even if this were true, she is surely as safe a guide as the Church of England which not only avows its fallibility, but has taken pains to show that it is fallible, by changing its doctrines and ethics from time to time to suit the whims of the people, and especially to adapt itself to the amours and ambitions of the kings who have ruled it.

When the Catholic Church shall have been proved guilty of dissolving the marriage tie to pander to the lusts of kings, as the Church of England

did twice for Henry VIII., it will be time enough to accuse her of mutability of doctrine. When she shall have formally approved of a king's signing the death warrant of a faithful first minister, as the Church of England did for Charles I., it will be open for Archbishop Fortin to say that the Catholic Church has no higher standard of morality than has the Church of England, which he regards as the one Church which has been cast in the mould of primitive Christianity. It will then be just to assert, what Protestants have frequently maintained, that the Catholic Church holds the anti-Christian doctrine that "the end justifies the means."

What does it profit, then, for controversialists to spend so much time in trying to prove the fallibility of Popes or of the Catholic Church? If they could establish all this, it would only prove that Christ did not endow His Church with the privilege of teaching only what is true, and it would not be the "pillar and ground of truth," as the "Church of the living God" is declared by the inspired Apostle to be, and Christ's own words would be falsified when He declared that against His Church the gates of hell shall not prevail. All this would not establish the claim of the Church of England, or of any sect to be the Church of Christ.

But let us examine briefly on what foundation the accusation of heresy brought against Pope Honorius rests.

During the Pontificate of Honorius the question whether there are two wills in Christ, the divine and human, or only one, called "the theandric operation," was much agitated. Honorius did not teach the heresy of only one will in Christ, but nevertheless he was induced by Sergius, a Monothelite propagandist, to use language whereby, while stating the Catholic truth that there are not two discordant wills in Christ, he appeared to imply that there is no distinction between the divine and human wills.

The letter in which Honorius thus expressed himself was not a dogmatic decree to the Church, and consequently it has no bearing upon the doctrine of the Pope's infallibility, which has reference only to dogmatic and moral definitions of doctrine addressed to the whole Church, and obligatory on all to accept them. Nevertheless what he actually did say was consistent with Catholic faith, though the letter was written without due consideration of the importance of the issue involved. To this we may add that the Roman Abbot John, who was the secretary of the Pope at the time, defended the orthodoxy of the letter itself, but said "it had been falsified"—this word being used in the sense that it had been falsely or erroneously interpreted.

But we are told that the Council of Constantinople decreed an anathema against Honorius as a heretic. This is a mistake. It is true that in the detailed history of the Council we are informed that some of the Bishops in pronouncing the anathemas cried out "Anathema to Honorius, the heretic," but we have nothing to do with these opinions of individual Bishops, but solely with the decrees of the Council, which alone were approved by the supreme authority of the Pope. These decrees condemn Honorius, indeed, not as a heretic, but as one who did not maintain the Church and the doctrine of the apostles with vigor: "non iustavit." Honorius, therefore, was not condemned for heresy, but for permitting himself to be deceived into the use of language not explicitly enough in condemnation of heresy. There is a wide difference between these two things, but there is nothing in the whole history of the case to justify the statement that the Church or Pope Honorius was condemned for or taught heresy.

On the contrary, Popes Agatho and Leo II. declared in letters addressed to the council that the Apostolic (Roman) See had never taught error, or been depraved by heretical novelties.

It must always be borne in mind when the doctrine of Papal infallibility is under consideration that the decree of the Council of the Vatican does not declare that the Pope is impeccable, or that he is infallible when he makes a pronouncement on other subjects outside of faith and morals, or when he speaks of faith and morals merely as a private doctor; but only when he defines faith and morals, in his official capacity as pastor and teacher of all Christians. His acts outside of this sphere are, therefore, not to be taken into consideration when we are investigating whether he has spoken infallibly, and so the letter of Pope Honorius to Sergius has nothing whatsoever to do with

the question of the infallibility of the Pope or of the Church.

We have treated this subject at some length, as it is of considerable importance, being frequently harped upon by enemies of the Catholic Church. Having done so, we are obliged to defer the consideration of some other points, such as confession of sins, the honor paid by Catholics to the Mother of God, and the petitions addressed to her to obtain her intercession with her divine Son. We shall refer to these subjects in our next issue.

THE EPISCOPALIAN ORDINATION OF A LATITUDINARIAN.

It has been for some months a cause of commotion in the Protestant Episcopal Church of the United States that the intention of Bishop Potter of New York was announced to ordain the Rev. Dr. Briggs of the Union (Presbyterian) Theological Seminary of that city to the Anglican "priesthood."

Dr. Briggs' views impugning the inspiration of the Scriptures have been put forward and commented upon so frequently in the press that it is scarcely needful to speak of them again in detail, but for the information of those who may not have a clear notion of what they are, we will mention here that he was deposed by the Presbyterian General Assembly for maintaining that the Bible is not the revealed Word of God, and that it is in fact frequently false, especially in its historical narratives, and he still adheres to this belief, even in his latest writings, as in certain books which he has published within the last few months.

Bishop Potter ordained this heretical teacher to the deaconship some months ago, and notwithstanding the opposition which has been offered to his promotion he has been offered to his promotion to the so-called priesthood, the ordination was made on Sunday, the 14th inst.

Some time ago, the Rev. Dr. Costa publicly protested against this proceeding, and Bishop Isaac Lea Nicholson of Milwaukee announced just before the ordination that nearly all the Bishops of the West joined in a protest against it, though he had not himself taken part in the controversy. He added, however, that should Dr. Potter carry out his declared intention, he will be brought to trial before the Council of Bishops. He said also:

"It was an error to admit Dr. Briggs into the Church and to make him a deacon, and it will be a still greater mistake to ordain him to the priesthood. I sincerely hope Bishop Potter will reconsider his plan and not ordain him. He has been far too lenient and liberal with Briggs, and I hope he will now give his ear to a few of Briggs' followers. However, if he does this and ordains him, he can be held responsible, and I suppose he will have to answer to the Council of Bishops for ordaining the man."

Bishop Nicholson asserts that in his opinion, Dr. Briggs has been greatly over-estimated. He says:

"I have heard him preach and have read many of his works, and I do not regard him either as a strong or a great man. In my opinion he is one of those loud-mouthed fellows who are always making a noise, and who like to hear people talk about them. He is an interloper and a vainglorious man. His works show that he has no business to be teaching in a Christian Church."

Bishop Potter may, indeed, be brought to trial, but unless the United States Episcopal Church has much more vigor in it than its mother Church, the Anglican, the decision of the Council of Bishops will be of no account in the matter, and the Council may as well not be held. An ecclesiastical Council having no authority to enforce its decrees cannot be regarded in any other light than as a manifestation of impotence. It is something very different from the Council of Jerusalem, the proceedings of which are recorded in Acts xv, and which did not hesitate to prefix to its decrees the clause, "It hath seemed good to the Holy Ghost and to us."

A curious circumstance in connection with the controversy is the fact that Bishop Potter had selected St. Peter's church for the ceremony of ordination, but the Rev. Dr. Clendenen, the rector, in a public letter, declined to have it used for the purpose of advancing to the "priesthood" one whose views of Scripture are so decidedly heterodox as those of Dr. Briggs. Other clergymen, however, were not so fastidious, and ostentatiously offered their churches for the purpose.

This whole occurrence accentuates the diversity of beliefs in the Churches which claim to be identical with the Church of England. The crisis in England, which threatens to break up the Church there, arises from opposition to the reintroduction of those Christian doctrines which had been entirely laid aside until about the middle of the present century; but the present trouble in the American Episcopal Church is of quite a contrary character, the object of the opposition

being to save the Church from a tendency to Latitudinarianism.

So great is the commotion which the event has caused that many clergymen of other denominations than the Episcopal have taken part in the controversy. Among these is the Rev. Stillman Blagden, now of Washington, D. C., who sent the following telegram of congratulation to the Rev. Dr. Clendenen for the firm stand taken by him to maintain the fundamental doctrines of Christianity:

"Praise God for the stand you have taken! May Christ give you grace to hold and keep it! Many are on your side. Rev. S. B."

The Rev. S. Blagden continues: "And now since Bishop Potter still persists in ordaining him, in the very face of all the protests against, and opposition to, I sent Friday the following telegram, to each of the three Bishops: Neely, Seaboard, and Gratton; only changing the phraseology to suit the Bishop addressed, viz.: To Bishop Neely:—'Can't you, —Bishops Seaboard, Gratton, Nicholson and others,—protest, stop, and prevent disgrace to Church, by proposed ordination of an adjudged and condemned heretic?'"

And may God grant it, if it be possible and in accordance to His Will, for His Name's Sake, Amen. Just think of what an awful thing it is to ordain a pronounced heretic, thereby defiling the Church, and rendering the Priesthood 'Unclean.' What an awful thing it is, to bring into the Church that which is 'Unclean,' and thereby to 'defile' the House and Temple of the Lord God Almighty!"

O may Christ Almighty avert it, and stop and forever prevent such sacrilege, if it be possible and in accordance to His Will, for His Great and Dear Name's Sake, Amen. All this, and more, reminds us of 'The Abomination of Desolation' mentioned by Daniel, Matthew, and Mark; and should send us to our knees, in increasing watchfulness and Prayer. (Dan. 11:31, Dan. 12:11, Matt. 24:15, Mark 13:14-17.) I was much interested in your letter published in today's N. Y. Tribune, entitled, 'Mass and Confession both Episcopal.'

It is calculated to open up and ventilate the subject, and to do good, and to prepare the way, more and more, for 'Christian Unity.' May the Lord Jesus bless it, it to Him seemeth best. Hoping you are well; and that our Great High Priest will ever have you in His holy care and keeping, I am faithfully yours, in His Faith and Love, Rev. Stillman Blagden.

The whole matter seems to us to be a tempest in a tea pot, for it is well established, especially since the decree of Pope Leo XIII. declaring Anglican Orders invalid, that Dr. Briggs had just as much Apostolic succession by his Presbyterian ordination as he has now that he has become an Anglican "priest."

POPE PROCLAIMS THIS A HOLY YEAR.

The Pope has solemnly approved a Bull proclaiming the present year a holy year.

The Vatican has issued the Papal Bull proclaiming a jubilee at the end of the century, 5,000 copies of which are in Latin and 5,000 in Italian. This document, which is officially given to the world on Ascension day, is a species of political testament from the Pope. It will be contemporaneously received by all of the Bishops, Nuncios and Apostolic Delegates, and at the same time promulgated from the four Roman basilicas—St. Peter's, St. John Lateran, Santa Maria Maggiore, and St. Paul's.

"RICE CHRISTIANS."

An interesting book might be made of the tributes paid to Catholic missionaries by Protestant writers and travelers in our time. We will do human nature the justice to say that such a work, if at all complete, would require several large volumes. But a most useful book at present would be one proving, on the testimony of non-Catholics, the utter uselessness of Protestant missionary effort. Mark Twain has never been accused of partiality to the Church—far from it—but even he would have to be included among the witnesses. In "Following the Equator," page 652, we find these lines:

"Protestant missionary work, as a rule, is coldly regarded by the commercial white colonists all over the heathen world; and its product nicknamed 'rice-Christians'—occupation-less incapables, who join the Church for revenue only. But I think it would be difficult to pick a flaw in the work of those Catholic monks; and I believe that the disposition to attempt it has not shown itself."

"Following the Equator" was published in 1897. Meantime "the disposition" has shown itself unmistakably. But "picking flaws" would be a very euphemistic name for the slanderous accusations which have been circulated against Catholic monks abroad by innocents at home.—Ave Maria.

THE RE-UNION OF CATHOLICS AND PROTESTANTS.

A non-Catholic lady who has been a "steady reader" of this paper asks our opinion about a re-union of Catholics and Protestants. We answer: "The Church is appointed by our Blessed Lord as the one fold in which the ordinary blessings of redemption are granted to the faithful. We know that there are thousands not in the Catholic fold who are only outwardly separated from us. That is, they honestly follow conscience as their guide, and conscience is the one monitor that will surely lead them to their heavenly inheritance; but by prejudices and the theories of early education they regard the Church not as its enemies have represented it to be. And hence, when they assail us, we know they do not really war against us, but war against a phantom of their imagination. We would wish all

these to be disabused of their prejudices, and to be restored, even outwardly, to the communion with which they are in reality spiritually united. But we pray for all others also, and wish to regard them precisely in the sense of the Gospel narrative of the prodigal son who had returned to his father's home.—American Herald.

THE SCENE A STRIKING ONE.

Under the reign where religion is proscribed, the scene just displayed at Lourdes is a striking one. Forty thousand men left their homes and occupations, and flocked from all departments in France to the pilgrimage at the Grotto. For the first time under the Republic, the procession of the Blessed Sacrament passed through the streets of the town, followed by the immense crowd of pilgrims. General de Charvillat, the commander of the Zouaves of Paray, and all the surviving officers of that regiment, were present, heading the procession: each department formed its group and carried its banner.

THE MONTH OF MAY.

Buffalo Union and Times. Here is a tender tribute to the Queen of May from the always noble mass of Cardinal Newman. The verses are specially timely in these mid-days of flowering May, and we know they will be heartily enjoyed by all our literary readers:

Green are the leaves and sweet the flowers,
And rich the hues of May;
We see them in the gardens round,
And market-pans are full.

And green among the streets and lanes,
And always we descry
By fruitful fields the fair sunshine,
The blue triumphant sky.

O Mother Maid, be thou our aid,
Now in the Crucible of May,
Least signs of earth to sin give birth,
And bring the tempter near.

Green is the grass, but wait awhile,
Till grow and then will wither;
The flowers, brightly as they smile,
Shall perish altogether.

The merry sun, you sure would say,
It never could sit in gloom;
But earth's best joys have all an end,
And sin, a heavy doom.

But Mother Maid, thou dost not fade,
With stars above thy brow,
And the pale moon beneath thy feet,
For ever throned art thou.

The green, green grass, the glittering grave,
The heaven's majestic dome,
They image forth a tender bower,
A more refreshing home.

Tell us of that Paradise
Of everlasting rest,
And that high tree, all flowers and fruit,
The sweetest yet the best.

O Mary, pure and beautiful,
Thou art the Queen of May;
Our garlands wear about thy hair,
And they will never decay.

CHURCH OF THE THIRD CENTURY.

A chapel founded in the third Christian century, and long forgotten or neglected, has just been restored and reopened for Christian worship. The building stands on the Appian Way, that famous Roman thoroughfare, and had been abandoned for centuries, partly demolished and even used as a wine cellar. The noted explorer of the catacombs, De Rossi, found this rude cellar and recognized in it the ancient oratory of St. Sixtus and St. Cecilia. He transformed it into a museum for the inscriptions found in the neighboring catacombs, but only within the last two months has it been carefully restored to its original form and used, much to the satisfaction of the Christian world.

The bust of De Rossi has been placed in it, and at the modest altar pious pilgrims pray for the souls of the martyrs St. Cecilia and Pope Sixtus. The latter was surprised in the near-by catacombs during the violent persecutions of Valerian and slain (258) here. Around this chapel lies the first cemetery of the Popes. The Cardinal Parocchial has well called it "The Sixtine Chapel of the Catacombs," the predecessor of the majestic Sixtine of Michael Angelo, designed by the genius of Michelangelo. In the final resting-place of those who later ascended the throne of St. Peter. This modest chapel, which was originally a mere cell with three apses, sheltered the pious liturgical assemblies and the love feasts in honor of the martyrs, celebrated by some of the first Roman Christians who dared to creep out of the catacombs. As a monument of these early sufferings and persecutions it is a priceless relic of ancient times, which will ever stand in commemoration of the masterful influence of the teachings of Christ.

ST. FRANCIS OF ASSISI.

Some cynic has said that most people who find it inconvenient to practise virtue consider themselves excusable if they adulterate virtue in other people. One must do our age the justice to admit that it has risen to the admiration of St. Francis of Assisi. We have already called the attention of our readers to "The Mirror of Perfection," in reviewing which a writer in The Academy says that although "The present generation may not be more inclined to walk in Franciscan foot-steps, it feels less perplexity of admiration, less hesitation of sympathy. The age of Thoreau and Walt Whitman and Count Tolstol can hardly be called a reformer of life, free from folly and from failure. It has forever shown the possibilities of spiritual wealth in poverty, of spiritual greatness in obscurity, of spiritual glory in humility."

And this blessed heretic calls St. Francis "our saint," if you please—we please—and declares he was "a divinely human that he might have been the 'Beloved Disciple.'" And yet this "child of God," continues the writer, "was a very natural Christian."