

INFALLIBILITY OF THE POPE.

What it is not and what it is.

None but the very ignorant can well be exonerated from deliberate malvolence towards the Catholic Church in importing to it the doctrine of the Pope's impeccability. It is so obviously absurd that a fair-minded man will at least take the trouble to inform himself at first-hand from the Catholic Church herself before he gives credence to the imputation. But the case is far otherwise with regard to the extent of the Pope's infallibility. We have here a foundation in fact, upon which it would be very strange indeed if persons not well acquainted with the subjects did not raise theories and views, plausible at first sight, and yet wholly erroneous.

We are not now dealing immediately with the doctrines which the Catholic Church teaches, so much as with those which are falsely attributed to her. We are not, therefore, just now concerned so much with what infallibility is and with its proofs; we rather regard *what it is not*. What does the child's catechism say of it? "By the infallibility of the Pope we mean that the Pope can no more err than the Church, when as Supreme Pastor he teaches doctrines of faith or morals to be held by all the faithful." Here we have the Church's definition of what she teaches regarding the infallibility of the Pope. This amounts in brief to the following propositions:

1. The Church is infallible.
2. The Pope acting as her Supreme Pastor is *equally* infallible.
3. This infallibility touches doctrines of faith and morals—that is those doctrines of belief and morals which are contained in the body of truths revealed from heaven and taught in the beginning in all their fulness by Christ's Apostles to the Church.
4. The Pope is saved from error when, acting as Supreme Pastor of the Church, he proposes these originally revealed doctrines authoritatively for the acceptance of all the faithful.

It will be seen that all this springs from the previous assumption that God has made a revelation to men of certain truths, which of course they are to hold for true, and according to which they are bound to live. Given this fact, and very many Protestants accept it, we then naturally ask what is to be the fate of this revelation? Shall it be left like the primeval revelation to filter through the "uncertain counsels" of men till it finally dies out almost wholly? For answer we naturally look to the works of Christ, and here we have the assurance that He Himself will be with His Church, as she teaches the nations all things that He has taught her, and that this presence and assistance will not cease till the consummation of the world. Now the Catholic Church can also produce words equally clear which show that Christ intended to place His Church under the guidance of one Supreme Pastor, who was to exercise the office of tending and guiding the whole flock—the whole body of the faithful. It is clear then on the one hand that the faithful are secured against any loss or adulteration of the "things commanded" or committed by Christ to His Church, and that for all time; and on the other hand it is equally clear that if anywhere it must be to their Supreme Pastor the faithful must look for sound doctrine and for true discrimination between sound and unsound. And this is substantially what the Church teaches in regard to the Pope's infallibility.

The Pope then is not infallible when in ordinary intercourse with his fellow-men he may happen to express himself, with more or less asseveration, on current topics. The unity and purity of the faith of the Church are not con-

cerned, and therefore he is in such circumstances no more infallible than he is impeccable. One sometimes comes across such instances as this in ultra-Protestant papers:—"Last week the Pope would not take his umbrella when he went out for a walk with his chaplain. He asserted positively that it would not rain. Unfortunately, however, for his infallibility the poor old gentleman got thoroughly drenched before he could regain shelter." Such stories have not even the poor merit of wit, and anyone can see how wide they are of the question of infallibility. In like manner the Pope must necessarily, like all educated men, hold converse on a large variety of subjects which are interesting in themselves, and may, indeed, be particularly interesting to him. Every man has his hobby. If, then, the Pope were to take a very lively interest in some special science, if he wrote largely on it; if he even sought to press it into the service of religion, and set forth his views with the earnestness of a student, but yet only as a student, a philosopher or a theologian—and more than one Pope has done so—even here the Church does not teach that his words are vested with the saving guarantee of infallibility. Nay more, in the supreme administration of the Church he is in continual relations with the bishops of the Catholic world, and this implies that he is almost constantly issuing directions and decisions affecting, more or less, the Church's discipline and practical life and yet even in these matters he very seldom speaks so that his words must be taken as infallible. He is, indeed, to be obeyed in the commands he issues, because they are the commands of a legitimate authority and they are motivated by the welfare of the Church, in whole or in part, but they may yet attain this and without being absolutely inerrant. But when a crisis comes, and come it must from time to time, such is the restless nature of the human mind, and its liability to exaggerate, now in one direction, again in another—when such a crisis comes and that new fangled interpretations are being foisted upon the old Christian verities, then the faithful need an infallible court of appeal if these truths are to withstand the shocks of time, and that court is the Church. The Church speaks thus either through her bishops united with their head, or through him alone. When she so speaks she has a right—the faithful have a right—to look to the merciful promise by which her Divine Founder assured her that He would not allow the gates of hell to prevail over her. Then her faith rises strong in his reliance upon that divine promise, and with every anathema to which she gladly bows she gives confession to the world of the wonderful power that sustains her.—*The Monitor*.

Not to be Read.

There is a man ever welcome in the office of a newspaper. He is the man who pays his subscription. His paper goes to him regularly, and as one good turn deserves another he returns as regularly. He does not make excuses. He pays like a man and has a friend in every member of the staff. If people could be got to know the pleasure of this kind of existence there would be more of them. There is one kind of man more welcome than he. That is the man who comes to pay. "May his tribe increase."—*Oshkosh Oracle*.

Agents Wanted

To canvass for THE CATHOLIC REGISTER. A liberal commission allowed. Write for particulars.

The question of raising the Lord Mayor of Dublin's salary is being discussed at present. The salary as it now stands is £3,000 per annum; but it is pointed out that this sum does not more than half cover the cost of the public entertainments given by that functionary.

Notes from the "Rambler."

The Catholic Church has ever held a commanding position in Arnprior, and with her adherents numbering thirty-five per cent. of the population and their energies again controlled and directed by spiritual councils of consummate wisdom from the day when, more than half a century ago, the message of salvation was unfolded on the banks of the Madawaska, to the good man who at present lives in the affections of his people it could not well be otherwise. The magnificent church and presbytery, with the stately school buildings adjacent, are a living testimony of zeal and union amongst Priest and people in the cause of religion and education. Long may this bond of union continue and long may Father Obano live to guide those committed to his charge along the path that leads to Heaven!

This description of Arnprior, imperfect as it is, would be still more so were I to make no reference to Mr. Lachlan's mansion and beautiful grounds adjoining. Truly they are the glory of the place! I am indebted to Mr. John P. Murphy, the efficient gardener, for his kindness in showing me over these grounds, and for pointing out every object of interest, including the oak tree planted by the Prince of Wales thirty-one years ago.

Travelling northward, I reach, after a tramp of three miles the village of Brae Side, which place owes its existence to the vast lumbering operations carried on by Gillies Bros. A visit from this point to the house of Mr. James Dillon will not be the least interesting reminiscence of my visit to this section. I noticed that there was one dear member of the family who was not in his place. I will say no more. Grief is too sacred a thing to be intruded upon.

Onward I move, reaching after a further tramp of three miles the village of Sand Point. Sand Point was founded nearly sixty years ago by Alexander McDonnell, a native of the Scottish Highlands. That he was a man of business grasp is attested by the great trade which he built up at a point which was then supposed to be beyond the confines of civilization altogether. Those immense stone warehouses standing still like Feudal Castles also unite in proclaiming the ambition of the honest Highlander. For several years Sand Point was the chief commercial mart north of Brockville, and it was only when the Canada Central, now the C. P. R., was extended to Pembroke that its glory may be said to have departed. It is now a quiet village where one could spend a few days with advantage to soul and body.

I should have stated in its proper place that the father of the present popular Postmaster of Sand Point, Ronald McDonald, settled here about 52 years ago.

The "Point" is an outlying mission, tributary to Arnprior, from which it is attended semi-monthly.

Sweet Marie.

In Quebec women are to be seen working in the fields, but it need not be taken as a proof of servitude or an indicator that they are held in little esteem. Wherever parents are removed the least degree above absolute impetuousness they will sacrifice much to keep a daughter from performing menial labor. Their pride in their daughters is a very pretty quality, and I saw a charming instance of it at Three Rivers. At the hotel table one day there appeared what was evidently a specimen of the habitant farmer. He was accompanied by his daughter, and she formed a remarkable contrast to her grizzled and sunburnt parent. She was pretty and gifted with all the refinements that the good sisters are capable of imparting. But the father's attitude of admiration, yes, even reverence,

towards her was touching. He had taken his Marie to the city during her school holidays, and had taken her to have dinner in the boat hotel, and he was convinced that in all Quebec there was not such another specimen of her sex. He looked at me as if to say that I was a lucky man to have the privilege of sitting beside his Marie, and I did not gainsay the look. The old man waited on her every look and motion in his clumsy way, and it pleased him hugely when I addressed myself to the same sweet labor. Never was lady so served, and she accepted it with a gracious timidity that was almost as beautiful as the father's pride and devotion. Bon voyage, sweet Marie; may loyal hearts ever surround and support you.—*John A. Ewan in the Globe*.

The Remains of Duns Scotus.

A Cologne church, the Minoritau Kirche, contains dust that must for ever be sacred, particularly to the inhabitants of our own islands—the ashes of Duns Scotus who was a native of either Ireland or Scotland—it has never been satisfactorily decided which. Though writers like Carlyle and Dean Millman have sought to depreciate the work of the scholastics as gyrations of thought and nothing more, it cannot be doubted that men such as the Doctor Subtilis—the title by which Duns Scotus was known—were immense benefactors to the cause of learning throughout Europe, and the services which Scotus alone rendered it were sufficient to win him a worldwide reputation in days when there were no daily or weekly press and no electric telegraph. At the Church of St. Andreas are treasured the bones of another scholar of the highest distinction, Albertus Magnus, under whom St. Thomas Aquinas studied and taught at the Dominican monastery here before he went to Paris.

A Coming Pianist.

The coming pianist is said to be Miss D'Esterre Keeling, a disciple of Paderewski. She frankly confesses that when some four years ago she first saw the great Pole play she resolved at once to constitute him her musical ideal. For hours a day she devoted herself to studying his method, and aided by a brightly preceptive temperament and a warm imagination, she has to a very considerable degree realized her ambition. Miss Keeling is a characteristic Irish girl of fervent enthusiasms and ready susceptibilities. Born in Dublin, she at a very early age betrayed the possession of musical genius. "Go to Germany," advised a well known Irish musician; and to Stuttgart and then to Frankfort she went. In Stuttgart she studied at the Royal Conservatoire, and at Frankfort she had the advantage of that painstaking artist, Carl Hergmann. Miss Keeling makes no attempt to conceal her nationality—she is proud of it; but if she did, her bright, ebullient manners, pretty accent and characteristic Irish face would betray her.

The Dominican Fathers of Ghent, Belgium, recently brought suit against several papers which had charged them with various misdeeds, including the breaking of their vows. The court declared the papers guilty, and requires them to publish its decision that the articles were slanderous, injurious and malicious. The Fathers are also empowered to have the decision printed in five other papers at an expense of 1,500 francs, which the guilty journals must pay. If there were as severe a punishment for libel in this country, irresponsible papers would hesitate before they printed lies about clergymen.

Mr. Alexander Sanderson, Choudrant, La., says: "Having used Ayer's Pills at least twenty-five years, I would say that for all diseases of the bowels, stomach and liver, which can be remedied by pills, these are always effective. They keep the system in perfect order."