make a determined crusade on those

BELP OF LAITY.

## The Catholic Record

Price of Subscription - \$2 00 per annum.

THOS. COFFEY, LL.D., Editor and Publisher Advertisement for teachers situations want-

Advertisement for case-tion. Remittance cc. etc., 50 cents each insertion. Remittance to accompany the order.

Approved and recommended by the Arch mahops of Toronto, Kingston, Ottawa and St. Boniface, the Bishons of London, Hamilton, Peberborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Subscribers changing residence will please rive old as well as new address.

Obituary and marriage notices cannot be inserted except in the usual condensed form.

Mesers Luke King, P. J. Neven, E. J. Brodsrick and Miss Sara Hanley are fully authorized to receive subscriptions and transact all other business for The Catholic Record, Agent for Newfoundland, Mr. James Power of St. John. Agent for district of Niplasing, Mrs. M. Reynoles, New Liskeard.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Ottawa. June 18th, 1896.

My Dear Str.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is impact with a strong Catholic spirit. It strenulusly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time and with the best interests of the country. Following the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnessly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, Your very sincerely in Christ,

Donatus, Archibalop of Epheeus. Mr. Thomas Coffey :

UNIVERSITY OF OTTAWA. wa. Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read
your estimable paper, The Catholic Record,
and congratulate you upon the manner in
which it is published. Its matter and form
are both good; and a truly Catholic spirit
servades the whole. Therefore, with pleaslean recommend it to the faithful.
Blessing you and wishing you success, believe
the to remain.

Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, JAN. 25, 1908.

THE GOVERNOR OF NEWFOUND LAND AND ORANGEISM.

We learn from a correspondent who writes us from St. John's, Newfound.

land, that the Orange Society of that

city called upon the Governor on New

Year's Day, and that his honor received them. In this he, to say the least of it, showed very bad taste. It was a cut at every Catholic subject in the colony, and it was giving importance to an association whose presence in any country is an eyesore and whose importation into America is an inexcusable perpetuation of feuds which no patriot, high or low, should encourage. The reception could not take place without courtesies from both sides. The barest platitudes were sufficient for the occasion, but not enough for His Honor the Governor. He could not, and did not, let it pass without making a second, obliged to keep faith. Let us take a more serious, mistake. He made a misand prejudice in his historical allusion to the society. Sir William McGregor, a protagonist of civil and religious to give him a short lesson upon the hero such as the governor of Newfound The relationship has no historical foundation. It is nominal, and was invented for the purpose of giving respectability to a disreputable organization, and also antagonizing still more the Irish Catholics, against whom Orangaism was started. They had no connection with the conqueror of the Boyne. Nor was Orangeism their first name. They were first called Peep ofday Boys. Here is their origin as given by W. C. Tayler, Esq., of Trinity College, Dublin: "In 1795 a Protestant banditti, calling themselves Peep of Day boys, served notice on Armagh to quit their farms before a certain day, threatening destruction of property, and even loss of life, in case of disobedience. To oppose this associstion, the Catholics formed that of the Defenders, which soon overspread the year, the Peep of Day boys formed The Peep of Day boys were not Armagh several hundred Catholic ious parts of the country, spread through appearance gave some sanction, that the extermination of the Catholics was the real object of the new Orange Asso-We respectfully submit that this makes two points against the gov ernor as historian and jurist. It testifles that the Orange Society had no connection in origin with William the Third, and that instead of the society being established for equal rights to all it was formed in hatred and fostered in feud. The child is father of the man. Orangeism has been ever true to its early training. At home

and abroad, in Ireland, Canada and Newfoundland, whether by its childhood's name of Peep of day boys. or by its later and more euphonious and odoriferous title of Orange Society. whether as Sons of England or American Protective Association - call it what you will, it has always been animated by the same unjust, divisionspreading spirit-loud in speech, bullying in prosperity and cowardly in adversity. Its unpatriotic and selfish methods were evidenced at the time of throne. Its rude impudence received the visit of His Majesty to Canada when Prince of Wales. The stand then taken against Orangeism is the stand which all public men should since have followed. It was the proper precedent. His Royal Highness would not recognize the society, would not receive its officers, accept its badges in his processions or march under its arches. This is what the governor of any province should do. And because Sir William McGregor has acted just the other way he has added neither glory to his own name nor peace to his

Before parting with this subject we

express dissent from the statement

that William was a protagonist of civil and religious liberty. Even if the Orange Society had been directly established by him, and if its constitution were the sole workmanship, it would simply condemn King William and his apologist down by the sea. So far as Ireland is concerned this King's reign is characterized by proscription. The only display of determination he made was in the case of Irish woollen manufactures. He said : " I will do all in my power to discourage the woollen manufactures of Ireland and to encourage linen manufacture there." He certainly kept his word in the first part, but not in the second. But through the campaign of the "Protestant ascendancy" he showed no such courage. The governor ought to read this chapter of Irish history. A party formed on lines very similar to the Orange Association called itself the Party of Protestant Ascendancy immediately after the treaty of Limerick. Their object had been to crush the Catholics and seize their property. They madly demanded "the extirpation of idolatrous papists, towards whom one of their Bishops taught Protestants were not case in which King William's personal take in receiving the Orange Society at desire yielded to this hatred. It was all, and he displayed his own ignorance the most important decision of the 'Court of Claims." a court assembled to restore property according to the Governor of Newfoundland, is quoted treaty of Limerick. The largest forfeitto us as saying upon this occasion : ure was that of the earl of Clancarty. 'The Loyal Orange Society was William himself was anxious to preserve founded to perpetuate equal rights to this family; "but Sir Richard Cox, all, and if my reading of history is who had already obtained some confis right I come to the conclusion that cated lands, procured a declaration from William III., Prince of Orange, lived the County of Cork grand jury that the three hundred years before his time as restoration of the earl of Clancarty would be 'prejudicial to Protestant inliberty." We certainly recommend the terest: " This precious argument was Governor to revise his history. If this sufficient; the king yielded, and the exbe a specimen of His Honor's lore he tensive estates of this nobleman were has great need of being tatored. And fraudulently sold by the commissioners. if he will not take it amiss we propose It cannot be shown that William was a point. Orangeism has about as much land tries to make him out. Most to do with William III., Prince likely it was self-preservation more should be absolutely ignored or posiof Orange, as the man in the moon. than a tyrannical disposition which made him leave the poor Irish Catholics to their enemies both in Ireland and England. This very abandonment precludes his claim to being protector of civil and religious liberty.

A COMMON BIBLE.

As the prospect of divided Christianity becomes more gloomy the expressed desires for union become more frequent. They are not, it seems to us, characterized by sufficient seriousness to give hope that this laudable purpose will be accomplished. We can see none of the leaving-all to follow Christ in any of most of the Catholics in the county of the proposals. There is less adherence to principle or saving of truth than a practical economy or an enumerating of Raphoe and Mr. Redmond had a of the Kingdom. Pride and worldliness count for more in the plans than real unity of faith and bond of peace. One of the latest suggestions on Church country. Towards the close of that Union was made the other night in Cronyn Hall in this city by the Rev. themselves into an Orange Association. Paterson Smyth, an Anglican minister from Montreal. His idea is thus briefly checked before they had driven from expressed: "The union of all these miserable, wretched divisions which families. These, seeking refuge in var- exist among Christian men of this country, will come when we all read the Catholic body a report, to which from a common Bible." That is the least serious of all plans. It sounds like a joke-and joke we should consider it were the circumstances of its utterance different. A scholarly addrers on the Bible by an earnest speaker should raise our expectations higher. No plan has been so often weighed in the balance and found wanting. However deplorable the divisions of Christians in this or any other country may be the common open Bible has been their most productive source and their most unguarded avenue. If we look at the history of the Protestant sects we see the

result of common Bible reading. Divisions innumerable, standards variable truths mutable—these are natural consequence. When will Protestantism see its initial error? This is private judgment. The Bible is surely be read-God's own Book-the history of His mercies and His revelation to the world. But it is to be read under guidance. Its truths and hidden meaning may be wrested to falsehood by the ignorant and unstable. Common Bible has done more harm Queen Victoria's accession to the than good. Not only did it produce divisions amongst the less learned; it a well deserved rebuke at the time of tore the very Bible itself to pieces when it was put into the hands of the more learned, who, with their ruthless criticism and false philosophy, have no left a page upon a page. Private judgment is to blame. A man has not the right to frame his religion. Religion is a law-the sovereignty of God over man, over his thoughts, words and deeds, over man as an individual and as member of society. Man can no more frame his own religion than he can be a law unto himself. There is another point which cannot be lost sight of. Who can with certainty hand a book to his neighbor saying: "This is God's Book ?" The neighbor will naturally ask how the giver knows it. No one should preach unless he is sent. Authority is needed both to present the Bible and to guide the reading. It is needed to protect both against the devastations of criticism and the pride of rationalistic learning. To expect union from a common Bible without a living teacher is building a house on quicksand. Experience shows it to be a complete failure; and the basis of private judgment upon which it rests is false and productive of nothing but

THE POPE ON GOVERNMENT. A London, Eng., despatch dated Jan. 8, appearing in The Sydney Post of the following day, has been sent to us. The report credits the Holy Father with the following statement in his address to the anti-slavery Congress lately held at Rome : " A government, in order to govern well, must be de spotic and tyrannical." Our reply is simply that we do not believe the Pope ever made use of such language. As this is the only extract from the address which the correspondent gives it is impossible to form a judgment from the context. It has no appearance of truth. This sentence, it is claimed, was suppressed from the official report. But its authenticity is vouched for by some individuals. The translation of the Pope's address evidently gives a wrong impression. Likely the press correspondent was not a bi linguist. He does not know both Italian and English. He thought he heard the Holy Father announce some political principle-he was not quite sure-but it seemed to him that the Pope said something in favor of despotism and tyranny. He translates it, cables it, and scatters official report comes out. There is not theory. Which is to be believed? These press correspondents are so dreadfully addicted to magnifying and Father, that such rumors as the above tively denied. Pope Pius X. knows too well both the theory and practice of good government to hold such error: and he is too astute a ruler to enunciate a principle which must have shocked the members of an anti-slavery Congress. Our press correspondents would he without work if the Vatican were closed to them and the Holy Father made no reply to addresses.

IRISH REUNION. For a time there seemed to be a pros pect of union between John Redmond and Wm. O'Brien; but it has not materialized. The first meeting, an in formal one, took place when the Bishop conference with Father Clancy and Mr. O'Brien. After a couple of sessions an agreement was arrived at upon the general basis that the right of the Irish people to the largest measure of self government could be circumscribed by no man or party: that meanwhile minor ameliorative measures should be supported, that the co-operation of all classes and creeds should be welcomed. and, that the existing party pledge must bind members of the Irish Parliamentary party to support in and out of Parliament any decision of the majority. Here the agreement ended. When Mr. O'Brien asked that a National Convention should be summoned on a different basis of representation from that laid down by the present constitution of the Irish League for the consideration of these propositions, it was objected to by the Bishop of Raphoe and Mr. Redmond as beyond their power. There was also the ground that a National Convention would be summoned about Easter to

took place on the 15th inst. a meeting of the Directory of the Irish League at Dublin, at which two nationalist supporters of Mr. O'Brien presented themselves at the meeting. They were rejected upon the ground taken by Mr. Redmond at the informal meeting. When men stick so close to precedent and principle they are not likely to unite. We do not expect every one to see eye to eye with us in any question, though we agree to disagree. It is a pity that patriots like Redmond and O'Brien cannot unite, or that they have some more serious difference than they seem

QUERY COLUMN.

A correspondent has sent us a clipping from a Seattle newspaper with an account of an ill timed practical joke. The extract stated that a young lady traveled a long way to Seattle to marry a young banker in that city. They met the station and proceeded immediately to some minister. The young man was asked for the licence. He drew out of his pocket what he thought was the proper document. His surprise and horror may be imagined when he found it was a dog licence, which some jocular friend had substituted for the regular license on such occasions. The minister having been let into the secret, first upbraided him and then performed the ceremony. Immediately afterwards he opened the door into another room where were concealed several of the friends of the groom who had been leaders in the joke. We are asked whether we see anything wrong in the thing. Our answer is that we are too old to appreciate such a joke, or it may be that we are too serious. Matrimonial ceremonics are too fre quently the occasions of practical jokes which should be frowned down rather than laughed at or encouraged. There is in our western world a spirit of levity and irreligion which finds fun in what ought to be most serious, and ridicule in what should be most sacred. In our opinion the minister should not have been a party to the practical joke: he should have rebuked sternly those who forgot the sacred character of matri mony. But we must not be too hard upon him. He, like most ministers, may have looked upon the matrimonial ceremony as a mere civil contract and himself as a servant of the State.

TAKE AWAY THEIR CUSTOMERS. Perhaps one of the greatest engines of usefulness in the service of the enemy of mankind is the groggery established in the midst of our hives of industry. Starting with the coal mines in the East, and coming westward to great manufacturi g cities like Montreal and Toronto, and along to the shores of the Pacific, wherever our workers are engaged in the activities of industrial life, the groggeries are to be found in plenty. Quite true it is that a very large number of the working it broadcast. In the meantime the people pay no tribute to these breeders of discord and poverty and misery a single word of this irrational, absurd and crime. But, alas! it is only too true that many are following the road to perdition by frequenting, the barroom in the localities named. We have manufacturing stories about our Holy just read in one of the American papers that 25,000 employees of the North western Railway Co. had signed a pledge of total abstinence, a copy of which was forwarded to the railroad officials during the holiday week. What a splendid piece of work it would be were some one to initiate a like movement amongst the railroad employees and coal miners in Canada.

Perhaps one of the most pitiable

sights imaginable is the home of the man who becomes a regular frequenter of the gin shop. But the depth of degradation is reached when we find him. not only a regular customer of the saloon, but oftentimes sending his children for the pail of beer or the bottle of whiskey, the result being to make a hell of his little home, and give an example to his wife and family which will draw down upon him the curse of God and which will bring but shame to the cheeks of his children when the years pass and the memory of his bad life arises before them. He recks not now that there will come a time when the character of the father will be a handicap to his boys in the race for life, and be a barrier to his daughters entering that social sphere which God and nature intended they should occupy. People sometimes say to us: How can we get rid of the bar-room? One of the most effectual methods is to take away its customers. Our Bishops and priests are alive to the importance of a crusade to counteract this curse among their people, and they are doing all in their power to bring about different conditions, but, unfortunately, their work is rendered of little avail because of the apathy of the laity, more especially that class who are well to do, who have leisure on their hands and who are prominent in civic affairs. It is retain the notion that works of reform be-

Catholic, however, should take some inspiration from the life of Frederick Ozanam. Every Catholic can be a missionary in his own sphere. True. he may not consider that he is his brother's keeper, but it would be well to remember that there are sins of omission as well as sins of commission for which he may have to account in the world to come.

We are not intimately acquainted with the license laws of the Dominion, but we trust that all, like Ontario, have laws forcing the closing of whiskey dens from 7 o'clock Saturday evening until 8 o'clock Monday morning. Indeed, considering present conditions we think another step may be taken to promote temperance among the people. Would it not be a good plan to put an end to the whiskey seller's business on Saturday at 12 o'clock and take step. to keep the savings-banks open on Saturday afternoons. The Saturday half holiday gives the wine clerk a bumper business, and makes him wear a smile of happiness with all the world; but what of the wife and the children who are naked and hungry because the foolish father has ceased being a manly man and has sacrificed all his respect and all his prospects for the future in that place where is to be found but the atmosphere of degradation, where blasted hopes and lost souls cry to

heaven for vengeance. LAST WEEK we made the announce ment of the death of a great American priest, Rev. Dr. Stafford, of Washing ton. This week we regret to chronicle the death of a most noted Catholic layman of that country, Mr. James R. Randall. He has been for some years regular contributor to that excellent Catholic weekly, The Catholic Columbian, of Columbus, Ohio. At the time of the civil war Mr. Randall became famous as the author of the song, 'Maryland, My Maryland." Oliver Wendel Holmes said that the wish of his life was to do for his native State, Pennsylvania, what James R. Randall had done for Maryland. He was ever a staunch Catholic as well as a true American and his death will be universally regretted throughout the Republic.

THE SISTERS of the Holy Names, a branch school of which order is established in Windsor, Ont., have re. ceived distinction from the Education Department in the State of Washington. It has [recognized the work of the Normal department connected with that Academy. Young ladies who graduate from the Normal department of the school carried on by the Sisters of the Holy Names will hereafter be granted certificates to teach in the State of Washington. 3

POLITICS AND CONSCIENCE.

The daily papers of Chicago are re porting the Rev. Peter J. O Callaghan, pastor of St. Mary's (Paulist) Church

Politicians and their henchmen who masquerade as 'good Catholics' while conducting low saloons, dance halls and other dens of vice, must be driven

out of politics for the sake of religion and the public welfare."
Speaking to General Shields Council, Knights of Columbus, Father O'Calla-ghan told the members that they must unite to defeat disreputable office.

holders who trade upon their religion to get graft cut of the public service. He said .

"Get after them, and keep after them. They have no rightful place in public life. There are too many so-called Catholics in official positions who are allied with all that is degraded in politics. They bear the name of Catholics, but they disgrace Catholicism. Your organization will never do its full duty until it gets into politics—not the politics of partisan-ship but the politics of true citizenship. If your vote or mine helps to multiply sin or makes wickedness common, then we are responsible to God. We are responsible, too, for our Church, for conscience and Catholicism are synonymous. You can never rise

true plane of your duty

Catholic until you show you have a conscience in politics." This is the same doctrine that the Review has been preaching for many a year. As our people increase in num year. As our people increase in num ber it becomes more and more reces-sary to see to it that our influence for good in public life keeps pace with our growth. To say that a certain city or certain part of a city is overwhelm ingly Catholic is a very empty boast if we can not show at the same time, a nobler and a higher conception of private and puplic duty than obtains among those who are not of our faith. In stead of adding to our honor and prestige large numbers will only be corded to our shame, if we do not rise to the highest level of American citizenship, if we tolerate representative who are dishonest, and wrong-doing by the flippant phrase that "they are no worse than the other fellows." Let us put aside such foolish clannishness (which has been exploited too long by selfish politic ians) and be concerned henceforth not with the politics of partisanship, but, as Father O'Callaghan well puts it, with the politics of true citizenship.—

These words of the Sacred Heart Re view cannot be too highly commended. gretable that so many Catholics enter- A few weeks ago we dealt at length with the same subject. Catholics both consider the Government's bills. Then long entirely to the priesthood. The real in the United States and Canada should

Sacred Heart Review.

who, while seeking prominent positions in public life, parade as Catholics for the purpose of gaining Catholic votes, while their conduct is a scandal and a reproach. We repeat that the Catholic who sincerely loves his faith, and who is anxious to guard its honor, should thank heaven he has a vote to cast against the brawling demagogue to whom boodling and grafting seems to be a legitimate game in this our day. And not alone in this manner is he a reproach to us. He will be found in the bar-room of high and low degree, a swaggering, empty-headed bully, flourishing a roll of bills and asking the boys up to have a drink. He ambitions to be labelled "good fellow" that the ballot box may deal kindly with him on election day. We strongly exhort our people to have care, when casting their ballots, that they place not in positions of honor in the gift of the people men whose conduct will bring to their cheeks the blush of shame. We would say to them, whenever they find a Catholic who has been untrue to his trust and has given scandal, turn him out of office the first opportunity. We have reason to be

A QUOTATION (?) FROM ARCH-BISHOP RYAN.

grateful that Catholics of this char-

acter are few in number, but they loom

large by their noisomeness in public

places.

In the Baptist Watchman of this city, Dec. 26, a correspondent, trying to make out a case against the Catholic Church, pretends to quote from Archbishop Ryan the following words:

"The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her powers to annihilate them. If ever the Catholics should become a considerable majority then will religious freedom in the United States come to an end. Our enemies know how she treated heretics in the Middle Ages and how she treats them to day, where she has the power. We no more think of denying these historic facts than we

do of blaming the Holy God, and the princes of the Church for what they have thought fit to do." We do not hesitate to say that neither Archbishop Ryan, nor any other Arch bishop, Bishop or priest of the Catholie Church, ever wrote these words or

any words conveying the idea above expressed. The correspondent of the Watchman is either a malicious bigot or a poor ignoramus who has been ticked by some garbled quotation in an A. P. A. publication. If the correspendent of the Watchman and the editor thereof will get a Catholic catechism they will find therein that we Catholics are taught—as Christians should be taught—that we must love our neighbors as ourselves and that our neighbors include all mankind, even those who injure us or differ from us in religion. A Catholic school-boy could tell the Watchman's editor that no prelate or priest of the Catholic Church could be so ignorant of Catholic teaching as to assert that the Catholic Church hates heretics with a deadly hatred. She does no such thing. She hates heresy, yes, but this is very different from hating heretics. The vast majority of those who are hereties to day are heretics not through any fault of theirs, but because they are the heirs of the heresy of their ancestors. Catholics know this, and distinguish between the heresy itself and those who profess it. If a Catholic refuses to accompany his Protestant friend to a Protestant church service, it is not because he thinks any less of his friend, but because of the fact that the Catholic Church is the one true Church hrist, and there is no ex child of that Church to seek religious truth or spiritual uplift, anywhere save within her fold. The fact is, as we have said, that neither in this assertion nor in any other made in the forgoing alleged quotation is there a single idea that a Catholic could or would express. Religious freedom in the United States has nothing to fear from Catholics. It has a great deal to fear from such maliis or easily-gulled individuals as Watchman's correspondent.—Sacred Heart Review.

Does not our contemporary recognize the above extract as a very old friend, Many years ago it was given in a differ. ent shape. Archishop Ryan was made to say that if the liberties of the people of the United States were ever taken from them it would be by the Catholic Church. What the Archbishop really said was that " it would not be by the Catholic Church." The word " not " was left out by the person who was catering to the ignorant bigots. We remember also that it was stated Archbishop Ryan was kept busy for many years afterwards answering the letters of those who wanted a true statement of the incident. This is the sort of rubbish the Orange paper of Toronto dearly loves to hand out in weekly doses to its constituency.

Pope Not For Despotism.

Rome, Jan. 7 .- It has been alleged hat the Pope, in addressing the anti-Slavery Congress the other day, said that a Government to govern well must be despotic and tyrannical. The sentence did not appear in the official re-port to the meeting and some persons alleged that it had been suppressed.

Many inquiries on the subject were sent to the Vatican, and as a result of these the Pope has ordered that a complete denial be made, declaring indignative that it me impossible to this nantly that it was impossible for him to utter such a sentiment as it was wholly opposed to his principles.

LESSON FOR TO DAY IN THE THE GROWTH OF THE TIVE CHURCH. One of the largest con that ever attended; a regular the Cathedral was present Mass on a recent Sunday dinal Gibbons preached. A sons went away unable to go The Cardinal took for "Secondary Causes of the C the Primitive Church." He
"On another occasion I sp
rapid growth and developme
Christian religion in the da
apostles and in the centurie
ately following. I asserted
Church's expansion and endu
ity must be regarded as m
for whilst all human institu Sovernments are subject to birth, development, decay a the religion of Christ pair vigor unimpaired. The prin of her miraculous continuit pansion must, of course, be a the promise made by Chri apostles when He said 'Go nations, and behold I am wi days, even to the consumma

> But as Almighty God wonders through human in and secondary causes, it may esting and instructive to us some of the leading agence under the influence of Go operated so powerfully in the of the Christian religion in period of the Church.
> "The first and most effi-

> fluence may be attributed blime and beautiful teaching tianity. The Christian re-claimed, then, as it does trines which satisfied the ! pirations of the human int gratified the legitimate crav uman heart. It solves reli lems which had baffled the of the most profound phile pagan antiquity, and which investigations of the think day who are not guided by t revelation.
> GAVE RATIONAL IDEA O

"The Christian religion pagan world a rational idea proclaimed a God essential isting from eternity to eteroclaimed a God who of things by His power, who things by His wisdom, and perintending providence, we the affairs of nations as well without whom not even a b itely just, infinitely mercifu holy, infinitely wise. This Supreme Being so consonan tellectual conceptions was contrast with the low, de sensual notions which the ascribed to its divinities. The religion of Chris

gave man a sublime not Creator, but gave him also idea about himself. Hither a mystery and a riddle to h knew not whence he came n he was going. He was gro dark: the past and the futt him buried in impenetrabl The religion of Christ impa a knowlege of his origin, of and the means of attaining cued him from the frightfu of error in which pagani volved him. What light an tian revelation brought to re walking in the darkne ism may be inferred from th speech of the English thans ng of Northumbria. deliberated in 627 on Christian, whose wife Eth already embraced the Chri ion, he convoked an asse counsellors. One of them
"'Often, O King, in t

winter when you are feasting thanes, and the fire is bla hearth in the midst of t have seen a sparrow pel storm enter at one door a the other. During its pa it went you know not. St me to be the life of man. earth for a few years, becedes his birth or what after death we cannot tel edly, if the new religion these important secrets, worthy of our attention, a be followed.'

The Christian religi only light to man's intelle peace to his heart. It that peace of God which sunderstanding, and which the conscious possession of it communicated to him a It taught him how to have God by the observance mands: peace with his fulfilling the law of justice passions subject to reas guided by the light of fair CHRISTIANITY UNIV

"Another distinguishin

the religion of Christ, a of the masses, was its mission and its appeal to human race without disti or condition. In this res from all other religious ceded it. They were al tional in their character of the State. They had the Government stam The religion of Christ, or was cosmopolitan, world sal, restricted by no Stat ional boundaries. Chris orld's physician. He a tional boundarie the pulse of humanity and each man the remedies a fever and restore him to a It was the first and only rotherhood of Christ. heaven, which ascends mountain and descends leepest valley, everywh ated every rank and gr diffusing everywhere a atmosphere. It had a