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The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Ottawa, June Join, 1993. My Dear Sir, — Since coming to Canada I have been a roader of your paper. I have noted with satisfaction that it is directed with intell-gence and ability, and, above all, that it is im-ously defends Catholic principles and rights, and stands firmly by the teachings and author ing of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for will do more and more, as its wholecome influence reaches more Catholic homes. The best wishes for its conlinued success, a best wishes for its conlinued success, Your very sincerely in Catholic and best wishes for its conlinued success, Yours very sincerely in Catholic B Coffey

burs very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegab

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

Mr. Thomas Coffey : Dear Sir : For some time past I have read your estimable paper, THE CATHOLAC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with pleas ure, I can recommend it to the faithful Bieseing you and wishing you success, believe me to remain.

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

LONDON, SATURDAY, JUNE 22, 1907.

THE FRENCH REVOLUTION.

We have received from a correspondent a copy of the Machinists' Monthly Journal for June. The leading article on the economic advancement of France is somewhat striking, and one which, since our attention has been called to it, we could not pass over in silence. It sets altogether a wrong estimate upon the revolution of 1789, to which it ascribes undeserved credit for the position of French labor. It claims for the French workmen "a greater measure of pleasure and leisure in return for what they produce " than is received by the laborers of any other nation. The reason alleged for this is the revolution. " Ever since," says the article, "the wondrous days, terrible in their turbulence, towards the close of the eighteenth century, when the people of France learned the grand truth that ruling by divine right was but sceptred superstition, a hollow

mockery and pretence, not only learning it themselves but teaching it to the oppressed of all peoples, that there is no higher title to authority than the consent of the governed-ever since these days they have realized that they held their emancipation in their own hands and have put to full use the knowledge they thus possessed." It is difficult to choose the quarter from which such loose statements should be attacked. And it is to be regretted that any advocate of the workmen's interests should appeal to the first French revolution for consolation and support. Workmen, unless as out and out socialists and communists, owe nothing to it. It was not a revolution of labor against capital, nor was it similar in principle to the American revolution. In its essence it was the contest of the people against feudalism. In its political title it was the fight between the third-estate and the two others, consisting of the nobles and the clergy in the assembly of the statesgeneral. The cause, not the sole cause, perhaps, but the cause, was the seed sown in the popular mind by infidel philosophers for a century before. It was the sneering Voltaire and the frantic Rousseau, and the rest of the gang, who, by their false erudition, by their folios for the learned and their pamphlets for the poor, gradually loosened the religious principles in the minds of the people, and ripened by unbelief the country for the storm which tore up not only the constitution but every institution which made for order and peace. The first seeds were originally sown in that spring time of European calamity, the Protestant Reformation. The principles of negation or Protestantism had insinuated themselves into the French mind until they absorbed the mind of the upper classes. Vice and virtue were ascertained to be mere conventionalism Thus French philosophism arose. Carlyle says : "Faith is gone out; scepticism is come in. While hollow languor and is the lot of the upper, and vacuity want and stagnation of the lower, and want and stagnation of the lower, and universal misory is certain enough, what other thing is certain? That a lie cannot be believed 1 Philosophism knows only this; her other belief is mainly that is minimum. knows only this; her other bench is mainly that, in spiritual supersensual matters, no belief is possible. The contradiction of a lie is some kind of belief; but the lie, with its contradiction once swept away, what will r The five unsatiated senses will the sixth insatiable sense (of main ? the whole demoniac nature of vanity) man will remain-hurled forth to rage blindly without rule or rein; savage itself, yet with all the tools and wea-

pons of civilization : a spectacle new in history." Where were the workmen, the people, in all this spectacle? They had caught up the example of the others, and had done their best to extinguish Chris tianity within them. Theirs was a heavy misery-the misery of an unproductive soil, a grinding taxation and the accursed horrors of the Macchia vellian policy of their infidel rulers, Jansenism dried up the fountains of sacramental consolation, so that, denied the help of religion, with a thousand agonizing scourges of famine and

tyranny laid upon them, they had no hope from man, and by their own belief, they were destitute of help from on High. When the first cloud had burst: and the second, blacker still, came or. then was the people's turn. The first had broken upon the King and the nobles - the second, the guillotine, broke upon the people until the streets were rivers of blood with the slaughtered masses. Talk not of the French Revolution as the uplifting of labor. To the Revolution succeeded the false military glory and centralizing tyranny of Napoleon. Not even at the present time, when the Machinists' Journal falsely imagines the French workingman to be enjoying the millenium, are things so ideal. They are largely illusory. Universal suffrage is not a free expression of popular will. Centralization so prevails that the powers that be always hold the controlling vote. What France needs is a municipal system. As for workingmen's pensions, that is only in hope-not yet realized, nor likely to be. And if they should be granted they will be found more a delusion than a comfort.

ANSWERS TO CORRESPONDENTS.

Our first correspondent wishes to know whether we are in conscience obliged to pay duties. The law upon this subject is a penal law. We are obliged in conscience to pay the duty when the officer finds us in possession of goods liable to duty. If challenged, we are obliged to declare them. Nor is it allowed to use any fraud or deceit in the declaration. If the seller of the goods reduces the price to Canadian purchasers, it is perfectly legitimate. If, on the other hand, he is putting one price before the customs and receiving another price, that is wrong and cannot be either done or advised. The words "I affirm " have the legal obligation of an oath, and are employed in cases where people object to take an oath.

WHY DID OUR LORD SUFFER ?

Another correspondent had the folowing question put her which she asses to us : " How is it that God, so full of love and mercy, and so powerful, could allow His only Son to undergo such torments and death ? Why did God not take some other way of open ing Heaven ?" In accounting for God's actions we must always bear in mind that God is His own law. Why He does certain things cannot be adequate ly explained. Reasons may be given but they will neither satisfy every one nor fully satisfy the case itself. Why God should send His only Son upon earth at all is a deep, dark mysterylark, too, because it is deep. The ocean drop by drop is clear as crystal. But as we look down into its depths it is dark as midnight. So is it with mysteries of religion. Man's mind cannot take in all the attributes of God at once, nor any one of them fully. Eternity will not be long enough nor the light of heaven bright enough. Man's intelligence is finite, whilst God's attributes are infinite. Now, although man cannot know all about God's wisdom, power or love, he can know something-especially if he approaches the study in a proper spirit. The question before us involves, besides the consideration of God's attributes, the investigation of the fact of the crucifixion and also another very deep question, whether there was any other way of pardoning sin and opening heaven than the hard royal road of the cross. We do not see how the suffering of our Lord and His death can be denied. The facts of the passion are too clearly stated, and the lurid light of that awful day is too bright not to be seen by the passing generations of men. To deny our Lord's death is either to deny His existence or that He was a real man. Either alternative is so contrary to history and to the increasing faith of twenty centuries that it is waste of time discussing it. Why did our Blessed Lord suffer at all ? The mere fact that He, the second person of the Holy Trinity, came upon earth to save mankind, was a tacit wish that this world should be saved. That was enough. Why then did He go beyond it ? Why did He suffer when for the purpose it was not necessary ? "Why is Thy apparel red and Thy garments like theirs that tread the wine press?" He is a man of sorrows and acquainted with infirmity, He is lifted up upon the bitter cross and hangs there to die-to show forth His love for man and His hatred for sin. That crushed and livid in convention assembled, has declared to their country.

THE CATHOLIC RECORD. that half a chronometer is not better form teaches us more than had He, like Solomon, taught from a golden throne. It was to win the worship of compassion. The attributes of God shine out in more lasting brightness and more luring power than had the Sacred Heart merely sighed for the salvation of the world. That God could have saved the world in some other way is true, for there is no limit to His power. As He said, " Let light be and light was made," so might He have spoken and sin would have vanished. He might have employed a nediator lower than His Eternal Son, or accepted the imperfect satisfaction of a mere man. He willed otherwise. In His infinite wisdom He saw that it was expedient and fitting that He should have full satisfaction. It was not only expedient: it was best. The All-Holy came and shed His blood to the last drop when a single drop was more than enough. He died when He need not have died. He did it that man might not be bought for nothing.

He died a death of indescribable suffering as a free offering to His Father, as a plentiful redemption for sin, as an overpowering appeal to His guilty brethren. What seems extravagant in the sufferings and death of our Lord is suitable by reason of the infinitude of God's attributes. It is His royal munificence. He cannot do a small work, or do it in a small way. The world would never have learned Christ's teaching that the poor in spirit are blessed, or that we must suffer for justice sake, were it not for the Cross. The saints would never have rejoiced in their sufferings, or sealed their faith with their blood, had not their Chief trodden first the hardest path of all. His wounds shine like the stars of

night-revealing world upon world of God's holiness, love, justice, mercy. They shed a new light upon God, etern ity, sin, man and heaven. The Cross is the sign of God's love. It will also be the sign of God's judgment of the earth. As it was the sign of our Lord's humiliation, so will it be that of His exaltation. He waits upon the Cross to be contemplated by us all. Nowhere else, not even at the right hand of the Father is He so much Jesus, the Saviour and zealous Lover of our souls. Calvary is wisdom's house, and blessed is the man who in faith, hope and love watcheth therein.

THE VULGATE.

Some few weeks ago it was announced that the Holy Father had resolved to have the Valgate Bible revised, and that he had charged the Benedictines with the important duty. This is rather remature. We learn from Rome that what the Pope has done is to commission the Benedictine Order to complete the work of the great Barnabite scholar, Vercelloni, on the variations of the Valgate. No doubt it is preparatory to complete revision. It involves the difficult work of collecting all the variants, comparing and examining them by the best results of recent discoveries and really scientific criticism. When we remember that the Valgate was the work of St. Jerome, who was born in 346, we can understand the meaning and ralue of the commission. Before Jerome's time there had been Latin versions, which, through mistakes of transcription or other causes, had become very unsatisfactory. St. Jerome, at the request of Pope Damasus, under took what he called the pious task but dangerous presumption of the revision of what is known as the old Latin version. Whilst engaged in this task he began a new version directly from the Hebrew. Father Gigot, an eminent biblical scholar, sums up the work of St. Jerome by stating that the Vulgate is a composite work. As such its several parts are not all of the same critical and literary character. An examination and comparison therefore of the various parts at this date, so many centuries after the original, will be most interesting, and no less important. The Sovereign Pontiff is showing his power and prudence in the study of Holy Scripture, and in entrusting the work to the learned Benedictines.

that half a chronometer is not better than no watch, that the Birrell measure is unworkable, and that its failure would reflect unfairly on Ireland's capacity for Home Rule. The Birrell measure was considered on its merits, and rejected mainly on the score that it was useless to hope for satisfactory amendments."

BEWARE OF YELLOW PAPERS. Time was when the average man would believe almost anything he read in a newspaper. But there has been a material change, and this change has been caused largely by the reckless conduct of a few men who have brought to the profession a scant sense of honor and a love of truth which is anything but a predominating characteristic. This modern disease of news paperdom has been termed "yellow journalism," and yellow journalism is, if we may be permitted to use an Americanism, "saying things that ain't so," or, betimes, building up a mountainous heap of rubbish out of the very smallest particle of fact, reminding one of the dire consequences to character when a statement affecting it is handed on from one professional gossip to another. The latest feat of "yollow journalism " comes to us in the shape of a press despatch from Rome to the effect that the Pope indignantly refused an offer of \$1,000,000, provided he bestowed a Cardinals' hat upon Archbishop Ireland. The money was said to be tendered by some wealthy American Catholics. Let us for the moment supose that such an offer were made. It but merely shows that if those so-called wealthy Catholics had devoted a little more time to the study of the history of their Church, and a little less to the acquirement of millions, they would not have placed themselves in such a ridiculous, if not contemptible, position. They ought to know that the affairs of the Church are not conducted in a manner similar to that which guides the average American politician. But we do not believe such an offer was ever made. Most certainly, if Arch-Bishop Ireland's friends were desirous that he should receive the great honor referred to, they should, and, most likely, do know, as Catholics, that these are matters which concern only the head of the Church and his advisers. There is a vast difference between the manner of conducting political matters and the mode of transacting the busi ness of the Church. What is known as " booming " a man oftentimes has the

effect of landing him in one position or another in the gift of the powers thatbe. Were such a scheme undertaken for the purpose of acquiring some position of eminence in the Church of God it would be considered as proof positive that the " boomed " pandidate would; be a person atterly unfit to perform the duties of the office. A long experience prompts us to say that when our readers see a despatch in the daily press concerning the Church or Roman affairs they should "wait for further particulars." To such an extent has this system of misrepresentation been indulged in by some of the press agencies, (and the newspapers are oftentimes the victims of these men) that we know of cases where sensationes, embodying not a particle of truth, would be printed in one edition of the paper and the next edition would contain the contradiction, all deliberately planned for the purpose of selling the papers and humbugging the public. Let it not be supposed, however, that we desire to enter into a sweeping condemnation of the press. There are newspapers and newspapers. The average publisher desires but to give the truth to his readers. We wish to warn our readers against the yellow press. Experience will enable every reader of newspaper to form his own opinion as to its reliability.

LATEST FROM IRELAND.

The latest advices from London, England, gave us the information that. at a meeting of the Irish Parliamentary Party in the House of Commons on that day, it was decided to fight the Govern ment both in the house and in the con stituencies, in order to punish the Liberals for failing to give Ireland a broader measure of Home Rule than that contained in the rejected Irish Council Bill.

After the meeting had adjourned John E. Redmond, on behalf of the Irish party, issued a long statement, concluding as follows :

"Another proof has been afforded that Home Rule cannot be won by a that Home Rule cannot be won by a policy of conciliation alone. It can be won only by hard fighting, vigorous agitation in Ireland, an active, discip-luned party in the House of Commons, a thorough organization of the Irish vote in Great Britain and its use, absolutely independent of Eaclight endent of English party interes to push forward the cause of Home Rule taking every opportunity and every eans offered in Ireland and in Great Britain to force upon public attention the grievances Ireland has suffered and the ruinous effects of British minithe ruinous effects of British rule in that country."

It will be remembered that some ears ago there appeared almost daily in the press of America despatches giving particulars of crimes which took place in Ireland, whilst lawlessness of a similar character was entirely unnoticed in other countries. Of course there was a purpose in this. Some of the press agents became the hirelings of the landlord faction, whose purpose it was to show the world that the Irish people were incapable of governing somewhat similar themselves. A movement seems to be set on foot at the present day, and it looks as if, for a consideration, some of the press people were once more in the mood to do the dirty work of the landlords. We are now told that the people in a certain part of the county of Galway assembled in force couple of weeks ago and turned a number of cattle off a grazing farm. There was a conflict between the people and the police, a number of shots were fired, but nobody was hurt. We would not be surprised to find ere long such news from Ireland as that John O'Brien had been arrested in Dublin for using abusive language towards the police and that Michael Murphy had been sent to the lock-up for whistling the "Wearing of the Green," all of which would tend to show that the Irish people are un. worthy of a parliament of their own.

WHY SO INCONSISTENT ?

At some of the conventions of our separated brethren, the Presbyterians, a note of inconsistency, not to say bigotry, is frequently in evidence. We might also, with simple truth, add, that too frequently do the members of these religious parliaments take it upon themselves to legislate upon natters which properly belong to the State. The Reformed Presbyterians of the South, in convention at Birmingham, Alabama, denounced the action of American Catholics in seeking sympathy for the Catholics of France, The legislators at the Presbyterian monting declared that this a vealed a spirit contrary to free institutions and the free liberty of America." Not long since, however, agitation was in the fermenting stage amongst our non-Catholic brethren because a Catholic power was declared by the yellow journalists to be guilty of atrocities in the Congo, and this same convention has gone out of its way to protest against these outrages which the sober common-sense of thoughtful Americans has declared to be merely the work of agitators who are in the pay of interested parties. Brothers, we fear hatred of the old Mother Church still rankles in your breasts, and oftentimes plays pranks with dispositions which aim to be fair JUNE 22, 1907.

THE KING'S COURT

If we are going to make a formal call on some one, and especially if that "some one," is a person high in author-ity we are eager to appear at our best, to set and to speak according to the usual ity we are eager to appear at our best, to act and to speak according to the usual rules in such cases, and not to scem in any way awkward or ignorant. We know that there is a special etiquette to be observed in approaching the Holy Father in the Vatican, or the President in the Vatican. in the White House. The Catholic Church is the solemn court of the King. of Kings, from Whom all power proveil their faces with their wings. Surely, then, we have certain ceremonies to observe in the churches that are His palace homes, certain rules to follow, a certain holy etiquette to

maintain. First, we ought to enter and to leave God's house silently and reverently. We should not rush in, at the last we should not rush in, at the last moment, just as Mass begins, or hurry out as soon as Mass is done, without having the decency to wait until the priest has left the altar. We should not bow to an acquaintance here and chat with a friend there, as though we were actually anxious to spend as brief a time as possible with our best Friend, Jesus Christ.

Jesus Christ. Becondly, we must centre our whole mind upon our act of worship and of prayer. We should carefully avoid the reprehensible habit of whispering and looking about us. Why should there be need to caution any Catholic empiret this serious breach of good against this serious breach of good manners and good morals in God's house? Shame and pride, if no higher motives, ought to keep a well-bred Catholic silent there. If we have re-marks to make they should be reserved antil we are outside the sacred place. Thirdly at the consecration Holy Communion our reverence and devotion should be increased and carefully shown. When we go to Holy Communion, we should be neither too swift nor too slow in approaching the altar-rail. There is time enough. altar-rail. There is time enough. Why, if the railing is full, do people kneel down at the very head of the aisle? Why not pass straight on to form a row of waiting communicants to form a row of take at once the places of the first, instead of blocking up the isles, as though we had no sense? It is because we do we had no sense ? It is because we do not think enough of the true reverence that makes all other things yield to the Presence of the King. approach Him with our ungloved hands humbly folded on our breasts, not swinging at our sides, not pointed downward, but resting on the heart into which He is about to come. If there are only a few communicants, let us take pains to kneel as close to the altar-gates as we can, and not oblige the priest to carry our Sacramental Lord from one end of the sanctuary Lord from one end to another because we will not take few humble reverent steps to meet our God. Let us not delay too long t the altar but return quietly to our places, and then let us remain as long places, and then let us remain an taken as we can in prayer and thanksgiving with Jesus Christ. Can we receive Him into our hearts and then rush heedlessly into the street to talk and chatter, while He abides within us longing to have us talk all alone with

How mortified we are if we commit. by mistake, some fault against the world's ways and rules, in so-called society; if we make some error in in grammar or pronunciation; if we are not dressed in the style of the day or if we have learned some passing fad like a new handshake or the latest bow. And meanwhile, how must these foilies look to clear-eyed angels in great King's court, when they contrast hem with our strange carel boorishness, our insolence, in His Presence Who knows all things and things and Who can do all things and has made us poor finite being that we are, out of very little dust !beings Sacred Heart Review.

JUNE 22, 19

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ROMANI SOVEREIGN PONTIFF

WHAT WILL COME NEXT?

This is the question in the minds of all men in the British Isles, and indeed in many other portions of the universe, in regard to the next step to be taken by the British Government on the Home Rule question. While many held to the belief that Mr. Birrell's experiment should be tried, it is now generally conceded that the convention of Dublin acted most wisely in rejecting the whole business, lock, stock and barrel. We take the following opinion from the Chicago Post because it puts the question in a very concise form :

"The outcome of the Dublin Convenine outcome of the Durin Conven-tion's refusal to dally with the halfway measure is an afirmation of Irish nationalism at the cost of an experi-ment. Birrell's proposals evoked little the Liberal party.

A PLEASANT OUTLOOK.

We take it to be a most gratifying sign of the times to find that the general synod of the Irish Protestant Church have unanimously passed a strongly-worded resolution against the injustice of the treatment accorded to Ireland in the matter of grants for primary education.

Would it not be well if our Protestant compatriots in the Emerald Isle would go a step further and enter a protest against the treatment accorded Ireland in many other regards. Perhaps one of the most unaccountable hallu. cinations of the day is the fear in the minds of some Protestants that fair play would not be accorded them were Gratton's Parliament restored to Ireland. One cause of the prevalence of this fallacy is found in the fact that a certain class, both in Ireland as well as in England, find it to their personal advantage to keep alive a spirit of rancor between Catholic Irishmen and Protestant Irishmen. Indeed, we might say, this is almost the sole reason for its existence. We hope to see the day when Irishmen of every creed will unite to bring freedom and prosperity

A GREAT LOSS.

in secular pursuits.

We extend our heartfelt sympathy to the Oblate Fathers at Ottawa because of the destruction by fire of the Church of the Sacred Heart. It was considered one of the most beautiful edifices in the Capital city. The loss will be about \$155,000. It is insured for \$90,000. We trust the Oblate Fathers will be in a position to begin at once the reconstruction of the sacred edifice and will receive the hearty and generous support of the Catholic people.

A Governor Who Governed. Governor Beckham, of Kentucky, who has just been nominated to the United States Senate, has made all the saloons of that State close and keep closed on Sunday. Beckham is a mere youth, but he has principle and coursolon, and if a clothing store should close, it ought to do likewise. — Cathoclose, it ou lic Light.

If you have a cross to bear, bear it like a man and don't place it on exhibi-

HENRY WATTERSON ON THE CHURCH.

NO THOUGHTFUL MAN CAN LOOK UPON THE CHURCH OF BOME SAVE WITE REVERENT RESPECT.

Writing from Rome, where he for-journed for a while last month, Henry Watterson, Lcuisville's distinguished editor and lecturer, says: "No thoughtful man can look upon

the Church of Rome save with reverent respect. Nor can any such believe that its downfall would 'mend human conditions.' But ever since the Ecumenical Council revitalized the old feudal standards and applied new tests, the Vatican has changed the old lines to read :

Whilst the Church stands, Rome shall stand; When the Church falls, Rome shall fall; And when Rome falls, the world,"

meaning by Rome unyielding Catholi-

city. "The Prelates of the Vatican, many "The Prelates of the Vatican, many of them great men and all of them great theologians, are quite one and wholly sincere in their opinion that Pio Nono was right; that Leo was right, and that in following in their footsteps the present Head of the Church is right; that Catholicism has only to stand its ground, yielding not an inch or a rood; in a word, that innovation is not only blasphemous, an inch or a rood; in a word innovation is not only blasph innovation is not only blasphemous, but impolite. They point to the mis-adventures attending the Revised Scriptures. They point to the diffi-culties encountered by all attempts to modify the Westminster catechism. They point to the massive solidarity of the Roman hierarchy. It is not easy to meet and answer their conten-tion, aspecially here in Roma itself. mous, tion, especially here in Rome itself, where the Vatican is so large and im-

pressive, the Quirinal so unimposing, the holy Father so great a figure, the king such a small one. "St. Peter's is a solar system no less than a Holy of Holies, emitting a radi-ance that circles round the globe and Uncerhe globe and Venerpenetrates the darkest places. Venet able pile! No man can stand unmove within its portals or go away without a sense of awe and exaltation 1"

Do well, and you'll have enemies; do better, and you'll confound them.-Franklin.

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