## THE CATHOLIC RECORD.

POPE PIUS X. AND THE WORK. to take possession of the Church there

The Catholic Record. action as they might deem expedient Published Weekly at 484 and 496 Richs street. London, Ontario. Price of subscription-\$2.00 per annum. towards obtaining redress of the griev. ances complained of.

Mr. mar

## EDITORS :

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Agentor collectors have no authority to stop Agentor collectors have no authority to stop your paper unless the amount due is paid. Matter intended for publication should be mailed in time to reach London not ister than Tuesday morning. Please do not send us

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. Editor of THE CATHOLIC RECORD

Ottawa, Canada, and Artholic RECORD, Londollor of THE CATHOLIC RECORD, Dear Sir: For some time past I have read your estimable paper. THE CATHOLIC RECORD, and congratulate you upon the manner in which its published. Its matter and form are both good: and a wuly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Biessing you, and wishing you success. Bielyeve me, to remain. Yours faithfully in Jesus Christ, t D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, OCT. 3, 1903.

Parliament who have constituted them-RITUALISM IN SOUTH AFRICA selves champions of the Low Church party, will find the task they have

A lively discussion is going on in the undertaken quite burdensome enough, South African papers in reference to without setting themselves forward as the progress of Ritualism in the Church the champions of the South African of England in the newly annexed Trans-Evangelica's as well. The last time vaal and Orange River Colonies. The these gentlemen undertook to engineer Evangelicals and Ritualists have dean anti-Ritualistic law through the clared open war against each other, and neither party is disposed to surrender one iota of its creed or practice. 310 against 156. This happened four

The Evangelicals assert that " the Bishops are without exception in league with the Ritualists, and that a large proportion of the clergy belong to the Church Union and the 'Confraternity of the Blessed Sacrament,' two societies which spring from societie of the same name in England, and which avowedly cultivate the Ritualistic forms of worship which are in vogue in London and throughout England.

The Church is called there "the Church of the Province of South Africa, and the Evangelicals say that clergymen or Protestant or Evangelical sympathies are not wanted there by the Church authorities.

The Bishop of Pretoria feel it neces sary to make an effort to satisfy the Evangelical party by publishing a letter in the Johannesburg Leader in which he admits that he was at one time the provincial superior of the Confraternity of the Blessed Sacrament, but that "he gave up all connection with that Society and the English Church Union before his being ordained Bishop of Pretoria,' as he " believed it to be better in such a position to be free from any society of a party character."

in announcing the first offer of sale The Bishop of Bloemfontein was also of his estate by an Irish Landlord waited upon by a deputation consisting of a number of prominent and influenmakes the following statement : tial citizens of Kimberly, who entered a protest against Ritualistic practices which they said had been introduced

of Capetown, and to take such other ING-MEN.

clared that "the Bishop had evaded

the question with undoubted ingenuity,

but he could not congratulate his Lord-

ship on the manner in which he had

drawn red herrings across the track."

It is difficult to foresee what result, if

the malcontents ; but it would seem

that the Kensitite Anglicans of Eng-

land have quite enough to occupy their

minds in the so-called lawlessness of

English Ritualists, without bothering

themselves with the troubles of their

We imagine that Sir William Vernon

Harcourt, Mr. Charles McArthur,

M. P. for Exchange Division of Liver-

pool, and other members of the British

House of Commons, they were buried

under the overwhelming majority of

years ago, and they have not yet

recovered their breath sufficiently to

raise up a similar issue on behalf of

a taction of Churchmen in a distant

colony which has long claimed to have

We recommend these facts to the

notice of certain Low Church zealots

in Toronto and Montreal who are con-

stantly occupying themselves in abus

ing the Catholic Church on account of

the curious proceedings of their own

clerical brethren whom they accuse of

wishing to throw the whole Anglican

Church into the arms of the Pope.

We fail to see that these gentlemen

have made nuch advance toward Rome

in their awkward imitations of the

Roman ceremonial and Ritual ; for the

matter of ceremonial is of small ac-

count, as the Bishop of Bloemfontain

remarked, in comparison with the lack

of essential Catholic doctrines, and of

valid sacerdotal orders, without which

ceremonial imitations are fantastical

AFTER SEVEN CENTURIES.

The Montreal Star's correspondent

" Lord Talbot de Malahide, who has

Talbots

and empty forms.

the right to do its own law-making.

Kimberly half-brethren.

One of the most touching episodes of the brief period during which the Holy Mr. G. A. L. Green, editor of the Father Pope Pius X. has been on the Pontifical throne, was his reception of Advertiser, who moved the above over two thousand working people from mentioned resolution, declared that the district around St. Peter's church they must obtain from the Archbishop on September 13th. The workingmen a definite decision in regard to the point whether moderate (i. e. Evangeliwere admitted to the courtyard of La cal) Churchmen have any status in the Pigna within precints of the Vatican, Church of South Africa, and if his and when the Pope appeared, accomdecision was adverse, they must in conpanied by a few guards, he was received junction with the people of Johannes by the throng with every manifestation burg and Natal, represent to the of enthusiasm, being greeted with a people of England the sad existing storm of applause and cries of " Long live Pius! Long live our Father." Mr. J. Pooley, who is said to be on

The Holy Father raised his hand for of the most prominent residents of Kimilence and said : berly, who seconded the resolution, de "This demonstration of reverence

and affection touches me, not h and allection touches me, not because it is addressed to my person, but be-cause it is addressed to him whom I represent, Christ. It is an index to the faith animating your heart. I am all the more pleased because the major-ity of you are workingmen for Christ ity of you are workingmen, for Christ is the advocate of the workingmen, and the latter are faithful to Him." any, will come from this movement of

The Pontiff continued the train of thought, saying that "the workman who is satisfied with his condition finds in it a true pleasure, shedding brightness about him. These words are the first chians.

address to the Romans. Be satisfied turies many of the Armenians returned with your condition, provide and care to the Catholic faith, and though the for your children, and I assure you in majority of the people adhere to their the name of the Holy Ghost that the schismatical worship, there is among blessing of God, which I so much invoke for you and your families, will be them a large section who belong to the Catholic Church, and acknowledge the given."

supremacy of the Pope. The country Pope Leo manifested in many ways belongs now partly to the Russian, and the interest he ever felt in the welfare partly to the Turkish Empire. Under of the working classes and by his celethe Turks the Armenian Christians brated encyclical on the social and inhave endured fearful persecution. dustrial relations of employers and the It remains to be seen whether this employed he made known the correct new move of the Russian Government position these two classes should bear to each other. This encyclical was will succeed in bringing about the absorption of the Gregorian into the vigorous in its condemnation of the Russian Church, at least within the revolutionary and anarchistic theories Russian Empire, which is evidently whereby many agitators were endeavoring to excite discord in society, and to the object in view. destroy the sentiment of religion. while at the same time he asked that the protection of the State should be

extended to the working class that they might receive fair payment for their day's labor. He also favored labor unions as a means of the protection of their interests. His influence with the masses was increased very greatly by the sympathy he thus extended to the poor and hard-working people, for they were not slow to perceive that by the promulgation of these principles, their condition would become improved much more effectually than by anarchistic methods, capitalists being exhorted, to deal justly with their employees, while the latter were warned against socialism and communism.

Pope Pius X. follows up to their legitimate consequences the principles laid down by his predecessor in advising patience to the workingmen, and contentment with their condition, for in the faithful discharge of their obligations lies the only means whereby they can provide by honest labor, for their families which are committed to their

care by divine providence. Our readers cannot but be struck with the harmony of the Holy Father's advice and that given by our divine

been the first Irish nobleman to make an offer to sell his estates to the tenants under the new Land Act is the representative of the Talbots, a Saviour to the soldiers who consulted

trines which had been handed down through the ages, and which came from on behalf of the Government. In the Christ Himself the founder of the riot which occurred, stones and other Church, and which being divinely remissiles were thrown, whereupon the vealed, are as true to-day as when they troops were called out, and the throwwere first taught to mankind as the ing of missiles by the incensed Armentruths by following which in practice ians became more general. Revolvers were also drawn and fired by the as well as with the assent of our minds, mankind may attain salvation. Armenians, whereupon the soldiers fired and dispersed the mob, killing

During this period also, the cele brated Syllabus of Pius IX. was The Armenian Church claims a very issued, condemning fearlessly a great number of errors of the present day. high antiquity, it being maintained by This Syllabus has been greatly misreprethem that King Abgar corresponded sented, or at least misunderstood by with our Lord, inviting Him to preach Protestants, and among the points in his country, and that Christ answered which have been thus misunderstood or his letter, a copy of our Lord's letter misrepresented, there are two which

being kept to this day in the archives are particularly insisted on by the nonof Edessa. This letter is spoken of by Catholic writers in the symposium of Eusebius as being extant in the early part of the fourth century. It is the North American Review. Thus the Rev. Mr. Thomas attributes to certain, however, that in the year 302 the Christian faith was planted firmly Pope Pius IX's. wor's a sense they were never intended to convey. The error in the country by St. Geogory, called is condemned that "the Church cught the Illuminator. In the year 491 the to be separated from the State, and the Armenian Patriarch refused to accept the decrees of the Council of Chalcedon, State from the Church." This, according to the Rev. Mr. Thomas, must be and since that date the Church of Armenia has been in a state of schism, interpreted as "officially putting the Church of Rome in open antagonism toand has remained as an independent Church, which was originally somewhat ward the political system of the United infected with the heresy of the Euty-States, into which that principle has been wrought as fundamental." He In the fifteenth and sixteenth cen-

adds that notwithstanding all this there have come only Papal laudations of American institutions," which he deems to be a great inconsistency on the part of the Popes, and especially on the part of Leo XIII., who, though adhering to the Syllabus of his predecessor and confirming it, has been remarkable for his repeated expressions of admiration for things American.

The Pope's condemnation is not diected against those who are of opinion that under some circumstances it is desirable that the Church should be separated from the State, but against those who maintain that in no case ought there to be a union of Church and State, thus condemning the union of Church and State which has been approved by the Church for some countries.

The condemned proposition is clearly equivalent to the assertion that "it is always unlawful to have a union of Church and State," which is evidently a false proposition, for there can be nothing wrong in the encouragement of God's truth by the State. On the con-

trary, it is highly commendable to do this, and yet there is nothing in all this which obliges us to believe that in a greatly mixed community like the United States, it is desirable there should be a union between the two Powers. We can see from this how unjustly the Rev. Mr. Thomas quotes with approbation the statement of some unnamed writer that Pope Leo XIII.

was" a pious Machiavelli." A similar misrepresentation is made

by the Rev. H. Mendes, who asserts that the Syllabus condemned the "progress of thought." In reality it only condemns those who assert that the Church and the Pope should fashion her teachings according to the notions of pretentious modern philosophers who wish to pass their theories upon the world as demonstrated truths, especially theories which would turn God out of His office as the Creator, Conservator. and Ruler of the universe, on the plea

"As the electric flash speeds across the continent announcing that Leo XIII is no longer among the living, all are startled, and break forth into a uni-Archbishop Ireland shows that on the versal chorus of sorrow and praise. The President of the Republic wires across the Atlantic noble words of con-dolence. A former President of the Republic, judges of the Supreme Court, statesmen, scholars, men of affairs, speak reverent eulogy. Cities and uni-versities lower their flags to half-mast. Protestant ministers in their temples, and Jewish rabbis in their synagogues give out tribute of speech and America mourns Leo. And what we are witnessing in our land, other peo-ple were witnessing in theirs. Tzars and Kaisers, rulers of monarchies, and presidents of republics told their regrets, and the multitudes responded in sincere and sorrowful echo. It was not a country mourning an illustrious representative it was not a Church mourning a Supreme Pontiff ; it was humanity mourning a great and good man. The Archbishop points out that the nineteenth century, a century of discovery, and disposed to foster revolution in religious creeds, as well as in science, history and civil society, turned its search-light upon the Catho lic Church in the hope to find it incurably antiquated, deserving only to be elegated to obscurity, or even removed altogether from the living world. 'There was war to the death between the age and the Church."

OCTOBER 3, 1908

can of Germany's Emperor and England's King a few months ago spoke volumes in praise of Leo as the Pontiff of peace." It was, in fact, Leo's set. tled policy to be at peace with civil governments, and he would not wage war against governments until all peacful solutions had failed, and till he ound compromise and conciliation impossible without violating sound principles.

The late Pope's encyclicals on Labor nade him the foremost of social reformers and philanthropists. His founda tions of schools and universities prove that the Church is the foe to ignorance, and the friend of science and learned reserch.

Pope Leo's policy of conciliation did not succeed in making the French Rapublic friendly to religion, but the Archbishop says unhesitatingly that the Catholic people of France are more to blame for this than the Pope. Pope Leo advised, and we may even say com. manded, the French Catholics to accept the Republic. "He decided a moral question. The Republic was the established form of government: it was the will of the majority of the nation. Therefore, it was the moral duty of Catholics to accept the Republic, and work loyally for the weal of the country.'

Leo spoke for the Church, making it clear that the Church is not tied to any particular form of government, but that the people could choose the form which pleased them best. The Archbishop says :

"The duty of the hour for Leo was to proclaim the principles of truth and justice. What might follow, what did follow, was then, as it is now, a second-ary question. Leo did his duty. His-tory will vindicate him. As to what has, in fact, followed, Catholies in France must take to themselves their share of the blame.

Pope Leo wished the Catholics to support the Republican form of government in earnest, and a section of them did so, but another section remained monarchical. The anti-Catholic French government took advantage of this fact to assert that the Catholic Church aimed at subverting the Republican form of government, and by this lie succeeded in duping a majority of the nation into supporting his government. We do not believe that the present anti religious policy of the government will survive the proper education of the people to the real situation; but for the present, irreligion is triumphant, and the Church is persecuted. But the French people-the Catholic people of France-are to blame, but not Pope Leo, whose advice, if acted upon, would have resulted in the establishment of religion and peace on a firm foundation.

NON-CATHOLIC OPINIONS ON POPE LEO XIII. AND THE PAPACY.

In the preceding article of Pope Leo XIII. we make some comments upon the views enunciated by several writers in the current number of the North American Review in regard to the work and influence of Pope Leo XIII; but as we chiefly confined our remarks therein to the views given from the Catholic point of view by Archbishop Ireland, it will interest our readers to know what opinions are held by nonthat these theories constitute "true Catholics regarding the deceased Sover-

OCTOBER 3. the most conciliat

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He admires the sk which Pope Leo the rulers of count ginning of his reig tile to the Catholi The other Pro equally laudatory, no less so. He sa to an unusual de mind which "sta its power over opposition into su He praises his right when as G he put down brig Archbishop of ] against the enfor civil marriage la

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The first of these is by the Most Reverend John Ireland, Archbishop of St. Paul, which is, of course, written from the Catholic point of view. The others are in succession by the Right Rev. Leighton Coleman, Protestant Episcopal Bishop of Delaware; the Rev. R. F. Coyle, Moderator of the Presbyterian General Assembly; the

Rev. J. B. Thomas, Professor of Church History in Newton Theological Institute, a Baptist institution ; the Rev. Washington Gladden, a well known and prominent Congregational clergyman of Columbus, Ohio ; the Rev. J. Wesley Johnston, of the Methodist Episcopal Church, New York, and the Rev. Dr. H. Pereira Mendes, of the leading Jewish Synagogue of the City of New York, which is named Shearith Israel.

Archbishop Ireland opens the symposium by mentioning the universal interest and grief manifested on occasion of the death of Pope Leo. On the subject he says :

POPE LEO XIII. The New York American Review for

September contains a symposium or collection of articles by well-known writers from divers standpoints on the work and influence of Pope Leo XIII.

into the Church, especially in their family city. They asked that they should be allowed " to erect a new Church in that city in which the services should be suitable to the convictions of those holding Evangelical views, which is equivalent to saying that the doctrines and devotions of the Christian religion should be modified to suit the whims of those to whom that religion is to be taught.

ahide and of the Earl of Shrewsbury. The Bishop replied that the specific Amongst the mediæval prerogatives r objections raised by the deputation maining to the Irish Talbots are the judgment of water and of iron, the duel, the pit, and the gallows. Hapwere not so serious as to justify the schismatical course they proposed to pily, recent generations have been free to avoid their liability to adjud follow, he would, however, endeavor to cate in these directions. If, however, his Irish tenants buy his estate, Lord meet the desires of the deputation as far as possible by removing any just Talbot will have to caution them that cause for complaint. The next they are still bound by the terms of the grant to render to the King the evening he declared from the pulpit of his cathedral that questions of cereservice of one archer, with a horse, and suit of mail forever." monial are too trivial a matter to justify

"The estates were originally conharsh measures, and he could only refer complainants on such matters to ferred on a Talbot by Henry II., " says the correspondent. Would not the corthe rubrics of the prayer-book which rect thing to say be : the original owners must be their standard and guide. But, he added, " there is to be waged were despoiled of their estates by Henry and conferred on his retainers ; a great battle of Armageddon which and now, after the lapse of some seven will take place between those who hold the Catholic (Anglican) faith and those centuries, the descendants of the former may recover their own property who embrace one of the innumerable by paying to those of the latter large forms of heresy. That is the real sums of money. As to the condition battle, and one of far greater importance attached of rendering to the present than the supposed fight; and the great conflict is nearer at hand than some Sovereign " the service of one archer with a rent of mail forever, " it is one people imagine."

A large meeting of the Evangelical the purchasers may assume without party was held the next evening to scruple. For how many centuries past has the condition been "more take cognizance of the report of the honored in the breach than in the obdeputation, and a resolution was passed expressing deep regret that the Bishop servance ! "

had taken no action to meet the views You find yourself refreshed by the of the Evangelicals who stand up for presence of cheerful people; why not make earnest efforts to confer that the original principles of the Reforma-You will find that tion on which the Church of England pleasure on others? You will find that half the battle is gained if you will never was founded, and appointing a committee to draft an address to the Archbishop

And what shall we do ? And He said which has the unique record of having held these baronial lands for upto them : Do violence to no man : wards of six centuries and a half. neither calumniate any man ; and be estates were originally conferred on a Talbot by Henry II. The Malahide content with your pay." (St. Luke iii, 14.) To similar effect is the admoniestate is remarkable as being the only one in Ireland held directly under the tion given by St. Paul to the Hebrews : Malahide Crown. The Talbots of Malahide never rendered homage to any one but (xiiii, 5). " Let your manners be without covetousness, contented with such the sovereign of England. The Richard de Talbot mentioned in Domesday Book things as you have : for He hath said, was the ancestor of the Talbots of Ma I will not leave thee, neither will I forsake thee.' So that we may confidently say : the Lord is my helper : I will the not fear what man shall do unto me." The working men of Rome have shown true wisdom in receiving in a good to adjudispirit the paternal admonitions of their kind Father the Pope, who could not do otherwise than advise them in accordance with the instructions and example of our divine Master.

> THE GREGORIAN AND RUSSIAN CHURCHES.

From Tiflis in Russian Transcaucasia the news comes that the Armenians of that province are opposing by force the transfer of the Armenian Church property to the civil Government under an Imperial decree issued on June 25. The Armenian, otherwise called the Gregorian Church, has hitherto been an independent organization, distinct from the Russian and other oriental churches, but it is the settled policy of the Czar to unite all the schismatical Eastern Churches in his dominions into one under his direct control, and to be governed by the Holy Synod which is a State organiza-

tion. The Armenians propose to resist the execution of the law, and there has been an encounter between them and the police and troops at Elizabethpol, allow yourself to say anything gloomy. when the civil officials were attempting

"In its hatred of the Church, the age was reinforced in non-Catholic countries by sectarian prejudices, sur-vivals of animosities of former generations. In those countries, to the minds of many, the Church was still the foe and perverter of the Scriptures, and its Pope, if not the anti-Christ, was, at east a fair image of the Apocalyptic nonster.

It was under these conditions that, conscious of its inborn strength, the Church gathered its energies under the two Popes who preceded Leo XIII., namely, Gregory XVI. and Pius IX..

eign Pontiff. progress, liberalism and modern polity.

accession of Leo XIII. to the pontifical throne, there was a war of nations against the Church. Even, notwithstanding their confidence begotten by faith, that Peter's bark can never sunken beyond recovery, the loss of the Pope's temporal power, and the persecution of Catholics throughout Europe at the moment of Leo XIII's. ally.

election put Catholics in a state of dismay. But Leo's mind was "so lofty so far-reaching in range, so piercing in its glance through details, so rapid in its flight to the kernel of the problem, and thence at once to its solution,' that he made peace where the only prospect was that of a continuous warfare against religion. Liberty was

gained for Catholics in Russia, where a relentless persecution had been waged. In Germany the persecuting Falk laws were repealed through the manifest fairness of his proposals, and the sweetness with which they were made-and Bismarck himself was glad after a very ew years to have the Pope arbitrate on on a point of disagreement between Germany and Spain in reference to the Caroline Islands, thus showing what and beneficial, and that "the world sonfidence he put in the Holy Father's

tact and integrity. The gratitude of England was secured by Leo's settlement of perplexing questions in Malta. He also satisfied both England and Ireland by his tactful and fair decision that the claims of the Irish people to better government were just, while he condemned measures taken by the people of Ireland when they transgressed as a Sacrament.

The Rev. Mr. Thomas, the Baptist against justice and charity. " Nations contributor, declares that Leo, in prilearned that their truest friend and vate life, was unusually self-assertive supporter was the Pontiff of Rome : and inflexible in will, but that he berulers sought his friendship and allito assert anew the truth of the doc- ance," and "the presence in the Vati- came as the most yielding of rulers and

We need not repeat here what we have said in regard to non-Catholic misrepresentations of doctrines contained in the Syllabus of Pope Pius IX., so far as they relate to the policy pursued by Leo XIII., and his approval of the Syllabus. We proceed, therefore, to call attention to the divers opinions enunciated in regard to Leo person-

It is remarkable that the estimate of all the non-Catholics who have furnished articles for the symposium agree in describing Pope Leo as a Pontiff. who ought to be held in high admiration on account of his personal qualities. Bishop Coleman of the Protestant Episcopal Church says :

" Among those who shall stand high in universal esteem for their upright-ness and benevolence, for their com-pelling sense of responsibility, and for a steady, chivalric maintenance of prin-ciple, Leo XIII. is entitled, by the grace of God, to an honorable place in the world's history.

The Rev. Robert F. Coyne, the Presbyterian contributor, admits that Leo's efforts to induce capitalists to recognize the rights of labor were beneficent cannot thank him too earnestly for his defence of the home " of mankind, in maintaining the sanctity and unity of the marriage bond. This rev. gentleman might have given a like praise to the whole line of Popes, for there was never a Roman Pontiff who did not maintain the sanctity and indissolubility of marriage, because of its divine institution

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Paul is r even Pre alists, as