Mr. Blake gives extracts from a Mr. Blake gives extracts from a confidential report as an explanation of the estimate, and says: "The Irish parliamentary party trust that Irishmen at home and abroad will recognize the reasonableness of their reasonableness of their reasonableness." appeal, and give to it that hearty re. sponse which the interests of the cause demand."

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Catholic Record.

Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th. Century.

VOLUME XVI.

LONDON, ONTARIO, SATURDAY, JANUARY 27, 1894.

NO. 797.

Babyhood.

Take this eager hand of mine and lead me by the Pope dealt individually with these the finger Back to the lotus land of the far away.

Turn back the leaf of life; don't read the Let's find the pictures and fancy all the rest! We can fill the unwritten pages with a brighter Than old Time, the story teller, at his best.

sipping
From the fairy flagons of the blooming locustrees.

Turn to the lane where we used to "teeter Printing little footpalms in the yellow mould; Laughing at the lazy cattle wading in the water,
Where the ripples dimple round the buttercups of gold.

Where the dusky turtle lies basking in the gravel

Of the sunny sandbar in the middle tide,

And the ghostly dragon fly pauses in his travel,

For est like a blossom where the water lily

Heigh ho! Babyhood! Tell me where you linger, Let's toddle home again, for we have gone astray; Take this eager hand of mine and lead me by Back to the lotus land of the far away.

THE STORY OF THE SYLLABUS.

The word syllabus, as defined by the Century Dictionary, means a comtitle is "A Syllabus containing the principal errors of our times, which 1862. are noted in the Consistorial Allocutions, in the Encyclicals and in other Apostolic Letters of our Most Holy Lord Pope Pius IX." We may say then in general terms, though the word is a common noun, yet in the popular mind at least it is generally such a document and men totally un upon it. Calumnies the most gross have been flung at it, and interpretations the most unwarranted have been

In the following sketch a sufficient answer will be given to all these by showing just what the Syllabus 18, how by the highest authority in the Church. begins with the year 1848. student of history knows the condition ual revulsion that accompanied it was Errors of all sorts were rife. and the far-seeing, serious men of that day saw that some strong movement in opposition to this tendency must be made if society was to be saved from the effects of its own mad policy. Laymen as well as priests turned to Rom in this crisis, hoping to find there a stem the tide. Nor were they disappointed. Among the laymen the well known name of Donoso Cortez anpeared, while the Archbishop of Per ugia, the present gloriously reigning Pope Leo XIII., in the Synod of Spoleto spoke for the clergy. The fathers of this synod begged the Pope to collect in one document the errors against Church authority and condemn each condemned propositions were drawn. according to the accustomed formula. "For aithough," said the Fathers of ese errors have already

order, Pius IX. responded to the prises the Syllabus as it is known to-solicitations addressed to him from all day to every theologian. The fact that principal pernicious errors that pre-vailed in their particular part of the Epiphanius, venerable father of heresy ranged under twenty-eight headings, icine chest, furnishes antidotes against which he furnished them. A few of the poisonous doctrines of no less than these headings indicate the divers subjects of the answers, e. g., pantheism, materialism, rationalism, idealism binæ' in the Song of Solomon."

BY JAMES WHITCOMBRILEY.

Seigh-ho! Babyhood! Tell me where you linger.

Whis commission, which remained in existence six years, but we know that during this time there appeared linger. Let's toddle home again, for we have gone thirteen Papal documents, in which errors and that these documents were prepared by this commission.

This may be said to be the first stage in the preparation of the Syllathe appearance of a pastoral letter of Bisho Gerbet, of Perpignan, bearing the date of July 23, 1860. This Bishop, once the friend and dear disciple of De Lammenais, had pre-pared in a pastoral letter a list of eighty-five dangerous errors, which he had arranged under eleven chapters. This document, carefully prepared, excited the admiration and approval of Pius IX., who appointed a new special commission, consisting of three embers, presided over by Calerini, with Mgr, Jacobini as secretary. This commission was to coninue the work of the former com mittee, making Bishop Gerbet's pas-

toral the basis of their action. The commission was made up, as we have said, of three members — a secu-lar priest, a Jesuit and a Dominican, The Jesuit was the well-known theologian, Perrone. They began their sessions May 21, 1861, and continued to work until August of the same year. when they had reduced the eighty five pendium containing the heads of a discourse, the main propositions of a course of lectures, etc., an abstract, a a table of statements contained in any a table of statements contained in any to twelve members, which counts writing, of a scheme of lessons or the like. It is found in modern English usage in Jeremy Taylor and Charles Dickens. The dictionary then gives a definition of it as used in the literature of the Roman Catholic Church, but says specially that it refers to the document of Pope Pius IX., whose full title is "A Syllabus containing the content of the Benedictines the other of the canons regular, a Capuchin, a professor of the Propaganda (the well-known Abbott Smith) and one Jesuit (Pertone). They began their work Sept. 10, 1861, and completed in February,

After dividing among themselves the matter of their discussions they ex-amined and qualified each proposition, giving the reason for the qualification. They voted on each proposition in common, and finally reduced the popular mind at least it is generally associated with the document of Pius IX., above noted. The words of praise and the words of blame that greeted the Syllabus need not be dwelt upon here. Men capable of judging upon here. Men capable of judging the purpose of condemning these errors such a document and men totally un-fitted for such a task have pronounced pronounced by his supreme authority. However, before issuing it Pope Pius IX., took advantage of the presence of many Bishops in Rome, on the occasion of the canonization of the Japanese martyrs, to ask their opinion on the oppor tuneness of a general definition, and also to the doctrine and qualification of it was prepared, how promulgated, how to all, except when speaking to Bishops or Archbishops. Each Bishop had a theologian assigned to him to help him, In treating of the first division (the and after a three months study of the preparation of the document) we may distinguish three epochs. The first Every the doctrine of each proposition was worthy of condemnation, that the qualstudent of history knows the condition of Europe in 1848. Revolution and bloodshed were abroad in France, Prussia, Austria and Italy. Even when the direct effect of the Revolution was not felt, the influence of the intellect lished the propositions prematurely in his paper and made such a bitter attack and criticism on them that the Pope thought it inopportune to send out the Bull at that time.

Father Passaglia was prominent in the commission that prepared the Bull of 1854, and by his trouble with the Society of Jesus, whose ranks he left, power willing and strong enough to had become notorious, principally in Italy, where he numbered many adherents. Having failed in this first step, the Pope bethought himself nother plan. The proposition had been already condemned in Papal docuanother plan. ments of the past eighteen years. All that was needed was to collect them in a single document, with indications of the original sources from whence the

This brings us to the third and last phrase of the preparation of the Syllabus. For this work the Pope apbeen substantially condemned by the pointed another commission, of which Church, nevertheless we believe that we know little, except that Cardinal to collect them together in a single Bilio, then an humble Barnabite, but document and to give to each its own afterwards a Cardinal and a candidate specific note of condemnation will be for the chair of Peter at the death of great profit to the faithful of Christ." Pius IX., was a member. They col As soon as he had returned from his lected a list of eighty condemned proexile at Gaeta and Portici and the positions, which under the title quoted Papal affairs had been put in better at the beginning of this paper com sides and directed Cardinal Fornari the Syllabus contains eighty errors is May 20, 1852, to write to the full of suggestion to Philip Schaff in Bishops and prominent members of the his "Creeds of Christendom." He laity, asking them to indicate the says: "The number of errors was no

Their answers were to be hunters, who in his Panarion, or med-

We have now seen the various of Kant, pietism, latitudinarianism, etc. Some men hoped to have these errors condemned in the solemn bull passed through before it reached its ception of the Blessed Virgin Mary, the beginning it was question of conand suggested this to the Pope, but demnation by solemn Bull, which was the suggestion was not acted upon. prevented, as it seems, by an accident, The commission of theologians who a significant fact that should be kept

We know very little of the work of cal "Quanta Cura" was sent out in which are threatening society, the defense of liberty and justice, when this commission, which remained in 1864 in the usual way by the Pope, and false positions I have condemned. I ever threatened by outside foes, or inat the same time the Cardinal Secretary of State, Antonelli, sent the Syllabus to the episcopate, with a letter ex-plaining its import. Cardinal Newman in his "Reply to Gladstone gives the impression that Cardinal Antonelli sent out both. He gives the

> Pope, always deeply solicitous for the the Curia who sat near the Pope and salvation of souls and sound doctrine, who affirms that he did not lose a palvation of souls and sound doctrine, has never ceased from the very beginning of his Pontificate in his various Father declares he heard not a word of public documents to condemn and prodoctrines of this especially unhappy age. Since, however, it might hap-pen that all these Pontifical writings did not reach each individual Bishop, therefore the Pope wishes that a Syllabus of these errors be drawn up and sent to each Bishop, in order that all the Bishops might have before their eyes all the errors and pernicious doc-trine which were reprobated and proit to you on the occasion of the new encyclical," etc.

Such is the gist of the letter of Cardinal Antonelli accompanying the Syllabus and shows plainly how the docu-ment is to be regarded. On the reception of the Syllabus by the Church we may say a word. The way the Bishops of the Catholic Church received this catalogue is plainly set forth in a volume, in which are collected all the letters of the Catholic episcopate to the Pope on this matter. For convenience hey may be ranged under four heads. First, those letters in which the Syllabus is defended and the right of the Bishops to promulgate it against the cated. These letters show how violent was the opposition that met the Syllabus. The civil power tried to suppress it, especially in France. The second class is made of those letters, pastorals, etc., in which the Bishops sent the Syllabus to the faithful under their charge. The third class comprises those letters of submission and adhesion to the doctrine of the Pope. The fourth class demands a word of explanation. When the Vatican Council was decided apon each of the most prominent Bishops was asked to indicate the mat ter that he thought should be treated in this Council. Among the matters mentioned was not unfrequently the - diocesan, provincial and national, among the last our own Second Council of Baltimore - reveal the mind of

All these documents show the whole hierarchy to be in entire consonance with the ideas we have exposed in this sketch. A few particular examples. Sicily speaks of the Syllabus as a catalogue of current errors drawn from the allocutions and encyclicals of Pius prejudice and intolerance. identical with those cited. Cardinal is the sacred duty of every patriotic Bauscher, of Vienna, the Bishop of citizen to share the hardships of war Valledolid for Spain, and Cardinal and take sides as dictated by testimony to the nature of this document-that it is pontifical and

It remains for us to say a word on how the Holy See regarded the document. On this point the words of Pius IX., himself, are of interest. He speaks of it frequently as "Syllabus noster jussu editus." Cardinal Antonelli in his letter accompanying it "Summus Pontifex voluit, 'Ejusdem igitua Pontificis jussu, etc. How then can any one say in the face of these words that the docu ment is "private," "anonymous," etc, when the mind of the Pope seems so clear on this point. In this connec tion an interesting statement, which, however, in light of later faith cannot be admitted, was sent out by many Italian, French and English papers. No two papers agreed exactly on the words used, but all were unanimous as to the sense.

The episode was this: On June 17, 1867, Pope Pius IX. was speaking before a number of Cardinals and about two hundred Bishops. In the course of his remarks he is credited with saying: "Encyclicam Quanta Cura necnon syllabum coram vobis nunc confirmo et vobis iterum tanounam regulam decendi porpono." The number of the Dublin Review for July, 1867, has this statemeut, and surprising to say, Archbishop Manning, in a pastoral letter bearing the date of December 8, 1867, speaks in the same way. He says, in substance: "The Pope answered immediately (to something that had gone before) in

now confirm these acts before you and I again propose them to you as a rule

Archbishop Manning published these same statements in the Nincteen Century Magazine. Mr Ward, of the Dublin Review in his "De Infallibilfollowing paraphrase of the letter: tatis Extension," published in the "The Holy Father sends you by me a "Acta Santæ Sedis" in 1867, wrote in list which he has caused to be drawn the same strain. Against this, howtatis Extension," published in the "Acta Santæ Sedis" in 1867, wrote in up and printed of the errors which he ever, we have to chronicle the strange has in various formal documents in fact that though there were five Cath-the course of the last eighteen years olic journals published in the city of condemned. At the same time and Rome, not one of them had a word of with that list of errors he is sending to all this. The discourse of the Pope you a new encyclical, which he has published in the "Acta Santa Sedis judged proper to send to the Catholic makes no mention of this. Nor is it Sishops. I send you both."

This idea is erroneous. The true found in the "Acta Pii Noni," the authentic and authoritative record of etter in substance reads thus: "The his pontificate. Finally a member of such a statement. How this strange scribe the principle errors and false mistake of illusion could have arisen it is impossible to explain. But to day the fact is usually discredited.

The testimony of Pope Leo XIII. completes this paper. In his encyclical "Immortale Dei" he reproduces almost exactly the words of the letter of Cardinal Antonelli, which accompanied by the Syllabus, and in these words he, of course, attributes the document to Pius IX., whom he scribed by him. He ordered me to credits with noting the errors and have this Syllabus printed and to send ordering them to be corrected together Such is in brief an historical sketch

of the Syllabus - its formation, promulgation, acceptance by the Church and its confirmation by the sovereign authority, from which brief exposition we may be better able to truly appreciate its dogmatic and authoritative value.—E. J. Fitzgerald in the Catholic Times

THE JEWS AGAINST IT.

Rabbi Caro Ready to Sacrifice Him-self in Combating the Instigators.

Rabbi Caro of the Temple Bne eshurun, corner of Tenth and Cedar streets, Milwaukee delivered a sermon last Friday night on "The Catholic Church and the A. P. A." He spoke at length of the evil of secret political and religious societies saying that none had suffered more from their hideous objects than the Jewish people.
The Rev. Caro condemned the attitude of the Protestants in forcing the readng of the Bible and introducing church songs and dogmas in the Public schools. "They know," said he, "that this is distasteful to Catholic and Jewish parents and yet they per sist in advocating these inconsister n the liberal system of Public schools.

Replying to the question so often propounded by Apaists, "Do you propounded by Apaists, believe that a man can be a sound, patriotic and loyal citizen, who beieves that he owes his first allegiance to a foreign prince or ecclesiastical power, before his country?" Rabbi Caro said :

"This indirect accusation against our Catholic fellow-citizens reminds us of the cruel charges against the Jews, bishops of the kingdom of Naples and Sicily speaks of the Syllabus as a catapatriot?' Only blind fanatics will use such arguments and thereby cater IX., during the previous eighteen years of his pontificate. Cardinal Sterckx, of Malines, represents Belgium and his words are almost aced by revolution in its own midst it

Gousset, for France, all bear similar conscience. The War of Independence, the late unpleasantness between the North and South illustrated the correctness of these facts. The Catholics on neither occasion inquired of their first allegiance, the Pope, what was his opinion and whose cause the should espouse, but we can find his faithful followers in the ranks of the Union and Confederate armies suffer. ing and dying like brave citizens, and as true as there is a God, who rules the destinies of nations, our national cemeteries and the numerou tombs in our grave-yards prove that our Catholic patriots, notwithstanding in church matters they owe their first allegiance to the Pope, the learned and liberal prince at Rome.

"Do not imagine for a moment that in the present controversy I am partial towards the Catholics; I am speaking as a Rabbi from a Jewish pulpit, and protest against the attacks made them, for similar slars are repeatedly hurled against us, and their absurdities and injustice can be better exposed when they are refected in behalf of others than when they are offered in self-defense. "There is absolutely no reason, no

cause whatever, to demand from me as an American citizen an answer to the question, 'Which will you obey as an American in case of a conflict, the laws of your Church, or the laws of your State?' I dispute the right of any self-styled patriot to ask an American Rabbi such an impertinent question. * * God is my banner, He is first last and evermore. I have no Church

sion to maintain what is right and and front of her offence.
just, as your mind and conscience dicjust, as your mind and conscience dictate to you. Let no false influence disturb your good judgment in keeping Church and State separate; in all your actions as American citizens keep your politics free from religious interference. Promote the union of your blessed country, the welfare of your State and city by condemning every religious agitation and by ever testifying before the world that you know exactly what is required from you as

The continued, persistent, unreason ing and sometimes malignant opposi-tion of bigoted Protestants reminds us the incident mentioned in the gospels, of our Lord's healing the man with the withered hand. The Scriber and Pharisees of those days were thoroughly penetrated with the Protestant They were great sticklers for the mint, anise and cumin while they neglected the weightier matters of the law. Our Lord had just given them a lesson in regard to the proper observance of the Sabbath as He and His dis ciples pass through the corn fields and plucked and ate on the Sabbath. great lesson was conveyed in that brief but expressive apothegm: "The Sabbath was made for man, not man for the Sabbath." Their prejudices were aroused, and when He went into the synagogue, as was His custom, to teach the people, these determined Puritans followed Him to see if they could not find some ground of accusation against

Fortunately for them there was a man there whose right hand was withered and his friends no doubt had brought him there with the hope that Christ would cure him. But these lynx-eyed sticklers for the strict letters of the law watched to see if He would heal on the Sabbath that they might find an accusation against Him.

Our Lord did not hesitate to call upon the man to stand forth, and then, in order to show them the folly of their opposition and teach them a lesson in regard to the nature of the doctrine which He came to teach, He said : ask you if it be lawful on the Sabbathday to do good or to do evil, to save life or to destroy?" Then He commanded the man to stretch forth Hi hand and he stretched it forth and it

What effect had this notable and undoubted miracle upon His watchful enemies? Were they convinced of His power? Were they persuaded of His power? Were they persuaded of the truth of His doctrine? Not at all. On the contrary, the account says, "They were filled with madness, and hey talked one with another answer to make to His reasoning about the Sabbath. They had their traditional notion, and He had violated it, and that was enough to condemu Him. But in addition He had the audacity to confirm the truth of His claim by performing a manifest and striking miracle before their eyes. That was too much; they were mad, and they determined to get rid of Him, if possible, by fair means or foul.

One would naturally suppose that reasonable men would have said, the reasoning of the Master is good. It is true, as He says, that the Sabbath was made for man and not man for the Sabbath, and, therefore, it must be not only lawful but proper to do good and not evil on that day. But even suppose they were reluctant to change their views and lay aside their prejudices by the force of His reasoning it is simply incredible that they should not have been convinced by the striking miracle which He performed and to make greater sacrifices for their religion than Protestants ordinary at least said to themselves: We must look into this matter; we must exam ine the claims of this extraordinary Man more thoroughly. But, no, they were determined not to believe. They were bound fast with the iron chains of an obstinate, unreasoning prejudice, tact with this fact some time or other and when they were confronted with argument and miracle to which they goes to early church they were filled with anger and resentment and determined to get rid of the sion, also, the attendance of our Cathment and determined to get rid of the olic fellow-citizens is said to be very olic fellow-citizens is said to be very therefore, be had absolutely no adequate answer obnoxious Teacher, if possible.

Need we make application of this regular. It can not, therefore,

striking incident? Why are our anti-serred that Roman Catholicism is Catholic friends so angry with the declining in this country. We are sat-Catholic Church? Why are they so isfied that it is yearly gaining Catholic Church? Why are they so persistent in their opposition, and why do they consult together as to what they shall do to cripple her efforts, to nullify her influence, and if efforts, to nullify her influence, and if possible to destroy her altogether? herent in the true faith. Until Pro-Her arguments are unanswerable, and her very existence is a miracle. It is not so many years since the people thought the Catholic Church ful.—Ave Maria was dead and buried and that she

ever threatened by outside foes, or in-ward rebels, immaterial whether they ed dead body has risen from the grave appear as an invading army, or seek and appeared in the midst of their to disturb the peace of my country feast, and they are very much through political strife, or try to undermine its free institutions by adment that this defunct body has somevocating intolerance and prejudice in the schools and in the press."

In conclusion the reverend speaker

In conclusion the reverend speaker id:
"As Israelites you know your mis are unanswerable and that is the head

There was a time, not so very long religious agitation and by ever test, ing before the world that you know exactly what is required from you as actly what is required from you as newed vigor and activity of the old new vigor activity of t THE HOPELESSNESS OF UNREA- they supposed was dead and buried their auger is increased. They are alarmed. They consult together as to what can be done to get rid of this terrible organization which they pretend is threatening the welfare of

the country.
Anti-Catholic secret societies are formed with the avowed purpose of opposition to Catholics. Their hatred seems to be absolutely satanic. They ally themselves with politics. fessing to be laboring for the protection of American principles and American interests they are going in the very face and eyes of the American constitution and the current traditions of the country. They are thoroughly unscrupulous and resort to all sorts of underhand means to injure their fellow-citizens of the Catholic faith. They scatter broad-east through the country the most abominable lies, the old slanders and outrageous misrepresentations of Catholic doctrine and practice which have been answered a thousand times. But that makes no difference to them. It only makes them the more angry and determined in their opposition. It is useless to reason with them. Though one rose from the dead and testified to the truth of the Catholic religion they would not believe. The lives of their own Catholic acquaintances and fellow-citizens give the lie o their pretentions and protestations That makes no difference, the Catholic Church is doomed, it must be des-troyed, "Delenda est Carthago?"

What shall Catholics do under such circumstances? Be patient and pray for our enemies; above all let us be careful to give the lie to their nefarious charges by such good Christian lives as Holy Church inculcates and encourages. - N. Y. Catholic Review

THE CHURCH IN ENGLAND.

There are many truths, and just a w untruths, in a letter of the London correspondent of the New York World. Allowing the untruths to go by default, the following statement will be read with interest :

"A good deal of alarm is expressed they might do to Jesus." They had no rapid progress made by Roman Cath-Nor is this alarm groundless. olicism. Comparatively a few years ago there was scarcely a monastery or a convent to be seen in England ; now the country is dotted with them. Catholic schools and churches were comparatively few; they now abound all over the land. The writer ascribes these "deplor-

able results" to the "defection of Newman, the loss of Manning," etc.; and continues:
"Then, too, the religion of Catholics

is made a living reality to them. The doors of their churches are never closed. Our Protestant ministers, for instance, can not stand summer work, Catholic priest can: They never run away from their posts. The increase in strength of the Catholic Church is chiefly in England and the United States-communities in which the doc trines of the Reformation ought to be most powerful. Catholics are willing make for theirs. . . . It is, more over, tolerably certain that the out ward observances of the Catholic Church are pretty faithfully adhered to. Most of us are brought into con--if only on Sunday, when Bridget of weather. Protestants are seldom so scrupulous on that point. At confes-

testants come to view the problem in this light, their speculations may be of

The commission of theologians who as ignificant fact that should be kept had prepared the Bull of 1854 was, however, retained and this special however, retained and this special matter was committed to their care.

The commission of theologians who as ignificant fact that should be kept immediately taken down, but they however, retained and this special words which unfortunately were not fight for, but I will fight with word and that she words which unfortunately were not fight for, but I will fight with word and that she words which unfortunately were not fight for, but I will fight with word and that she words which unfortunately were not fight for, but I will fight with word and the second fishermen. Sweet allegory! it is were in this vein: In the Syllabus I showed to the whole world the dangers of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! it is and my life the battles of the Lord, as tractionally and the second fishermen. Sweet allegory! It is second fishermen. Sweet allegory! It is as the conflicts of the Lord, as tractionally and the conflicts of the Lord,