may learn from their very faults how evil a thing sin is and how they may best avoid it and its occasions.

God the Father of all men, who has promised to aid the orphan, has inspired His servants at different times to provide for the needs of children and to save them from every danger of destitution and perversion. Even from a desultory reading in the lives of His saints we can recall with pleasure the sweet example of Saint Germaine, who acted as a mother to all the children in her village; the fatherly piety of Saint Jerome Emiliani, who founded so many orphanages, the zeal of Blessed Hippolyte Gallantini, whom we owe the order for teaching Christian doctrine principally to children, and of Blessed de la Salle and Peter Fourier, who instituted so successfully their schools for young people, the former for boys, the latter for girls. All the great saints of God have loved children; many of the founders of religious orders and congregations have ordained that their followers should devote themselves to the cause of the little ones whom Christ loved. Saint Bernard was a very apostle in founding schools for them. Saint Liguori loved to go about the streets gathering them together and leading them to the church for instruction; Saint Francis de Sales used to teach them Christian doctrine; Saint Francis Xavier employed them to teach their parents and elders and then to bring them to the church, and on their prayers chiefly he relied for the success of his missionary labors.

With the same holy motives and zeal, and with similar blessings from heaven on their work, good men and women have been working to save our children and keep in them the innocence for which Christ loves them. The names of Dom Bosco and John Baptist de Rossi have become household words all over the Catholic world, and we have come to associate with them the names of men like Fathers Nugent and Drumgoole. They are at work everywhere organizing orphanages, asylums, reformatories, homes, schools, Sunday schools, sodalities and the guild or club, the latest device for keeping the young men from harm, and applying for all these purposes the generous contributions of the faithful. A refinement of Christian charity has conceived and organized in our own century the Association of the Holy Childhood, which, for the love of Christ as an Infant, seeks to redeem and save children abandoned to death by their parents, and which succeeds in eliciting for this holy cause the very sympathy and zeal of Catholic children, who are quick to respond to appeals made to their foundress for those whom Christ would save as themselves.

With all the industry of Catholic charity for the welfare of children, there are not too many nor even enough pious associations and other means for helping and saving them. We must consider not only their needs and their helplessness but their risk and actual loss at the hands of men and women who will not suffer them to come unto Christ, simply because they do not value the true value and the beauty of their souls and care merely for their bodies, or for the natural gifts of their minds and hearts, ignoring the supernatural life which each one of them should live by divine grace. The sectarians leave no means untried to pervert them; the secularists deprive them of religious knowledge, and employ charities, so-called, schools, press, and politics to keep control of their education. How jealous they are of the training of the young we may judge by the laws which have been in force in Germany the past quarter of a century, and in France at many intervals the past one hundred years. How well they succeed we may see from the state to which Italy has fallen at the present day. How universally they strive to apply their irreligious system we know from our own experience with common schools in which God is barely acknowledged, but in which no religious principles can be taught.

We must not dwell on the zeal of the enemies of the true welfare of children merely to take alarm, or to magnify the evil results of their work, and to be disheartened from our endeavor to resist and counteract it. On the contrary, their zeal in an evil cause should only make us redouble our energies in Christ's cause. We cannot plead ignorance of the needs of children, nor hold aloof from the work because we cannot adapt our natures or our manners to theirs. We can at least try to do so, and fortunately, though we may never take an active part in laboring for them, we can and must do our share by praying for the devoted men and women, whether in the sanctuary, cloister or still in the world, who are giving their lives to this holy work, and by contributing generously according to our means for the institutions in which children are maintained, and particularly for our parochial schools in which they are being educated in the way of God.

We need not remind our Promoters and Associates that in December we keep the birthday of Christ our Lord. It is fitting that we commemorate the Feast of Christmas by showing our love and concern in a practical manner for the young souls who most help us to know the Christ Child and who are the greatest in His kingdom.

When Beauty Fades.

In response to repeated inquiries from ladies with whom Dr. Chase's Ointment has become so popular for skin diseases, asking if face powders are injurious and can be used while using the ointment, we state that while the majority of face powders are injurious we can recommend the recipes given in Dr. Chase's supplementary recipe book on page 45, which will be sent to any address on the receipt of 5c. in stamps. Dr. Chase's Ointment is the ladies' friend for all skin diseases. Address Dr. A. W. Chase Co., Toronto.

A REMARKABLE DOCUMENT.

Courageous Protest Against the Restoration of the Act of Supremacy.

Taken from the "Highgate Catholic," London, September, 1897, by the Australasian Catholic Record.

We reproduce, for the benefit of our readers, a speech which was delivered in the House of Lords by Archbishop Heath of York, against the Restoration of the Spiritual Supremacy to Queen Elizabeth in 1558. It is taken from the Parliamentary History of England, and in its quaint and concise diction embodies four most conclusive arguments against that act of obsequiousness and folly.

The Bill, which was introduced into the Lords in February, 1558, met with most strenuous opposition from the Bishops.

It provided that the right of "visiting the clergy and correcting all kinds of error, heresy, and schism, with other abuses and disorders should be for ever vested in the imperial crown of England, and that all ecclesiastical persons and magistrates who received pensions from the Exchequer, such as should take any degree in universities; wards that were to sue their liveries, and be invested in their estates, and such as were to be admitted into the queen's service, should take an oath to acknowledge the queen to be supreme governor of her kingdoms, of all causes as well spiritual as civil."

The Bill, of course, aimed at the abolition of the Papal Supremacy, for it distinctly enacted that "all foreign princes and potentates, are by this act wholly excluded the privilege of taking cognizance of any cause within the dominions of the queen." But it was not allowed to pass without the following vigorous protest from Archbishop Heath, who, together with eight other Bishops, was afterwards deprived of his See for non compliance.

My Lord's all.

With humble Submission of my whole Talk unto your Honors, I purpose to speak to the Body of this Act, touching the Supremacy; And that the Doings of this Honorable Assembly may therein be always further honorable, two Things are right needful and necessary of your Wisdoms to be considered. First, When, by the Virtue of this Act of Supremacy, we must forsake and flee from the See of Rome, it would be considered by your Wisdoms, that Manner of Danger and Inconvenience, or else whether there be none at all. Secondly. When the Intent of this Act is to give unto the Queen's Highness a Supremacy, it would be considered of your Wisdoms what this Supremacy is, and whether it do consist in Spiritual Government or in Temporal. If in Pemporal, what further Authority can this House give unto her Highness, than she hath already by Right and Inheritance, and not by your Gift, but by the Appointment of God? She being our Sovereign Lord and Lady, our King and Queen, Emperor and Empress; other Kings and Princes of Duty ought to pay Tribute unto her, she being free from them all. If you will say that this Supremacy doth consist in Spiritual Government, then it would be considered what this Spiritual Government is, and in what Points it doth chiefly remain; which being first agreed upon, it would be further considered of your Wisdoms, whether this House may grant them unto her Highness, or not; and whether her Highness be an apt person to receive the same, or not. And by the thorough Examination of all these Parts your Honor shall proceed in this Matter grounded upon thorough Knowledge, and not be deceived by Ignorance.

Now, to the first Point, wherein I promised to examine this forsaking and flying from the See of Rome, what Matter either of Weight, Danger, or Inconvenience doth consist therein? And if by this, our relinquishing of the See of Rome there were none other matter therein, than a withdrawing of our Obedience from the Pope's Person, Paul, the 4th of that name, who hath declared himself to be a very austere stern Father unto us, ever since his first entrance into Peter's Chair, then the Cause were not of such great Importance, as it is in very Deed; when by the relinquishing and forsaking of the See of Rome, we must forsake and fly from these four things. First. We must forsake and fly from all general Councils. Secondly. We must fly from all Canonical and Ecclesiastical Laws of the Church of Christ. Thirdly. From the judgment of all other Christian Princes. Fourthly and lastly. We must forsake and fly from the Unity of Christ's Church, and, by leaping out of Peter's Ship, hazard ourselves to be overwhelmed and drowned in the Waters of Schism, Sects, and Divisions.

First. Touching General Councils; I shall only name unto you these Four; Nicene Council, Constantinopolitan, Ephesine, and Chalcedon Council, which are approved of all Men, doubted of, or denied of no Man.

Of which four Councils St. Gregory writeth in this wise: Sicut enim Sancti Evangelii quatuor Libros, sic hæc quatuor Concilia suscipit Nicene, Constantinopolitan, Ephesine, et Chalcedonense suscipere ac venerari me fateor. At the Nicene Council, the first of the Four the Bishops which were assembled, did write their Epistle to Sylvester, then Bishop of Rome: that their Decrees made there must be confirmed by his Authority. At the Council kept at Constantinople, all the Bishops there were obedient to Damase, then Bishop of Rome. He, as chief Judge of that Council did give sentence against the Heretics, Macedonians, Sabellians, Eunomians; which Eunomius was both an Arian, and the first author of this Heresy, that only Faith doth Justify, and here, by the Way, it is much to be lamented, that we, the Inhabitants of this Realm, are much more inclined to raise up the Errors and Sects of the antient and condemned Heretics, than to follow the approved Doctrine and Most Catholic and Learned Fathers of Christ's Church. At the Ephesine Council, Nestorius, the Heretic, was condemned by Celestine, then Bishop of Rome, he being the chief Judge there. At Chalcedon, all the Bishops assembled there did write their humble Submission unto Leo then Bishop of Rome, wherein they did acknowledge him to be their chief Head. Therefore, to deny the See Apostolic, were to contemn and set at nought the Judgment of these four Councils.

Secondly. We must forsake and fly from all Canonical and Ecclesiastical Laws of Christ's Church, whereunto we have already confessed our Obedience at the Font, saying, Credo Sanctam Ecclesiam Catholicam; which Article containeth, That we must believe not only that there is a Holy Catholic Church, but that we must receive also the Doctrine and Sacraments of the same Church, obey her Laws, and live according unto the same; which Laws do depend wholly upon the Authority of the See Apostolic. And like as it was here openly confessed by the Judges of this Realm, that the Laws made and agreed upon, in the Higher and Lower House of this honorable Parliament, be of small or none Effect, before the real Arsent of the King and Prince be given thereto; semblably Ecclesiastical Laws made cannot bind the universal Church of Christ, without the real Assent and Confirmation of the See Apostolic.

The third. We must forsake and fly from the Judgment of all Christian Princes, whether they be Protestants or Catholic, when none of them do agree with these, our Doinns; King Henry the Eight being the very first that ever took upon him the Title of Supremacy. And whereas it was of late here in this House said by an Honorable Man, That the Title is, of Right, due unto the King, for that he is a King; then it would follow, That Herod, being a King, should be Supreme Head of the Church at Jerusalem, and Nero, the Emperor, Supreme Head of the Church of Christ at Rome, they both being Infidels, and thereby no Members of Christ's Church. And if our Saviour Jesus Christ, at His Departure from this World, should have left the Spiritual Government of His Church in the Hands of Emperors and Kings, and not to have committed the same unto His Apostles, how negligent then should He have left His Church, it shall appear right well, by calling to your Remembrance that the Emperor Constantinus Magnus was the first Christian Emperor, and reigned about three hundred Years after the absence of Christ: If therefore, by your Proposition, Constantine, the first Christian Emperor, was the first Chief Head and Spiritual Governor of Christ's Church throughout his Empire, then it followeth, how that our Saviour Christ, for that whole Time and Space of three hundred Years, until the coming of this Constantine, left His Church, which He had dearly bought by the Effusion of His most Precious Blood, without a Head; and therefore, how untrue the Saying of this Nobleman was, it shall further appear by the Example of King Ozias, and also of King David: For when King Ozias did take the Censer to incense the Altar of God, the Priest Azarias did resist him, and expel him out of the Temple, and said unto him these Words: Non est Officii tui, Ozia, ut adoleas Incensam Domino, sed est Sacerdotis et Filiorum Aaron; ad hejusmodi enim Officium consecrati sunt. Now I shall most humbly demand of you this Question, when this Priest Azarias said unto this King Ozias, non est Officium tui, &c. Whether he said truth or no? If you answer that he spoke the Truth, then the King Ozias was not the Supreme Head of the Church of the Jews! If you shall say, No; Why did God then plague the King with a Leprosy, and not the Priest? The Priest Azarias, in resisting the King, and thursting him out of the Temple, in so doing, did he play the faithful Part of a Subject, or no? If you answer, No; Why did God then spare the Priest and plague the King? If you answer, Yea; then it is most manifest Ozias, in that he was a King, could not be Supreme Head of the Church. And as touching the Example of King David, in bringing Home the Ark of God from the Philistines, ad Civitatem David, what Supremacy and Spiritual Government of God's Ark did King David there take upon him? Did he place himself amongst the Priests, or take upon him any Spiritual Function unto the Priests appertaining? Did he approach near unto the Ark, or yet presume to touch the same; no, doubtless, when before he saw Oza stricken by the hand of God for the like Arrogancy and Presumption; and therefore King David did go from the Ark of God with the Harp, making Melody, and placed himself amongst the Ministrels; and so humbly did abase himself, being a King, as to dance, skip, and leap before the Ark of God, like as his other Subjects. Inasmuch that Queen Michal, King Saul's Daughter, beholding and seeing the great Humility of King David, did disdain thereat. Whereunto King David said, Ludam, et vilior fiam, plusquam factus sum coram Domino meo, qui me elegit potius quam Patrem tuum aut Domum Patris tui. And whereas Queen Michall was therefore plagued at the hand of God perpetua Sterilitate, King David received great Praise for his Humility.

Now it may please your Honors, which of both these Kings' Examples it shall be most convenient for your Wisdoms to move our Queen's Highness to follow; the Example of the proud King Ozias, and by your Persuasions and Counsels, to take upon her Spiritual Government, thereby adventuring yourselves to be plagued at God's Hands, as King Ozias was, or else to follow the Example of good King David, who, in refusal of all Spiritual Government about the Ark of God, did humble himself as I have declared unto you? Whereunto our Sovereign Lady the Queen's Highness, of her own Nature very well inclined and bent, we may assure ourselves to have of her Highness as humble, as virtuous, and as godly a Mistress to reign over us, as ever had English People here in this Realm, if that her Highness be not, by our Flattery and dissimulation, seduced and beguiled.

Fourthly and lastly. We must forsake and fly from the Unity of Christ's Church, when St. Cyprian, that holy martyr, saith, That the Unity of the Church of Christ doth depend upon the Unity of Peter's Authority; therefore, by our leaping out of Peter's Ship, we must needs be overwhelmed with the Waters of Schisms, Sects, and Divisions; For the same holy martyr, St. Cyprian, saith in his third Epistle ad Cornelium, That all Heresies, Sects, and Schisms do spring only, for that Men will not be obedient unto the Head Bishop of God. The Latin thereof is, Nequi enim aliunde Hæreses aboriæ sunt, aut nota sint Schismata, quin inde quod Sacerdoti Dei non obtemperatur. And how true this saying of Cyprian is, it is apparent to all Men that listeth to see by the Example of the Germans, and by the Inhabiters of this Realm. And by our forsaking and flying from the Unity of the Church of Rome, this Inconveniency, amongst many, must consequently follow thereof, That either we must grant the Church of Rome to be the Church of God, or else a malignant Church. If you answer, that it is of God, where Jesus Christ is truly taught, and all His Sacraments rightly ministered; how then may we disburden ourselves of our forsaking and flying that Church, whom we do confess and acknowledge to be of God, when with that Church, which is of God, we ought to be one, and not to admit any separation? If you answer, That the Church of Rome is not of God, but a malignant Church; then it will follow, That we, the Inhabiters of this Realm, have not as yet received any Benefit of Christ, when we have received no other Gospel, no other Doctrine, no other Faith, no other Sacraments, than were sent us from the Church of Rome. First, In King Lucius's Days, at whose humble Epistle the holy Martyr Eluthérius, then Bishop of Rome, did send unto this Realm two holy Monks, Faganus and Damianus, by whose Doctrine we were first put to the Knowledge of the Faith of Jesus Christ, of His Gospel, and of His most Blessed Sacraments. Secondly, Holy St. Gregory, being Bishop of Rome, did send into this Realm two other holy Monks, St. Augustin and Mellitus, to revive the very self same Faith of Jesus Christ, that was before planted in this Realm in the Days of King Lucius. Thirdly, and lastly, Paulus Tertius, being Bishop of Rome, did send the Lord Cardinal Pole's good Grace, by Birth a Nobleman of this Realm, as his Legate, to restore us to the same faith that the blessed Martyr Eluthérius, and holy St. Gregory had planted here in this Realm many Years before. If therefore the Church of Rome be not of God, but a malignant Church, then we have been deceived all this while; when the Gospel, Doctrine, Faith, and Sacraments must be of the same Nature that the Church is of from whence it came. And therefore in relinquishing and forsaking of that Church as a malignant Church, the Inhabitants of this Realm shall be forced to seek further for another Gospel of Christ, other Doctrine, Faith, and Sacraments, than we hitherto have received; which shall breed such a Schism and error in Faith, as was never in any Christian Realm; And therefore of your Wisdoms, worthy Consideration, and maturely to be provided for, before you pass this Act of Supremacy.

Thus much touching the first chief Point. Now to the second chief Point; wherein I promised to move your Honors to consider what this Supremacy is, which we go about by virtue of this Act, to give unto the Queen's Highness, and wherein it doth consist; as whether in Spiritual Government, or in Temporal. If in Spiritual, like as the Words of the Act do import, Supreme Head of the Church of England, immediate and next unto God; then it would be considered of your Wisdoms in what Points this Spiritual Government doth consist; and the Points being well known, it would be considered, whether this House have Authority to grant them, and her Highness ability to receive the same.

And as touching the Point wherein the Spiritual Government doth consist, I have, in reading the Gospel, observed these four, amongst many; whereof the first is to loose and bind, when our Saviour Jesus Christ, in ordaining Peter to be the Chief Governor of His Church, said unto him, tibi dabo Claves Regni Cœlorum; quodcunque ligaveris super Terram, erit ligatum & in Cœlis; & quodcunque solveris, erit solutum & in Cœlis. Now it would be considered of your Wisdoms, whether you have sufficient Authority to grant unto her Highness this first Point of Spiritual Government, and to say to her, Tibi dabimus Claves Regni Cœlorum. If you say, Yea, then we require the sight of your Warrant and Commission by the Virtue of God's Word; and if you say, No, then you may be well assured, and persuade yourselves, that you have no sufficient Authority to make her Highness Supreme Head of the Church here in this Realm. The second Point of Spiritual Government, is gathered of these Words of our Saviour Jesus Christ, spoken unto Peter in the 21st Chapter of St. John's Gospel, Pasce, pasce, pasce. Now whether your Honors have Authority, by this High Court of Parliament, to say unto our Sovereign Lady, Pasce, pasce, pasce, you must shew your Warrant and Commission. And further, that her Highness being a Woman, by Birth and Nature is not qualified by God's Word to feed the Flock of Christ, it appeareth most plainly by St. Paul on this wise, saying: Taceant Mulieres in Ecclesiis: Non enim permittetur eis loqui sed subditas esse sicut dicit Lex: And it followeth in the same Place, Quod turpe est Mulieri loqui in Ecclesiis. And in his first Epistle to Timothy, the second chapter saith, Docere autem Mulieri non permitto, neque dominari in Virum, sed in Silentio esse. Therefore it appeareth, That like as your Honors have not His Authority to give her Highness this second Point of Spiritual Government, to feed the Flock of Christ; so, by Paul's Doctrine, her Highness may not intermeddle herself with the same: Therefore she can't be Supreme Head of Christ's Church here in this Realm. The third and chief Point of Spiritual Government, is gathered in the Words of our Saviour Jesus Christ, spoken unto Peter, Luke Chap. xxii. Ego rogavi pro te, ut non deficiat Fides tua: Et tua aliquando conversus confirma Fratres tuos. Whereby it appeareth, that one chief Point of Spiritual Government is to confirm his Brethren, and ratify them both by wholesome Doctrine and Administration of the Blessed Sacrament; but to preach or minister the holy Sacraments, a woman may not; neither may she be Supreme Head of the Church of Christ. The fourth and last Point of Spiritual Government, which I promised to observe and note unto you, doth consist in Excommunication, and Spiritual Punishment, of all such as shall approve themselves not to be the obedient Children of Christ's Church. Of the which Authority our Saviour Christ speaketh in St. Matthew, Chapter xviii, there saying, Die Ecclesiæ. Si autem Ecclesiam non audierit, sit tibi tanquam Ethnicus & Publicanus. And the Apostle St. Paul did excommunicate the notorious Fornicator that was amongst the Corinthians, by the Authority of his Apostleship. Unto the which Apostles, Christ, ascending into Heaven, did leave the whole Spiritual Government of his Church, as it appeareth by the plain words of Paul in his Epistle to the Ephesians, Chap. iv.: Ipse dedit Ecclesiæ suæ quosdam Apostolos, alios Evangelistas, alios Pastores & Doctores, in Opus Ministerii, in Ædificationem Corporis Christi. But a Woman, in the Degrees of Christ's Church, is not called to be an Apostle, nor an Evangelist, nor to be a Shepherd, neither a Doctor, or Preacher; Therefore she cannot be Supreme Head of Christ's Militant Church, nor yet of any Part thereof.

Thus much I have here said, Right Honorable and my very good Lords, against this Act of Supremacy, for the Discharge of my Conscience, and for the Love, Dread, Fear that I chiefly owe unto God and my Sovereign Lady the Queen's Highness, and unto your Lordships all; when otherwise, and without mature Consideration of these Premisses, your Honors shall never be able to show your Faces before your Enemies in this Matter; being so rash an Example and Spectacle in Christ's Church, as in this Realm only to be found, and in none other. Thus humbly beseeching your good Honors to take in good Part this rude and plain Speech that I have here used, of much good Zeal and Will, I shall now leave to trouble your Honors any longer."

LATE FOR BREAKFAST.

A certain member of Parliament when in London boards at a lodging-house, the landlady of which belongs to a Church near Trafalgar Square, and is very punctual in her attendance at morning services.

For this reason she insists that her boarders must be down early for breakfast on Sunday morning. The M. P., however, one Sunday came down late.

"You are in time this morning, sir," said the woman gently, but rather reprovingly.

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"That is very praiseworthy of you," she said, smiling graciously.

—"Hunting for a collar button that rolled upon the floor and under the chest of drawers," he concluded.

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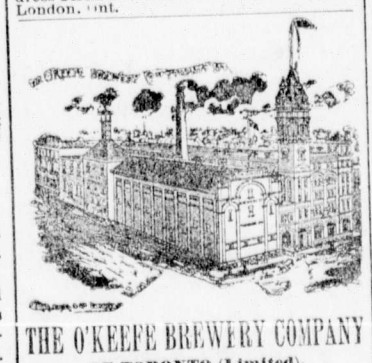

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