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### UNBELIEF IN THE BIBLE. The Catholic View of Protestant Higher Criticism.

The position of the Catholic Church on the higher criticism, as the term is understood in the Protestant church, was defined in a sermon at St. Patrick's Cathedral, New York, last Sunday by the Rev. Father Pardow, professor of philosophy at Gonzaga College, George town University. It was the first time that this question had been ex haustively discussed from the Catholic pulpit. For several years Archbishop pulpit. For several years alcousted vite some priest prominent among the Catholic clergy of the United States to deliver the Lenten sermons in the cathedral. The clergyman selected is always a man of learning as well as a

pulpit orator. This year the Archbishop's invita tion went to Father Pardow. He was educated for the priesthood at the College of St. Francis Zavier, New York; joined the order of Jesuits, studied in Rome, in France and in England and in 1892 was called to the England, and in 1892 was called to the presidency of the college here from which he had been graduated. Completing the term of three years, he was appointed provincial for the Jesuit province of New York and Jesuit province of New York and Maryland, which includes New York, Pennsylvania, New England, Maryland and Virginia. In 1897 he was called to the chair of philosophy at Gonzaga Coilege, one of the colleges of Georgetown University, where he has since remained. He is regarded as one of the highest authorities in the as one of the highest authorities in the Catholic Church on the literature of the Bible, as well as on the subjects which he teaches, and is one of the best pulpit orators among the Jesuits

The sermon on Sunday was the fifth which Father Pardow has delivered at the Cathedral since the beginning of Lent. His general subject has been "Reason, the Church and the Bible." In his sermon Father Pardow said :

The closing years of the nine-teenth century have seen, outside the Catholic Church, some very radical changes in many points of religious But the question which has suffered most from this wave of relig ious vandalism has been the Bible. To realize how far reaching the change has been we must go back some three hundred years. Martin Luther's battle cry, as he rose in rebellion against the Catholic Church, was the Bible, the whole Bible, and nothing but the Bible. What follower of Luther would dare to raise that battle cry now in the face of the so called Higher Criticism?

That the teaching of modern critical research, says a recent Fro-testant writer, has seriously modified the Protestant view concerning the absolute authority of the Bible, is admitted on all sides. Modern Protest ant theology does not place as its foun-dation stone the infallibility of a book. Here, then, is the clear admission that the principles of the so-called Reformation were wrong. The reason alleged to justify the Reformation was precisely to give the infallible Bible to

the people. The Catholic Church has always taught that it is against reason to have every man, woman and child pick and choose his or her religion from a book which cannot explain itself and which is often very hard to understand. On no point have more calumnies been ut tered against the Church than on this question of the Bible. Even now, in these days of enlightment, when people can read and write, we are sometimes has been dinned into the ears of children in the nursery for the past three hundred years. And now the battle cry for an 'open Bible' is considered to be the greatest glory of Protestant

But it is high time for men to be sand could possess a Bible, as the slow process of copying by hand rendered the Book very expensive. Hence the Church in order that the people might read the Word of God for themselves, had large Bibles chained to a pillar in the cathedrals. The chained Bible, therefore meant, when examined criti cally, an open Bible. When the city authorities chain a cup to the fountain, is it in order to prevent the people from drinking the water or is it for precise-

ly the contrary reason?
"The watchful care of the Catholic Church over the Bible was intended to safeguard the Word of God. The desecrating hand of Luther was the cause of the blasphemous attacks on the Bible, now so common among non-Catholics In tossing the great Book to the popular for every one to find in it what he might please, Luther was lowering it beneath the level of ordi-nary human literature. There have been established special chairs in universities for the interpretation of Dante The Constitution of the United States has an authorized official interpreter in the learned justices of the Supreme Court ; but every one, even the most ignorant, was considered able to interpret the Bible. This was directly against reason as well as against revelation. The nineteenth century has been reaping the harvest of unbelief regarding the Bible, the seeds of which were sown in the early part of the sixteenth.

hypocrisy of those men who outwardly odist style I went among the brethren I teachers of theology many men whose

still claim to be Christians, while attacking the Bible. There are some, so writes the Pope, 'who, notwithstanding their their impious opinions and utterances against God and His Christ, against the Gospels and the rest of the Scriptures, would fain be regarded as theologians, as Christians and as men of the Gospel.' One would think he was referring to a certain scientist in England. 'They attempt,' continues the Pontiff,'to disguise under these honorable titles their rashness and insolence. Their vaunted 'High-er Criticism' resolves itself into the reflections of the bias and the prejudices of the critics; and, seeing that most of these men are tainted with false philosophy and so-called rationalism, their 'criticism' resolves itself into the re-flections the Bible of all prophecy, of all miracles and of everything that lies beyond the natural order.' Such are some of the clarion notes of our uncom promising Pontiff. 'It is at solutely wrong,' concludes the Papal letter, 'to narrow inspiration to certain parts only of Holy Scripture, or to admit that the sacred writer has erred. who admit inspiration only in things of faith and morals and in nothing be-

yond cannot be tolerated.' "What surprises us beyond measure is that our Protestant brethren, though now professing that the Bible contains many errors, falsehoods and myths, are still shipping cartloads of Bibles to foreign nations and gaining by this mechanical method the spread of Chris tianity. Surely it is time for such a farce to stop. Will not all thinking men and women agree that it is abso lutely wrong to scatter among these people a book containing falsehoods and errors without giving them the key to discover the error? Would not sound judgment declare that at least the Book should first be purged of its errors and a revised, condensed Bible, containing only the Word of God, be

sent to them? "The remark recently made by the President of the Philippine Commission to Protestant societies which are think ing of sending missionaries to our new possessions is pitiable in the extreme. He begs them to agree on some points of doctrine and insist that all Protest-ant missionaries should teach the same thing, so as not to confuse these simple people. But, as has been truly said, if Protestants can all agree on some points of teaching, why not have the same unanimous teach ing for their home consumption as well as for their export trade? A request similar to the above should be ma all Bible societies. Before shipping the bales of Bibles to the heathen le them by all means print on the fly-leaf which parts of the Bibles are true and which are false.

"The Catholic Church teaches that the Latin Bible is true and to this Church was given the Divine commis-sion; but that commission was not 'Go and scatter Bibles,' but 'Go and teach,' and the matter to be taught was also specified. Christ's doctrine was not narrowed down to a few selected points, but all His doctrine was to be taught. 'Teaching them to was to be taught. 'Teaching them to observe all things' so runs the divine Charter of the Church—'whatsoever I have commanded you.

#### TRIUMPHING EFFORTS IN MIS-SIONARY EFFORTS.

An Inspiring Augury of the Progress of the Battle-A Letter From the

At the close of a recent mission given by the Paulist Fathers in the Cathe-

To the generous friends of the Catholic Missionary Union, who have watched and assisted its triumphing efforts at awakening and increasing the missionary spirit of our people and encouraging our sometimes disheart-ened priests to still greater apostolic zeal the latest news from the field is an inspiring augury of how the battle for truth is bound to go sooner or later. The missionary in a far western territory where "the Catholic priest still enjoys the perennial popular interest in the unknown, sends an in teresting letter which unconsciously throws some side lights on hardships of a priest's life on the frontier. It reads

as follows:
"Rev. Dear Father:-"Your kind and encouraging letter with enclosed check for \$5 was duly received, for which please accept my sincere thanks. I feel very grateful also for the books and leaflets which have just come and I feel no doubt but that they will be a great help in bringing souls to God, if not all the way just now, at least half way. The preachers are a unit against me in my work; there are at least sixty four of them in my mission but I have no fear of them. I shall continue slowly but surely. Since my last letter I lectured on 'Indifferent ism' in the Campbellite church at Lib-eral. As usual, all the preachers were on hand, and the whole town turned out to see and hear 'the Catholic priest. From what I could learn, and judging from the notice in the town paper, all were well pleased. I did not attempt to remain more than one day, for I It has set some people thinking and I intend to return after Easter to give them a week's lectures. On my way home I stopped at Buckland a real nest of sanctified Methodists. I occupied the pulpit that night in the little Meth-odist Church, had a fair crowd and

and sisters shaking hands and introducing myself as the Catholic priest. Buckland is very small, but as I found four Catholic families there I have agreed to preach for our Methodist friends every time I go there to celebrate Mass. "I returned Saturday, the follow-

ing day being my Sunday at home. When I called at the office for my mail I found a letter asking me to come to Kinsley on the following Monday to officiate at the funeral of Wm. Carrol of the 20th Kansas U. S. V, killed at Manila. I saw a chance to do some good, and so I sent an answer by return mail saying that if Carrol was a Catholic and practised his religion I would officiate; that if they had no church they must hire a hall or pro-cure some non Catholic place of worship. The large Congregational church was gladly effered. I erected ship. a temporary altar on the pulpit plat-form, draped it with black and the national colors, and, having a part of my choir with me, celebrated a high mass of requiem. This was not only mass of requiem. something they had never witnesse but had never heard of. However, it was appreciated and left an impression which they will remember, for they were able to follow it by means of the non-Catholic prayerbooks which I distributed and explained before the Mass. After Mass I gave them an hour's talk on the true Christian Catholic life, from the baptismal font to the reception of the last sacraments, following this line in order to get in the doctrinal explanation to confession, Holy Eucharist and the Mass withexplanation out their knowing my aim.
But what was the outcome When I turned around to unvest, the gentlemen who gathered up the non-Catholic prayer-books came to me and said that everyone was asking that I would speak a half hour longer! was hard to refuse, but what could I do? I turned to the audience and after thanking them for their kind at tention, told them I should like to comply with their request. If they knew all the circumstances, however, I felt sure they would excuse me. I had risen that morning at 5:30, travelled thirty nine miles, sung High Mass, and given them an hour's talk, and all had been done fasting, (this required, a little explanation, which I gave) and that, therefore, as it was then pas 12 o'clock they must let me off. In de ference to their wishes, nevertheless after they had eaten dinner and I had breakfast, I would return and offer a few prayers at 2:30, the hour set for burial by the G. A. R. Well, I re-

turned at the time specified only to find the house packed, for all business was suspended and the school dis-Viewing the gathering, I missed. found that I had to do more than say a few prayers. I felt that the Lord would fit me for the occasion, and I believe He did. The beauty and truth of Mother Church in word and ceremony was placed before many of them for the first time and all seemed to be greatly impressed with the meaning of the Mass. I shall visit Kinsley again before long and in the mean

time I am quietly distributing leaflets among its people.

CATHOLICISM NOW THE CHAM-PION OF THE BIBLE.

From the New York Sun. It may be assumed that because the now assured withdrawal of Dr. Mc Giffert from the Presbyterian Church the case of heresy against him, as appealed to the General Assembly by Rev. Dr. Birch, will be dismissed and cal seminaries there still remain many who are in agreement and sympathy with him, the controversy is bound to crop up again, unless that Church virtually abandons its position as to the

If Dr. Briggs and Dr. McGiffert had to leave of their own motion to escape being put out, what consistency is there in these others remaining? The Ro-man Catholic Church has condemned Dr. Mivart promptly and emphatically because of teachings which are gener ally akin to those of the "higher critof the Presbyterian Church. then, the General Assembly leave the championship of Scriptural infallibility to the Church of Roman alone, though the sole basis upon which Protestantism rests is avowedly the Bible? Rev. Dr. Ely contends that Catholicism accepts also tradition as co-equal in authority with the canonical Scriptures: but even granting that, he does it affect the matter of Biblical infallibility?

The Pope, in his Encyclical on Scripture in 1893, declared that "all the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost," and that inspiration is not only incompatible with error, but also excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the Supreme Truth, can utter that which is not true." The sacred and canonical books referred to include all the Bible as accepted by Protestants, and accordingly the Papal simply introduced myself through this lecture and intended it as a 'feeler.' entire and absolute infallibility. That is the question in controversy and the position of Rome as to it is unequivocal. So also is that of Protestantism so far as concerns its formal and auth. oritative standards of faith ; but while toward the Bible at the close of the nineteenth century is clearly explained by our great Pontiff, Leo XIII., in his admirable letter on 'The Study of the admirable letter on 'The Study of the After services in the good old Meth-Scriptures.' He first umasks the Scriptures.' He first umasks the Scriptures of the man properties of the course of the cou

teachings openly contradict its stand-

Does not this, then, leave the Roman Catholic Church the sole champion of Scriptural infallibility? Of coure, a law amounts to nothing, becomes a mere dead letter, unless it is enforced. And is it not a very remarkable situation? Protestantism, the great distinguishing feature of which is reliance on the authority of the Bible above and without any other, surrenders the keeping of the infallibility of that authority to the Church against which it protested and from which it separated in the sixteenth century, as a fountain of religious error !

### FIVE . MINUTES' SERMON. First Sunday After Easter.

MEANS OF PRESERVING THE PEACE OF GOD.

"Peace be to you." (John 20, 10.)

Peace! Oh! sweet and consoling word! To be in peace with God, with the world, with yourself, is this not to possess Heaven on earth? This price ess gift which surpasses our under standing, was brought by our divine Saviour from Heaven to this valley of tears. On this account, the prophet Isa has called Him, "the Prince of peace." Hence the angels sang at His nativity "Peace to me of good will." (Luke 2, 14.) The last words spoken to His

apostles, before beginning His passion were, "Peace I leave with you, my peace I give unto you." (John 14, 27) His first greeting after His resurrection was, "Pax vobis" (peace bate you.") be to you )

This consoling pax was not given to the apostles alone, but it will certainly be fulfilled in us, if we have, during the joyous Easter time, celebrated a true and lasting resurrection, for in this qualification most are wanting. Having for a short time, left the tomb of iniquity, they return to it. Having severed all connection with Satan, they become reconciled to him, by falling into mortal sin, and again enthrone him in their hearts. cause, brethren, of this strange perersity? The reason is, they do not avoid the dangerous and proximate ccasions of sin, and they do not make use of the means so necessary for a true

mendment. He who is anxious to preserve his life will not carelessly expose it to the greatest danger, and he who is solicitus about his soul's welfare, about re maining in a state of grace, must be equally careful not to expose it to such dangers as will inevitably lead it to destruction. Truly, it should not be necessary for God to warn us in the words of Holy Scripture, "He that loveth danger, shall perish in it." (Eccli. 3, 27... or with David, "With the perverse thou wilt be perverted." (Ps. 17, 27.) Sad experience daily remonstrates, that all good verted." resolutions will be broken as soon as you carelessly expose yourself to danger. It is useless for the drunkard to vow with tears nevermore to yield to the temptation of drinking. As oon as he visits his old haunts and mingles with his former companions, he will yield to his vile passion. It is vain for the calumniator to declare that he would rather tear out his tongue than slander his neighbor. He will keep his word only so long as he avoids those vile gossipers who invariably try to de stroy their neighbor's honor and reputation. He will be caught in the vilifying flow of slander, and will be carried along with it. It is vain for the poor wretch given to impurity to declare that he would rather die than only so long as he avoids those evil associations and connections where his soul formerly found death and destruction. So sure as he returns he will meet with the same fate as does straw when it is ignited; as the straw will be consumed by the fire so will the re-turn to his evil associations cause the death of his soul. The catechism teaches you that every confession made without a firm purpose of amendment is invalid, and this firm purpose is wanting if you are not determined to

This applies also to those who are not resolved to make use of the requis ite means for amendment. less for the patient to hope for recovery unless he takes the remedies pre scribed by the physician. In a similar manner, it is useless for the spirit ual patient to expect a recovery to the life of grace unless he makes use of the means or remedies which the confes.or, the physician of his soul, pre-scribes. These means are, above all, prayer, the remembrance of the presence of God, the thought of death, and the frequent reception of the sacra-Yes, prayer, earnest and perments. severing prayer is necessary for the life of grace and peace with God. Especially in times of temptation we must instantly raise our mind to God and, crying for divine aid, have re course to the Sacred Hearts of Jesus and Mary. The remembrance of the presence of God and the recollection of the eternal truths are powerful aids to protect us in times of temptation. Hence we should frequently say to our-selves, this may be my last day. I may appear to day before God, my The sacraments should be the most indispensible requisites for our souls, hence we should receive, as often as possible, and with the greatest despiritual enemies. For our Lord has with the Most Holy Sacrament let the God.

avoid the proximate occasions of mor-

tal sin.

promised: "He that eateth my flesh and drinketh my blood, abideth in me and I in him." and hath everlasting life. (John 6, 57) How many good Christians have not experienced the

truth of this consoling premise!

My dear Christians, you now know how precious is the peace of God, and how carefully it must be guarded. You have also learned the means of attaining it. Avoid all proximate frequently receive the sacraments and remember death, judgment and eternity. By doing this, you will cer-tainly remain in union with the divine Prince of peace. In this union of peace and love, and in the knowledge of possessing a clear conscience you will even now have a foretaste of the In the hour of future, celestial peace. death you will with joyful confidenapproach the judgment seat of Him oo, through His apostle has said Be thou faithful unto death, and I will give thee the crown of life. (Apoc. 2, 10) Amen.

### THE ANCIENT CEREMONIAL OF HOLY WEEK.

To the Editor of the Globe : (St. John.) Sir-Will you allow a quotation from Lord Halifax's recent words addressed to the Church of England Working Men's Society, expressing the longing for the old Catholic services for Holy Week, with their vivid realization of the facts of the New Testament story of cisms, that Americans put too much redemption, which have faded from the mind of the English Church, as Lord ist Church here, he thou Halifax mourns, since it drifted away from Rome, and speke no more but in a wildered way, with the stammering

lips of ambiguous formularies.
"Where the reformers speke things contrary to the whole Church, we must not shrink to say so, and repudiate their teaching," adds this leader of the new High Church Anglicans.

He longs for the full services of the

He longs for the full services of the Church:

"When shall we see again, as Archbishop Benson so much desired, the ancient services for Holy Week restored in our greater churches—the Procession of Palme; the singing of the Passion; the Mass of the Pre sanctified with the Reproaches on Good Friday; the reading of the Prophecies and the lighting of the Passhal Candle on Holy Saturday? (Hear, hear.) " " Why are the Eucharistic vestments not in use in a single English cathedral? Is it not indeed time that something of the ancient dignity should be restored to the celebratiod of the Holy Eucharist in the mother church of every diceses? (Applause.) When shall we see again in churches like Westminster Abbey the altars restored in the side chapels, constant services with throngs of worshippers throughout all the early hours of the morning, and a chapter Mass sung daily at 9 o'clock, after the office of the day has been said? (Hear, hear.) " " Those who go abroad and are never present at the early Masses between 5 a. m. and 8 a. m. can have no idea what the religious life of the continent is in this respect. In this connection it must be confessed with shame that of all the sad and discouraging sights which it is possible to see, none appears so sad as the sight of an English cathedral when compared with those of continental cities. Compare Westminster Abbey with Cologne cathedral, or any other French church in the early hours of the morning, and it will almost make one wish never to enter the Abbey again till a radical change has been effected in its arrangement. ArchbishopBenson makes almost exactly this remark, when he contrasts the way the poor use of the cathedrals abroad, and the little use they make of them in England.

When shall we see a selemn Requiem sung everywhere for the departed, instead of those memorial services, so unmeaning and misleading in themselves, which a modern fashion has substituted for those solemn prayers for the rest and peace of the dead in Christ, with which the Church has ever accompani

with which the Church nas ever when shall ied her children to the grave? When shall we see all this, and so much else, which is required to make the Church of England once more a joy and praise upon the earth? (Apylours truly W. F. P. STOCKLEY.

P. S. The other day at Canterbury such as will be seen next Thursdaythe day of the institution of the Holy Eucharist in the Catholic churches of St. John.

Will you also allow a note from a layman saying that-with all due respect to some newspapers -most cer-tainly no "modern unmeaning and misleading memorial services" have been announced in Catholic churches for soldiers killed in the war. One newspaper said that there was a Mass "in honor of" sic (a) dead soldier. But priests are not taugh thus to trifle with life and death. There is one place anyway on earth where men are taught not to forget that their mortality means "we shall all stand before the judgment seat of God."

# OUR SICK.

What is to Be Done When One is to Receive the Last Sacrament.

If one who is sick is to receive Extreme Unction let notice be given as soon as possible to the parish priest, or his substitute, in order that a time may be fixed which will sait his convenience as well as that of the sick man The latter should then prepare himself carefully, since as a general rule he ought to receive the sacraments of penance and of the altar previously, to make sure of his being in a state of grace. Those who attend upon the sick man must wash his face, hands and feet, change his linen and if possible, that which is on the bed as well. Let the room also be aired and put in order and everything unpleasant to the sight removed. Then let a table be placed in the room, covered with a clean linen cloth, with a crucifix upon it, and two, or at least one, burning taper. Let fine pieces of cotton-wool (or some similar substance) be placed votion and burning desire the source in readiness upon a plate, with a piece of all graces, Jesus in the holy Comof soft bread, sait, and a handkerchief,

attendants meet him at the door, carrying lighted tapers; then kneel down and recite the Rosary at a distance sick man's confession is heard. If the priest does not bring the Blessed Sacrament the candles need not be lighted until the confession is Then let those who are present remain on their knees while the holy unction is administered. When the ceremony is over it is well to leave the occasions of sin; be fervent in prayer sick man alone for a short space of time, that he may make his thanksgivwalk always in the presence of God ing, or, if he be unable to do so him-and remember death, judgment and self, some assistance may be rendered eternity. By doing this, you will cer-to him. The bread, the salt and the wool, with which the priest had wiped his fingers, must be thrown into the fire, and the handkerchief must be washed before being used for any other purpose.

### PRAISE FROM A MINISTER.

Methodist Preacher Advises His Co-Religionists to Study Catholic Meth-ods.

Rev. Dr. John Rhey Thompson of the Summerfield Methodist Episcopal Church, Brooklyn, N. J., addressed the Methodist preachers' meeting at No. 150 Fifth avenue, New York, last Monday, on "Some Present Day Needs of Methodism."

He referred especially to conditions in large cities, and he spoke of the relative decline in the strength of the Methodist church. He, however, quoted with approval Matthew Arnold's criti-The Method ist Church here, he thought, had congratulated itself unduly on its numer-ical superiority, when the one thing to be solicitous about was the character and energy shown in Christian work. Still, if the Methodist Church was falling off, there was reason for it, and it might be well to try and find out what was lacking.

Dr. Thompson referred with approval to the foresight shown by the Roman Catholic Church in selecting commanding sites for church buildings even while towns were in their infaucy. He added:

They do not put up mere opera houses, and they do not waste their resources by duplicating churches with-in a few rods of each other. When I see Catholic churches built, permanent, substantial, beautiful structures, I wish that the Methodist Church had some machinery to exercise similar foresight.

"Another thing, the Roman Catholie Church is a pure despotism, yet it is made to appear as a democracy, where rich and poor kneel side by side in its houses of worship. The Protestant Church, however, which is really a democracy, is made to appear as a spiritual aristocracy through the sys-tem of renting all the desirable pews to the rich. The Methodist Church to day needs to abandon definitely and permanently the pew rental system.

# BRUNETIERE'S CONVERSION.

Eminent French Academician Makes a Public Profession of Faith.

Bossuet, he who two hundred years ago changed the beautiful La Valliere into a penitent Magdalen and brought the great Turenne into the fold of Catholicism, has just made another convert, says the Paris correspondent of the London Catholic Times. This is no other than M. Ferdinand Brunetiere. The eminent Academician and conferencier has just said in public that he is a Catholic, that his conversion has been going on for four years, and that it is Bossuet who was converted him. can read and write, we are sometimes can read and was canterious can read and ca being a conference by M. Brunetiere. The Archbishop of Besaucon, the Archbishop of Sens, and the Bishops of Monaco and Quimper were present.

The head of M. Brunetiere's dis-

course, delivered before the most intellectual element of Besancon society, was, "What Do Learn at the School of Bossuet?" After telling his hearers what was to be learned at that school, he told them what he himself had learned at it, viz, to become a Catho-Thus one of the leaders of the mind of his time stood forth not as an apologist of Bossuet's intellectual greatness, but as a proof that patient study of the "eagle of Meaux" leads to Rome. This avowal of his Catholicism came after his lecture. Before this he had brought into relief certain points in the rugged grandeur of Bossuet's genius. "Pascal and Bossuet," he said, the two who had the most in-comparable mastery over the French language. With this, Bossuet at-tached more importance to thinking justly than to writing elegantly. He had a horror of dilettantism that is of art for art. Thus we learn from him not to wrap up emptiness of thought in He proves to us, fine language. He proves to us, moreover, that the greatest orator is not necessarily the most correct, aggreeable and accomplished, but rather he who best leads human action into the paths of truth and justice.'

M. Brunetiere had never been the object of such enthusiastic applause as the other day at Besancon. His conversion as that of a man representing the advanced intellect of the day is a host in itself.

Before dispersing the company joined in singing the National An-

Thou are not more holy for being praised, nor the worse for being blamed.

He that seeketh no outward testimony for himself showeth plainly that he hath wholly committed himself to