

The True Witness

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, APRIL 30, 1875.

ECCLESIASTICAL CALENDAR.

APRIL—1875. Friday, 30—St. Catherine of Sienna, V. MAY—1875. Saturday, 1—SS. Philip and James, Aps. Sunday, 2—Fifth after Easter. Monday, 3—Rogation. Finding of the Holy Cross. Tuesday, 4—Rogation. St. Monica, V. Wednesday, 5—Vigil. Rogation. St. Pius V., P. C. Thursday, 6—Ascension of Our Lord, Obl.

NOTICE TO OUR SUBSCRIBERS.

As the change in the postal laws will require prepayment of newspaper postage by publishers and after the first of August next, the Publishers of "The True Witness" begs to notify all concerned that in order to meet the extra outlay the system of advance payments for subscription will henceforth be strictly adhered to. The subscription price will remain the same—\$2.00 per annum. Subscribers will get their papers twenty cents cheaper than formerly, and Publishers will have the benefit of a sound subscription list, and a list, too, that will not be diminished by the new method in any case where fair value is given for the money.

Subscribers in arrears for 1875, are requested to settle their accounts before the first of August. Subscribers can ascertain the date up to which they have paid from the date after the address printed on their papers.

The attention of our friends and agents who have kindly manifested active interest in extending the circulation of THE TRUE WITNESS, is especially directed to this announcement; and their cordial co-operation in carrying out the "cash system" in subscriptions is respectfully requested.

NEWS OF THE WEEK

The Paris Univers publishes letters of sympathy from the Catholic Bishops of Great Britain to the Bishops of Germany and Switzerland. The letters the Swiss Bishops are especially severe in condemnation of the old Catholic movement.

It is reported that the next ecclesiastical enterprise undertaken by the Prussian Government will be the extirpation of the few remaining Religious Orders. The modus operandi will probably be that adopted some years ago in Switzerland—the convents will be forbidden to receive novices, and the communities will be left to die out—more stringent measures being very likely applied to particular Houses or Congregations.

Mgr. Forster the Prince Bishop of Breslau, is the next German Prelate who is to be expelled from his See. His Vicar-General has published the recent Encyclical of the Holy Father, and the Government has lost no time before calling on him to resign his episcopal office.

According to the principles now in vogue in Germany, a Pope against whom the State declares war cannot speak, and a Bishop whom it condemns for listening to him cannot either speak or administer a Sacrament. And the original crime of the Pope, Bishops, and Catholics generally, is that they object to the spiritual Government of the Church being carried on by Protestant laymen. From Switzerland we learn that the petition of the Catholics of the ura for the restoration of the churches and church property which has been violently taken from them has been curtly rejected by the Federal Council, but even that Assembly seems to feel some scruple about the decree by which the Cantonal Government has forbidden any Catholic priest to sojourn in the district.

The ex-Carlist General is at present at Bayonne, and not at Madrid. Private letters from Spain say that his proclamations have not as yet produced any serious defection amongst the supporters of Don Carlos. The telegrams stating the contrary emanate from Madrid and deserve no credit.

The Roman Corporation, having to pay the expense of maintaining Garibaldi, is obliged to cut down the assignments to charitable purposes. The 40,000 lire formerly given for gratuitous distribution of medicines and transport of the sick are reduced to about 20,000. The sum of 150,000 lire proposed for the Hospital for Chronic Diseases is reduced to 100,000. Other reductions in charity have been decreed.

The Archbishops of Guadalajara and Michoacan Mexico, have issued an address in regard to recent laws affecting the Church in Mexico. They enjoin on the clergy and people moderation and respect for the authorities, and advise Catholics to be patient and act as Christians under their trials.

The strike of cotton and woolen weavers in Philadelphia has now become almost general; the men in Smith & Thornton's weaving mill struck on Saturday. All hands to the number of about 500 de-

manded the former rate of wages which had been reduced by 10 per cent by employers. The entire number now out is probably nearly 4,000, most of whom have held out for about three months. A largely attended meeting of strikers was held last Saturday evening, at which they resolved that they regarded as unsatisfactory every arrangement that will not secure for them a restoration to the standard of wages established previously to last winter's reduction. It was stated at the meeting that the manufacturers had met on Thursday p.m. and resolved not to yield, and that if any mill owner made a concession to the strikers he was to pay a fine.

A proclamation is published in the Canada Gazette of the general amnesty of all persons implicated in the North-West troubles excepting Riel, Lepine and O'Donoghue. Riel and Lepine are also pardoned on condition of five years' absence from the country and of abstinence from political rights therein during that time. Upon Lepine signifying his willingness to accept these conditions he is to be released from gaol, the commencement of his five years banishment dating twenty-four hours after his release.

The separate school question has been up in Prince Edward Island House of Assembly, and the Catholic members were in the minority.

"DARKNESS AND LIGHT"

The Lord Mayor of London recently paid a state visit to the "Grand City" Lodge of Freemasons, and, after partaking of some wine with the assembled members of the craft, said "that the present time was a most eventful one; a great contest was raging between darkness and light; Popery and the Pope himself were determined to put down freedom and good will, but this country and the Prince of Wales had determined that light should prevail." Whether his Lordship's speech is incorrectly reported, or whether the wine had anything to do with it, his allusions to darkness and light, the Pope and the Prince of Wales, are badly "mixed up" in print. By darkness, he meant, of course, the secrecy of the lodge-room, the signs and grips of the fraternity, and the terrific oaths by which they are bound not to divulge to the light of day the secrets of the night. And using the word light in opposition to darkness, he applied it evidently to the Catholic Church, whose doctrines are taught in every language to all men of good will in every part of the known world, and between whom and Freemasonry "a great contest is raging." Addressing a lodge of Freemasons on the great contest between darkness and light, in no other sense could he use the word darkness, and in no other the word light. But in the next breath, speaking of the leaders of the two contending parties, the Pope as Infallible Head of the Church, and the Prince of Wales as Grand Master of the Freemasons in England, his Lordship got confused and attributed to the former the designs of the latter, and vice versa. Surely he did not mean to say that the Prince of Wales, as Grand Master of a society which works only in darkness, "had determined that light should prevail;" on the contrary, he meant to say that of the Pope who has never ceased to condemn and anathematize all societies which shun the light. This confusion is caused by the misplacement of the words "Popery and the Pope himself," and "this country and the Prince of Wales." A simple transposition of the terms will make the sentence read as it ought in consistence with the truth, and as it was, no doubt, intended it should read; that is as follows: "this country and the Prince of Wales are determined to put down freedom and good will, but Popery and the Pope himself had determined that light should prevail."

Freemasonry's natural element is darkness. It dreads the light of day. It wears the mask of religion. It says that no one can be initiated into its secrets who does not believe in God, and in saying so it lies. Charles Bradlaugh lives to convict it of falsehood. "The other day," says the London correspondent of the New York Daily Graphic, writing under date April 3d, "Mr. Bradlaugh showed to me his diploma as Master Mason. It is a parchment date May 11, 1862, signed by the Grand Master of 'Le Grand Orient de France' and by eleven other officials. Mr. Bradlaugh was an avowed atheist long before 1859, but on the 9th of March of that year he was initiated into the Masonic Order, and was made Master Mason of the Grand Lodge of France on the date above given. More than this, he joined an English lodge—the Tottenham High Cross Lodge—and held his regular certificate from the Grand Lodge until September of last year, when, in consequence of the Prince of Wales being made Grand Master, he returned his certificate cancelled. Mr. Bradlaugh's status as a Mason cannot be questioned, and although the fact that he, an avowed atheist, has been a Mason for sixteen years may embarrass those who boast of Masonry as a religious order, it cannot be denied." The Lord Mayor of London, when next he undertakes to lecture on "darkness and light" before a lodge of Freemasons, should apply for inspiration to Charles Bradlaugh the avowed atheist and Master Mason.

THE LATE REVEREND M. BARBARIN.

Rev. M. Barbarin, of the Seminary, who recently died was born on the 6th of November, 1812, at Marseilles, his family being very wealthy and highly esteemed for their numerous benefactions—a branch, moreover, of the house of Barberini, of Florence, which furnished a Pope, Urban VIII., and several Cardinals to the Church. It was Urban the Eighth who, in 1642, consecrated the then recent foundation of Montreal, addressing a letter to the partners in the company of Montreal, applauding their zeal, and granting them his benediction and the most ample indulgences. He studied from 1820 to 1830 in a clerical college at Aix, in Provence, where, he obtained a profound knowledge of the Greek, Latin, French and Italian languages. He possessed an extraordinary memory, and was capable of reciting complete passages from Virgil, Homer, Horace, Cicero, Tacitus, Bossuet, Cornelle, Racine, Lafontaine, and Pascal; also from the works of the great religious writers of the 19th century, and other modern writers; from the Gospels, Prophets, and the Psalms. In music he shone brilliantly, being the master of several instruments—reading the most difficult music readily at sight—and singing in a most artistic manner, being considered equal to the most celebrated artists of his day. In 1833 he chose an ecclesiastical vocation, and in 1838 he entered the Seminary of St. Sulpice, at Paris, where he was ordained in 1841. Subsequently, he came to this city, where he lived above thirty years.

BELIEF OF ENGLISH CATHOLICS OF THE LAST CENTURY IN PAPAL INFALLIBILITY.

The following letter appears in the London Tablet of April 3rd—

To the Editor of the Tablet.

SIR.—When Dr. Johnson was bringing out his Dictionary, Lord Chesterfield, to conciliate him, wrote a paper in The World, quoted by Boswell, in which occurs the following passage:—

"I hereby declare that I make a total surrender of all my rights and privileges in the English language, as a free born British subject, to the said Mr. Johnson, during the term of his dictatorship. Nay more, I will not only obey him like an old Roman, as my dictator, but, like a modern Roman, I will implicitly believe in him as my Pope, and hold him to be infallible, while in the chair, but no longer."

This must have been written in the year 1754. Surely Lord Chesterfield's "modern Roman" must have had an attack of Vaticanism! I remain, sir, your obedient servant, W. M. R. ASHFORD. Petersham, Surrey, March 29, 1875.

The Catholic or Ultramontane of 1875 is required to believe that the Roman Pontiff, when he speaks from his chair of teaching (ex cathedra), and then only, is infallible. Mr. Gladstone does not understand the expression ex cathedra, because he does not wish to understand it; but Lord Chesterfield understood it over a hundred years ago. This is another instance of the progress of the 19th century.

THE SCHOOL DIFFICULTY.

Our esteemed contemporary the St. John Freeman hopes the press of Quebec and Ontario will publish the following propositions, submitted by Mr. Burns, M.P.P., to the Government of New Brunswick to bring about a settlement of the School difficulty in that Province:—

1st.—That the Trustees of any school district be authorized to accept the certificate and license of the superior of the Order of the Christian Brothers or Sisters of Charity, as sufficient proof of the competence of the holders to teach in schools under the Law. And that when no such certificate and license is held, such persons shall be examined in their own domicile or private quarters, as to their qualifications, by such persons as may be appointed by the Board of Education.

2nd.—The children of parents residing in one district shall at the request of their parents, be allowed by the Trustees to attend the schools of another district.

3rd.—When any book prescribed by the Board of Education is objected to by the teacher and shown to contain objectionable passages, its use shall not be made compulsory in such schools, and books not objectionable may be substituted.

4th.—That Trustees shall allow in the school buildings of the district after the regular hours, religious instruction to be imparted, and the regular school hours may be shortened so as to allow the imparting of such instruction.

The St. John Globe thinks that the above propositions are reasonable, but fears some difficulty would be encountered in carrying out the provisions of the 3rd. The Telegraph says that if conceded they will practically repeal the present School Law, and appeals to the majority to reject them, as propositions somewhat similar emanating from the Parochial School Boards were rejected in New York. It is a strange anomaly to hear such an ultra-loyal journal as the Telegraph urging the people of New Brunswick to do as the New Yorkers do, and not as their fellow British subjects in Ontario do. No wonder people talk about "lip-loyalty."

THE DUTIES OF THE JUBILEE.—On the first Sunday of May, which will be next Sunday, and on the two following Sundays, a procession will form at St. Patrick's church at half-past two o'clock for the purpose of visiting the necessary churches in St. Patrick's Parish. It will proceed along Palace Street to the Bishop's Cathedral, then along Dorchester Street to the Jesuit's church, thence by St. Catherine Street to St. James' church on St. Denis Street where, after paying the last visit, the procession will disperse.

In reference to the announcement that appeared in last week's issue of this paper, that Rev. Father Stafford of Lindsay received the appointment of English Master in the New Normal School at Ottawa, we have since learned that the Rev. Gentleman has refused the appointment.

CARD OF THANKS.—At the last monthly meeting of the St. Ann's Total Abstinence and Benefit Society, a vote of thanks was unanimously passed to Patrick Kennedy, Esq., for his kindness in furnishing, free of charge, four horses and a sleigh for the purpose of carrying the Society's banner in the procession on St. Patrick's Day.

If in cities and towns where there are several Irish Societies, each of them persists in celebrating the O'Connell Centenary according to a programme of its own, the 6th of August will gladden the heart of Ireland's bitterest enemy. Why, in the name of common sense, cannot Society meet Society and be a unit in honoring the memory of the Liberator? Better no celebration at all than a divided one.

We direct the attention of our readers to a letter which we reprint in another column from the London Spectator of the 18th ult. Written by an Irish Catholic in refutation of certain charges made by Mr. Gladstone in his late pamphlet entitled "Vaticanism," against the political honesty of the Catholics of the British Empire in re the Protestation of 1789, it is an historical document which every Catholic should have in his possession.

PRAYERS FOR THE JUBILEE.—Messrs D. & J. Sadler & Co. Notre Dame Street, advertise Instructions on the Jubilee and prayers recommended to be said in the Station Churches, to which is prefixed the encyclical of His Holiness Pope Pius IX., and the pastoral letter of His Grace the Most Rev. John Joseph Lynch, Archbishop of Toronto, published with the approbation of his Grace. He also announces similar instructions by His Lordship the Most Rev. Ignatius Bourget, Bishop of Montreal, published with his Lordship's approbation. Now is the time for the duties of the Jubilee, and when it is known that these manuals are sold at the low price of 10 cents per copy and \$5 per one hundred we are sure that every Catholic in the Dominion will procure a copy.

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS.

No. 70.

"THOU SHALT NOT BEAR FALSE WITNESS AGAINST THY NEIGHBOR."

Amongst crimes against the human law, there are few that are more pernicious to the interest of men or that are visited with more severe punishments than the counterfeiting of money. The reason is obvious. Money is the medium of every business transaction; through it the whole commerce of the world is kept in activity. What the blood is to the human frame, money is to the trade and commerce of the world. What would become of the body, if counterfeit blood was injected into the veins? The nerves would cease to be stimulated; the heart no longer stimulated by the nerves would cease to act; the heart ceasing to act would no longer circulate even the counterfeit blood and death would supervene. And so in like manner in the body politic. Let counterfeit money be once in circulation, commerce would forthwith languish, trade would be all but impossible, since no man would wish to part with honest merchandise for worthless money; no man asks to receive a stone or a serpent for a loaf or a fish.— But then is counterfeit money more dangerous even than this spurious coin; the counterfeit truth; the spurious word of the liar is even more dangerous still. Yes, Christian soul, the forger and the counterfeiter is well and deservedly execrated by mankind—deservedly is he hunted down as an animal noxious to the body politic, and when caught prudently is he consigned to strong prison walls for the rest of his life. Who would wish to associate with this execrated of all the world? who would ask to claim him as a friend or an acquaintance? And yet the liar—that counterfeiter of God's eternal truth, that forger of words which pretend to be what they are not—this miscreant is allowed amongst you—is claimed without shame as a friend and an acquaintance—is admitted to the company of your children—is deemed sufficiently respectable to be tolerated by society—may it even perhaps be fondled and caressed by it. Christian soul our Newgates, our provincial penitentiaries, our Sing Sing may shut in all our counterfeiters of money, but if our liars, those counterfeiters of truth, were all imprisoned would it not require a whole territory of Newgates, of provincial penitentiaries, of Sing Sing to contain them? so loosely indeed is that great commandment "Thou shalt not bear false witness against thy neighbor," practised in Christian lands.

The Apostle St. Paul, writing to the Ephesians, instructs them that putting aside lying, they should speak the truth each one with his neighbor, for he tells them, "we are all members." And what indeed, Christian soul, would become of this body of ours, if one member deceived the other? What would become of it, if the tongue told the stomach that a poisonous draught was generous wine? what would become of the body, if the ear should tell the feet, that the noise of the rattlesnake was only the cranking of some withered bough?— Would not the untruth of the one member be the destruction of all? In the human body all the members assist in the truth for the safety of all. When the eye sees only an apparently safe path covered with leaves, the foot sounds the earth, that the car may judge whether the path is solid. When the feet would slip upon the tail of a venomous serpent, or carry the body into the lair of some savage animal, the eye sends a telegram to the brain, in order that it may warn the feet away from the danger. And should the darkness of night prevent the eye from seeing the truth in order to telegraph it to the other members, it becomes the duty of the ear to listen for the truth; of the hands and feet to feel for it, else would the body be soon cast over a precipice, or landed in a pitfall, or wounded by evil beasts. It is on this account then that the Apostle in order to deter us from lies reminds us, that we are all members; that as the lie of one member of the body would entail the destruction of all, so the lie of one member of a community brings danger to all. Far better were we for the human body, that any one of its members should be paralyzed, than it should publish an untruth to the others. It was a knowledge of the same truth in the body politic that made the Royal Prophet pray that all lying lips might be dumb. Christian soul! if every lip that had ever spoken a lie were dumb, how few would be the tongues capable of speech?

The Sacred Scriptures in innumerable places tell us that the law of God is truth. "Thy law is truth," says the Royal Prophet addressing Almighty God. And the same assertion is repeated again and again, so important is it. "All thy commands are truth," "all thy ways are truth."— If then truth is the very base, the very foundation, the very essence of God's law—if truth is the foundation of His ways (i.e. His providence) towards men, how can this God of truth ever suffer the presence of a lie, which is the overturning of truth, and therefore the overturning of God's law and of His providence towards men. When the rebel angels allowed themselves to think for a moment, that they would wish to be equal to God, that moment God cast them out of heaven to fall headlong into hell. Theirs was an act of disloyalty to the Great King of Heaven, and for that act of disloyalty God punished them on the instant. What these rebel spirits were to God's rule in heaven, lies and deceit are to His reign on earth. They are the would-be subverters of God's throne on earth—they are the rebels against His earthly reign—for all his ways are truth.

Almighty God has used every means to show the world how much He detests a lie. He has forbidden it; He has expressed His detestation of it; He has promised eternal rewards to such as avoid lies, and He has pronounced threats against those who are guilty of them. But as though all this were not sufficient, and as though to leave us no excuse for untruth, He has assured us through His Psalmist that He is the God of truth. And His divine Son, through the inspired Evangelist, assures us, that He came down from heaven to "bear testimony of the truth." Christian soul! have you ever sufficiently studied the force of this declaration? We are accustomed to look upon Our Divine Saviour only as the Redeemer. With a selfishness all human we are accustomed to think of Jesus Christ's coming on earth only as far as it concerns our being bought from the devil and hell. We look upon His birth in the stable and His death upon the cross only in as much as they concern our salvation. This is mercenary and selfish, but natural. For self-preservation appears to be the first law of our being. But Jesus Christ came for far more than this; for His Evangelist tells us He came to give testimony of the truth.— Should not this indeed give us an exalted idea of the truth. Jesus Christ came down from heaven to bear testimony to truth. From all ages, long before the creation of the world, it was decreed in the divine mind, that the Son, the second Person of the holy and blessed Trinity should come down from heaven to give testimony on earth to truth; to teach the inhabitants of this world truth; to enforce truth upon them by the influence of His divine endorsement. This was His highest mission. Of what importance then truth must be—what a precious inheritance, when it is necessary that the Son of God should come down from heaven to bear testimony to its excellence. Christian soul, can you ever henceforth tell a lie? By the light of these considerations can you ever dare to render the coming of Christ vain and nugatory?—Can you dare to rise up against this testimony of Christ, and daily to contradict it by a lie?

And not only does Jesus Christ come to bear testimony of the truth! He himself declares He is the truth. Ah! Christian soul! at the sound of that declaration of your Saviour: "I am the way, the truth, and the life, recoil from every lie." For what does it imply? Jesus Christ is the truth. What! can it be possible then that every time you offend truth you offend that Saviour who is truth? can it be possible that every time you would truth you would that all merciful Saviour who is truth?— And yet it needs must be so. Oh alas! then how detestable! how horrid! how cruel every lie must be. Every lie is a stab aimed against Jesus the truth! Every lie is a rebellion against Jesus the truth. Can any further consideration be necessary to a Christian soul, to teach it a horror for every lie.

MODERNUS AND ANTIQUUS.

(CONTINUED.)

Modernus.—Can you conceive how an infant can be "regenerated" and become "a child of God" without even knowing what has been done to it?

Antiquus.—I own I cannot; but that does not by any means, prevent the thing from being so. If every thing is to be considered as impossible, which cannot be explained or understood, we shall have to give up half the known facts of the world.— Though we do not know how the grass grows, that is no proof that it does not grow; though we do not understand what life is; that does not by any means prove that we do not exist. So, also, because we cannot understand how an infant be regenerated, besides; let not your Anabaptist friends be inconsistent. They acknowledge, that all men are reprobate through the sin of Adam—when a man sias or when he dies they acknowledge, that he does so in consequence of the fall of our first parents. And can they explain why this is seeing that he has not participated actually in that fall?

Modernus.—No; I acknowledge they cannot.

Antiquus.—Then why expect an explanation from us as to regeneration? If they cannot explain, how all men, (without correspondence on their part), are partakers of Adam's sin, what right have they to demand an explanation of us, as to how infants can be regenerate, (without correspondence on their part)? When the Anabaptists explain to us the mysterious communication of Adam's guilt to men, it will be time for us to explain how Christ's redemption is participated in by infants. Nicodemus asked our Lord—"How can a man be born again, when he is old?" The Anabaptists ask—How can a man be born again when he is a mere child? Christ's answer serves them both. "The wind bloweth when it listeth, and thou hearest the sound thereof but canst not say every one that is born of the Spirit." (John iii, 8) whirlwind, little faith! as ye know not why the Spirit worketh.

Modernus.—But how can children be brought through baptism under obligations, which they did not contract? or be bound by promises which they did not make?

Antiquus.—Why? my dear Modernus, surely thou art sleeping? Put thy hand to thy head and feel if thou hast not thy nightcap. These infants are as much bound by these promises without baptism as with it. Thou dost not surely believe that a man (baptised or not baptised) can escape "the answer of a good conscience?"—Baptismal promises do not refer to actions, which are left to every man's choice to do or not to do. It is not left to our option to serve God, or not to serve him; to believe what He has revealed or to disbelieve it; to be children of God or to be children of wrath. Even in the temporal order this "liberty of conscience" is not allowed. We are not allowed to be honest or dishonest, just as we please; we are not allowed to pay our taxes or not to pay them, just as it is convenient; we are not allowed to swear to the truth or to perjure ourselves just as we may feel inclined. We are all bound to faith and the moral law; and this is all that is contained in the promises of baptism. We have a parallel to all this under the Jewish dispensation. The Jewish infant circumcised at eight days old, was as much bound to the Jewish beliefs and ceremonies; as we claim our infants to be by baptism to Christian faith and Christian morality. Your objection, Modernus, must be thrown to the winds.

SACERDOS.

PAGANISM REDIVIVUS.

It has been said, and truly said, that there is no error of modern times, which was not known to the schoolmen. We are inclined to go further, and to trace back all modern errors even to the days of Pagan Rome.

1st. Universalism certainly dates back to the time of Proclus who died A.D. 485; though we suspect that even he was not the originator of it. That "the Philosopher should not confine himself to any particular form of religion or national worship, but should be superior to all religions and as it were the great high priest of the universe," is good sound Universalist doctrine and was the doctrine of the learned pagan Proclus upwards of 1400 years ago.

And the prefect Symmachus only expressed the same idea in other words when he asked—"What matters it by what way one arrives at the truth.— It is indeed so mysterious an affair, that there should be many ways leading to it."

2nd. The modern response so often given by Protestants when taunted with the great diversity of sects—that "the greater the diversity of religious worship, the more pleasing the homage to God; for besides giving an opportunity for the unrestrained play of aspirations peculiar to every people and nation, it serves as an incentive to devotion and prompts a generous and holy rivalry" is only a re-hash totidem verbis of the polemics of Pagan writers attacking the Christian Church of the first ages.

3rd. To Zosimus the historian may be referred the modern taunt that the Catholic Church is the degeneration of mankind, since that worthy pagan attributes the decline of the Roman empire and the ills that befell it, to the degenerating influences of Christianity.

Proclus though holding his universalist doctrine "above all religions and independent of all" with a strange inconsistency affirmed the same proposition; and advocated a return to Pagan worship and demonology as the only means of restoring the empire to its former splendour.

4th. The modern plea for a strict moral life without the necessity of religious faith, and the excuse for not embracing the Catholic Church drawn from the dishonest lives of some Catholics is mentioned by St. Austin as a Pagan plea of his day.

"One may find many Pagans unwilling to embrace Christianity and who defend their course by appealing to the straightforward honesty of their lives; Can Christ himself ask more? You ask me to become a Christian? Well and good. For what purpose? A Christian has defrauded me, and I, a Pagan, have never repaid dishonestly with any one: I have been the victim of the perjury of a Christian witness, and I myself have never repaid an oath."—(St. Aug., tr. 25)

5th. The Protestant idea of the Providence of God (or rather we should say of the non-Providence of God) is "only the revived error of Philo the Jew." Considering the surpassing majesty and glory of Divine Essence it is impossible that