

The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, MARCH 21, 1891.

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London, Sat., March 21st, 1891.

EDITORIAL NOTES.

We had occasion to mention in our columns a few weeks ago that Professor Briggs, who has been recently appointed to the chair of Scriptural teaching in the Presbyterian Union Theological Seminary of New York, openly defends the Rationalistic view on the subject of the inspiration of the Scripture, and that it is to be expected that the rising generation of Presbyterian clergy, educated under such influences, will naturally be inoculated with the same doctrine. According to this view, the Scriptures are not inspired, except in a sense in which we may say that human intelligence is inspired also. That the faculty of the Seminary are in accord with Professor Briggs is made evident from their recent treatment of a student named Mr. McComb. This young man was accused with having furnished information to the press regarding the Professor's unorthodox teachings, and with having criticized them. President Hastings insisted that Mr. McComb should apologize to Professor Briggs; but as the young man refused to do so, he has been dismissed from the seminary. Mr. McComb states that he had not furnished any confidential information to the press, but only what was quite available to the public; and he combated the Professor's views because he felt it to be his duty to combat errors so dangerous to Christianity itself.

The bigotry which has prevailed hitherto in the New York Juvenile Delinquent Asylum has received an unexpected check from the State Legislature. The authorities of the Asylum had a Bill before the Legislature to enable them to apprentice children in other States, whereupon Mr. Ives proposed that as a condition of the passing of the Bill a clause be added obliging the authorities to grant freedom of worship to the children. He explained that Roman Catholic children in the institution are not permitted to attend the services of their Church. Mr. Stewart, the promoter of the proposed Bill, objected to the introduction of Mr. Ives' amendment, but it was carried by a vote of twenty-six to one. Mr. Stewart himself constituting the minority. The bill was then passed as amended.

It was recently reported by telegraph from Rome that the shrine of St. Agatha had been broken open and plundered of its jewels, and that the people, fearful of a divine visitation in punishment of the offence, had made a demonstration against the Cathedral Chapter, and that several priests had been arrested on suspicion of being concerned in the sacrilege. This story has been formally contradicted by the Secretary of the Archbishop. The shrine was not violated at all; but part of the silver carriage in which the relics were borne in procession has been stolen. This is the only grain of truth in the whole story. The pretended arrest of priests is entirely fictitious, and both priests and people have united in celebrating a festival of reparation.

REV. FATHER MOLPHY, of the parish of Ingersoll, Ont., has sent a draft for £14 5s. to the Right Rev. Jno. Lyster, Bishop of Achonry, for the relief of the suffering poor of that diocese. This sum was subscribed by the parishioners. The diocese of Achonry is the most distressed part of Ireland.

It is stated in a cable despatch that the wife of the Grand Duke Sergius, who is grand-daughter to Queen Victoria, is about to be converted to the Greek Church. This implies, of course, that she embraces without reserve the doctrines of that Church, which are for the most part identical with those of the Catholic Church. It may be presumed that political reasons are the cause of the change; but if the doctrines of the Greek Church may be thus adopted without creating consternation among the ultra-Protestants of England, why should there be so much horror amongst them against Catholic doctrines? Every day proofs become more abundant that Christian truth, in the Protestant mind, is quite a secondary matter in comparison with political expediency.

CARDINAL LAVIGERIE is engaged in the inauguration of a movement to give profitable employment to the Arabs who have hitherto subsisted by carrying on the slave trade in Africa. He is of the opinion that if a new means of livelihood be furnished them they will the more readily abandon the evil career they have hitherto followed. He will establish on

the Sahara a number of stations manned by monks of the new Order of Brothers of the Sahara, who are skillful engineers and agriculturists, and the Arabs will be employed in irrigating and reclaiming some of the vast tracts of land which are capable of being cultivated after the proposed improvements are carried out. The Arabs will also be taught the arts of civilization. The plan is a noble one which probably no one but the Cardinal could bring to a successful issue. The slave trade in which the Arabs have hitherto been engaged resulted annually in the brutal murder of over 400,000 persons.

CARDINAL SIMONEI, Prefect of the Propaganda, has issued a circular letter to the Bishops of Italy in which he notifies the Bishops that the Holy Father wishes them to place no obstacle in the way of priests of their dioceses who wish to join the congregation of missionaries for Italian emigrants. This congregation was instituted for the purpose of going to countries where there are Italians who need the services of Italian missionaries to administer to their spiritual necessities. The Cardinal says that in America there are hundreds of thousands of Italian emigrants whose faith is exposed continually to serious danger, and the Propaganda has long directed attention to the best method of supplying the needed spiritual assistance to them. By far the largest proportion of the Italians who direct their course to the New World settle in the South American Republics.

LYNCH LAW.

Eleven Sicilians who were accused of being members of the Mafia, a secret society in New Orleans, La., which pronounced sentence of death against David G. Hennessy, Chief of Police of New Orleans, were acquitted by the jury. The chief of police was slain on October 15, and that very night the evidence began to accumulate, showing that his death had been deliberately planned by a secret tribunal and carried out boldly and successfully by the tools of violence. The trial lasted twenty-five days, and though the evidence seemed conclusive, the jury, which is currently charged with having been tampered with, failed to convict.

On Friday night, 13th inst., soon after the verdict of the jury was known, a body of cool-headed men, lawyers, doctors, merchants and political leaders, all persons of influence and social standing, quietly met and decided that some legal action must be taken and the people's justice, swift and sure, visited upon those whom the jury had neglected to punish. On Saturday morning a call for a mass meeting at Clay Square, on Canal street, appeared in the papers, which editorially deprecated violence. The significant closing sentence of the call was, "Come prepared for action."

At 10 o'clock there was a crowd of several thousand anxious people congregated around the statue. They hardly knew what was going to happen, but they seemed ready to go to any length, and while there were of course many of the lower element in the throng a large proportion were the leading people of the town. There were three like, and the assemblage not unwillingly soon keyed up to a high pitch, demonstrative in its denunciation of the assassins. Each of the speakers said there had been a great mass meeting months before which had met quietly and dispersed peacefully. The law had failed. The time to act had come. W. S. Parkerson, the leader, is a prominent lawyer, the president of the Southern Athletic Club and the man who led the vigorous city reform movement three years ago. Walter D. Deane, another of the speakers, is one of the leaders of the New Orleans. John C. Wickliffe, also a prominent attorney, and James D. Houston, one of the foremost men of the State.

After denouncing Detective O'Mally, who is supposed to have tampered with the jury, the speakers announced that they would lead the way to the parish prison. Mr. Wickliffe concluded with these words: — "Shall the execrable Mafia be allowed to flourish in this city? Shall the Mafia be allowed to cut down our citizens on public streets by foul means of assassination? Shall the Mafia be allowed to bribe jurors to let murderers go scot free?"

Soon a crowd of 3,000 citizens had assembled, and provided themselves with arms at the arsenal, and the number gradually increased to 10,000, who marched to the prison. Captain Davis, governor of the prison, refused to open the doors, and neighboring houses readily supplied axes and battering rams, and will find hands went to work to force an opening. This did not prove a difficult task to the trembling but determined throng. Soon there was a crash, the door gave way, and in an instant armed citizens were pouring through the small opening, while a mighty shout went up from 10,000 throats rejoicing at their success so far.

Once the crowd had got inside the Sicilians were soon picked out from among the prisoners, and were at once shot or hung. A coroner's jury was held, but their verdict did not name any of the lynchers. The citizens generally are said to favor the murderous proceedings and the various papers adopted resolutions maintaining that the deplorable administration of criminal justice in that city and the

amount to only £737. Unless America subscribes generously Parnellism is menaced with death by early inanition and exhaustion after the first furious effort of the campaign.

As the Parnellites continue to spread the report that Messrs. Dillon and O'Brien will take side with them, Mr. Davitt, at a meeting of the Nationalist Executive, stated that as soon as Messrs. Dillon and O'Brien were released both were expected to join the Federation Committee.

With the appearance of the *Nationalist* the waiting attitude of the Parnellites has been abandoned for energetic action. The Nationalist Federation is receiving adhesions in every district in Ireland.

In the House of Commons Mr. Smith asked a morning sitting for Government business on Tuesdays and Fridays. He explained that the Government was anxious to prorogue Parliament three weeks earlier than usual. This is held to confirm the report that the Government intends to dissolve Parliament next autumn.

The Dublin *Nationalist* says: "Triumph after triumph was scored by the Nationalists yesterday throughout the country. The voice of the nation is becoming heard, and it is interesting to watch the daily increasing intensity of the Parnellites' assaults upon the Bishops."

At a large meeting at Mitchellstown, many priests being present, the opinion generally expressed that Parnell would be politically dead six months from now.

During the year 1890 61,431 persons emigrated from Ireland—a falling off of 9,365 from the average. Of these emigrants 52,665 went to the United States, against an average for the four preceding years of 61,785.

IRISH NEWS.

THE LIBERAL PLATFORM. Mr. Gladstone has been in consultation with Mr. Morley, Sir William Vernon Harcourt and Sir G. O. Trevelyan, as to the scope of the Liberal electoral platform, and is preparing to announce it at Hastings. It is learned that Home Rule, with a definite exposition of the question of Irish representation in the Imperial Parliament, land and police relations to the Irish Government continues to hold the front rank. Mr. Schaubert (Liberal), the ablest and clearest headed of the wire pullers, estimates that Mr. Parnell's following in the next Parliament will be reduced to ten. Mr. Healy's calculation gives Parnell eight supporters. Mr. Gladstone, thus assured of the support of the Irish phalanx of seventy-three steady adherents, deems himself ready to resume and complete the legislation for Ireland.

SALISBURY'S SPEECH. The court has adjudicated Wm. O'Brien a bankrupt on the petition of Lord Salisbury in the latter's suit to recover £1,700 the costs in the libel brought against him by O'Brien, in which the latter was non-suited. Herman Rafalovitch, the father in law of O'Brien, has offered to discharge the debt, but Mr. O'Brien has declined to accept the favor. O'Brien is unable to sit in Parliament for a year, and if at the end of that time he is still confined in prison, his seat in the House of Commons will be declared vacant, and an election for a new member will be ordered.

PARNELL'S MANIFESTO. Parnell has issued his manifesto. It is addressed to the Irish Americans, and is principally composed of an appeal to Irishmen in the United States for assistance. He defends his position, and says that he always worked in the interest of his countrymen, although often misapprehended. The manifesto is a great disappointment to Parnell's friends, who had thought he would exonerate himself in relation to Mrs. O'Shea. The lady, however, is not referred to in the document. Parnell appeals to his fellow-countrymen in America to once more assist him in quelling military and clerical opposition to a really independent Parliamentary party, so that we may make one more, even though it be our very last effort, to win freedom and prosperity for our nation by constitutional means.

SCULLY WILL TRY AGAIN. It is stated at Dublin that Vincent Scully, the Parnellite who unsuccessfully contested for the seat in Parliament against John Parnell, the McCarthy, will contest for the seat representing North Sligo, made vacant by the death of Peter McDonnell. It is understood that The McDonnell, Queen's counsel, supporter of Mr. McCarthy, will enter the list against Mr. Scully.

THE NATIONAL FEDERATION. The *Nationalist*, the McCarthyite organ, expresses the opinion that the National Federation was a success more brilliant than the most sanguine Nationalist ever hoped for. The convention is a death-blow to Parnell's pretensions and a lesson to those who have been making the clamor of the mob for the voice of the nation.

PARNELL'S CARELESSNESS. Mr. Parnell's absence from the House of Commons on Thursday, during Mr. Balfour's graphic narration of the distress in Ireland and the relief measures adopted by the Government has caused intense surprise in Ireland. A messenger has called at the House of Commons daily for Mr. Parnell's letters. In reply to the official inquiries the boy declared Mrs. O'Shea had sent him. Even the friends of Parnell declare that his continued neglect of Ireland will completely ruin his cause.

Mr. Parnell solaces himself amid the fever of combat by revisiting the scenes of his old amours. His cynical disregard of the ordinary canons of morality and his overpowering impulse to gratify personal passions dominate over prudential party considerations. This week, while preparing a paper reviewing his career, he appeared to require a resort to his fatal fascinations. Nobody here believes his missionaries to America will get the countenance of reputable patriots. The response of Ireland to the political fund is the cause of bitter disappointment to the Parnell faction. The Dublin *Freeman's* Journal to day shows the total subscription to

amount to only £737. Unless America subscribes generously Parnellism is menaced with death by early inanition and exhaustion after the first furious effort of the campaign.

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CARDINAL NEWMAN.

AN INTERESTING STORY JUST PUBLISHED—WHAT LED TO THE GREAT ENGLISHMAN'S CONVERSION.

It may not be generally known that Cardinal Newman, who was one of the most learned and distinguished men of England, was drawn from the bosom in which he was born through the instrumentality of a French priest, named Yager.

The way in which he was led to acknowledge the truth of the Catholic Church is thus related: "Rev. J. N. Yager, then chaplain of the Hospital of the Invalids, in Paris, one day met in a seclusion drawing-room an Englishman of distinguished manners, whose conversation, by preference, turned on the highest questions of religious controversy.

The mistress of the house, in arranging the places for her guests at the dinner table, had contrived to place the Englishman and the chaplain side by side.

The Englishman's coldness was conquered by the learning and modesty of the kind and amiable priest. Each one of the objections made by the Protestant elicited an answer as polite in the form as it was peremptory in the foundation. "What do you think of our chaplain?" "I confess," replied he, "that I have nowhere met with so much science united to so great simplicity." Captivated by his conversation, he solicited a private interview with the priest, which was readily granted. As long as the strange remained in Paris he held dogmatic conferences with Rev. J. N. Yager, he believed him to be a man of the world, and he was totally ignorant of his title of doctor of the University of Oxford.

On returning to his country, the unknown wrote a letter to Rev. Father Yager, asking him to continue the controversy on both sides; each letter was to be numbered and acknowledged; the order used in placing the question was to be observed in like manner for the solutions; a statement was to be made of every one of the principles that would be successfully gained in the discussion, and they were not again to be put in doubt. These epistolary communications were soon assumed an extraordinary development and seriousness. The religious journals on the other side of the Channel, and those of Paris, reproduced the different phases of the dispute. The letters from England bore no other signature than initials. Those of Rev. Father Yager were signed with his own name.

One day the modest priest was called to the private apartment of the Archbishop of Paris. The eminent prelate knew him only by his translation of Demosthenes; and he might reasonably fear that a consummate Hellenist would not also be a theologian and controversialist of the first order. "Do you know," who the adversaries are with whom you are contending on the other side of the Channel?" "No, my Lord." The Archbishop informed him who the stranger was, whom he had met six months before. "On returning to England," added His Lordship, "this doctor of Oxford and Cambridge. These two universities give particular attention to the highest points of theological debate. Therefore, my dear friend, you have to deal with the most illustrious champions of the Anglican Church; and, on your side, it would be prudent to acquaint yourself a society of Catholic theologians to assist you in the work."

"Very willingly," replied Father Yager; "but, to speak frankly, it seems to me needless to use so much ostentation in so luminous a cause, and for the triumph of a truth that is as evident as the sunshine. Every priest, with the help of God, can confound the advocates of Oxford and Cambridge." Archbishop de Quelen had a discern-

ing spirit; he did not consider as presumption what he knew to be the expression of a conscience highly enlightened and sure of itself. He purposely prolonged the conversation, and, in his turn, he was astonished to find in his interlocutor an erudition and a patristic, scriptural and theological, which, until then, he had not even suspected in this unassuming priest.

"Truly," said the Archbishop, "you are a living council. May God bless your efforts, my dear friend. Continue your work. No one is better able than yourself to lead it to good."

The rest is known. For a whole year the controversy was prolonged with an ardor and a science that were crowned with the most consoling success. The initials, used as signatures to the English letters, concealed names that are now well known to the Catholic world. Father Yager enveloped himself closer than ever in the mantle of humility and silence.

This correspondence, so honorable to himself, was published in an octavo book. He constantly refused to gratify the curiosity of his readers, by giving them the names of his Anglican antagonists. In a few months a French edition was exhausted. He did not allow them to publish a second edition. "It is not with work of God is accomplished in souls; this is effected by prayer."

The adversaries of Oxford had discontinued their written controversy; but religious truth, watered by divine grace, acted upon their souls; and, in the following years a glorious crowd of doctors, ministers of the Established Church, Egerton, and illustrious laymen, concluded the Church of Jesus Christ by their filial return. Of this number was Dr. Newman, one of the principal correspondents of Rev. Father Yager.

NATURE'S DISRUPTIVE FORCES.

THE SALVATION ARMY SPLIT.

On Sunday evening after Vespers the Rev. Walter Crooke Robinson delivered the second of his series of discourses in St. John's, Wellington, his subject being "The Cohesive Power of the Catholic Church." One of the great attributes of the soul, he said, was an intense longing for knowledge, and each access of knowledge only increased men's thirst for it. All men were, according to the capacity of their souls, like that great German philosopher who, when dying asked for "more light."

Let them take the great intellects of the world, the two Cyrils, Athanasius, Gregory, Leo, Albertus Magnus, Thomas Aquinas, Bonaventura, Lactantius, and Newman. Did they think that these men were without these three great passions? They were prone to error more than most men because of their great intellectual forces. The Catholic Church had not only kept these but thousands and millions in all ages in one unity of faith. The Catholic Church alone had succeeded in binding together by its cohesive power men in one unity, and more than one had tried to upset that unity, and had tried in vain.—*London Universe, Jan. 25.*

A SERIOUS BATTLE.

The political battle is over, but the battle with disease must be constantly and unceasingly waged else the grim reaper will come out victorious, and loved ones will be gathered to their long home. On all sides may be seen pale and listless girls who should be enjoying the health and glow of rosy youth. Everywhere we are met with women young in years, yet prematurely old, who suffer in silence almost untold agonies, the result of those ailments peculiar to the female system. To all such, Dr. Williams' Pink Pills come as a blessing. They restore wasted vitality, build up the nervous system, enrich the blood, and transform pale and sallow complexions into glowing, rosy cheeks that alone follow perfect health. In a word they are a certain cure for all these distressing complaints to which women are peculiarly liable. A trial of these pills will convince the most sceptical of their wonderful merit. For suffering men Dr. Williams' Pink Pills are equally efficacious. For over-work, mental strain, loss of sleep, nervous debility, and all those diseases that lead to broken down, exhausted, they are a certain specific, stimulating the brain, reinforcing the exhausted system, and restoring shattered vitality. Dr. Williams' Pink Pills are nature's restorative and should be used by every weak and debilitated person. For sale by all dealers or sent post paid on receipt of price (50 cents a box) by addressing the Dr. Williams Medicine Co., Brockville, Ont.

Will those ignorant Catholic educators never cease deterring the tranquility of our loyal and Papal fanatics? Their latest "millionth mischief" in this line has been to instruct one of their pupils to capture, from three competitors, one of those rare distinctions in the United States Navy known as "Star Cadetships," of which there are only six for the whole country. The culprit in this case—Mr. Maurice Penney, educated at St. Augustine's school, Brompton, England—seems to have exceeded his instructions, for the result shows that his examination surpassed in brilliancy all those previously recorded.

In the eyes of the world I have now attained to fortune, fame—to that which men most strive for; but, my dear Bredin, God has shown me that all is vain except loving and serving Him.—*Amperre.*

Have we no cause to fear? Are we quite sure we can do without this austere virtue of penance, with all its incommodious details and stern realities?—*Faber.*

THE EXTRAORDINARILY EXCITABLE AGE.

They wanted everything new. They wanted the latest edition of everything—the fifth, the sixth, and extra-special edition of the newspapers, etc. Another great disruptive force in human nature was the proneness of the mind to err and the love of variety. The Scripture told him that the Light had come into the world, but men loved darkness

rather than light. Truth was revelation from God, and the Catholic and Roman Church was the organ of God's truth. Every true revelation from God showed His greatness and His sanctity, and also the littleness and the wickedness of men. Further, the true revelation of God demanded of the heart of man a sacrifice. There was an intense native pride in the human heart, and men could not brook mortification. Men of the world never liked to talk about the personal God, because they did not want Him to come too near to them. They talked about the Deity as though that were a kind of cloud that made God more distant. He thought that the real

DEFINITION OF A PROTESTANT was that he was afraid of God being too near Him. There was amongst men a shrinking from God and revelation, and, therefore, there was a proneness to rebel against Him. The third great disruptive force was men's aggressive self-assertion. What was that self-assertion? If God revealed the way of salvation and committed it to a certain body to teach it, it was a license for men to go against it. The Church forbade Heresies, but gave liberty of thought, and it always appeared to a man of the world that he was being coerced in his lawful rights by the Church. These were the three great disruptive forces over which the Church had had to triumph. These three elements of disruption and discord amongst men accounted for every single heretic the world had ever seen. He would prove that no human religion had succeeded in withstanding these disruptive forces except one. Let them look at the Greek Church. That had split; and he need not waste a sentence in pointing out THE DISRUPTION IN THE ANGLICAN CHURCH.

If the Establishment were taken away where would the Anglican Church be? The sects which came from it were disrupted, split, and broken up; and about the Salvation Army—did they think it was going to remain united? Perhaps only next year it would be also split up, and the three elements in human nature which he had mentioned would be the cause of that split. No religion except one had been able to withstand these three great forces of disruption. What a wonderful thing it was that the Catholic and Roman Church had succeeded in binding in one unity all that immense variety of human passion

DURING THE LAST NINETEEN HUNDRED YEARS. Let them take the great intellects of the world, the two Cyrils, Athanasius, Gregory, Leo, Albertus Magnus, Thomas Aquinas, Bonaventura, Lactantius, and Newman. Did they think that these men were without these three great passions? They were prone to error more than most men because of their great intellectual forces. The Catholic Church had not only kept these but thousands and millions in all ages in one unity of faith. The Catholic Church alone had succeeded in binding together by its cohesive power men in one unity, and more than one had tried to upset that unity, and had tried in vain.—*London Universe, Jan. 25.*

THE MODERN WORLD would see that the world was not saved by mathematical reasoning, but by faith. It was plain that two things which were equal to the same thing were equal to one another. That, however, was not the way by which men's souls were saved. God had chosen to tell a great many things in order to satisfy men's reason and common sense. Faith of its very nature was not a mathematical calculation. God had not chosen to save the world by reason, by science, or by light, but by faith. Faith, he knew, was an act of reason, but intellectual convictions were not faith. Faith, said to the passionate inquirer after truth, "I can tell you so much, and can ask of your reason as far, and no more." He wished that the people of

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