these souvenirs divine honor, but neither should they accuse Catholics of doing this to the images of Christ and

It is true we keep these images or pictures in our churches as well as our parlors, but this is because the respect we pay to them is founded on a religwe pay to them is founded on a relig-ious motive, and not merely that of his object in writing the paper was not civil or natural affection. The reverence we show to religious pictures is a tribute to Christ or His saints inciting us to gratitude to God for His mercies, the saints, and thus the Church is the most suitable place for them.

Leo persecuted St. Germanus for his determined maintenance of the Catholic truth, and in a brutal manner demanded his recantation, but the saint

relative honor.

St. Germain was then deposed by the Emperor and sent into exile, notwithstanding his venerable age of ninety two years; but his testimony regarding what had always been the faith of the Church is of more value than the dictum of an illiterate Em-

Pope Gregory II., when appealed to on behalf of Leo to approve his conduct, wrote a consoling letter to Germanus praising his constancy to the faith, and quoting, as having maintained the same doctrine, the great eastern doctors Basil and Chrysostom,

"Your illustrious predecessor Chrysostom said: 'Nothing touches my heart like sacred pictures in our Churches' and the great Doctor Basil says: 'Our yeneration for images has for object the Saints whom they represent."

Writing to the Emperor the same Pope said :

Pope said:

"Before promulgating your edict, why did you, Emperor and chief of a Christian nation, not consult some wise man who would have taught you what you are ignorant of, for you are noted for gross ignorance? The Pontiffs are placed over the government of the Church, and do not meddle with the administration of the State, so the Emperors should not mix themselves in the affairs of the Church, but should rest within the limits of their own sphere."

The law Pontiff and head of the

The holy Pontiff and head of the whole Church proceeds to rebuke Leo for his ill treatment of St. Germanus, then 95 years of age, and for having caused the destruction of a miraculous crucifix which had been erected in Constantinople by Constantine the Great, and which attested that the faith of the Church had always been that sacred images should be honored. He rebuked him also for having threat ened to send an army to Rome to destroy the great bronze statue of St. Peter which stands to this day near the door of St. Peter's basilica. This statue was erected in 453 by Pope St. Leo the Great.

The Rev. Mr. Milligan belongs, we understand, to that section of the Presindependence of the Church from the State, and it is an act of gross dishonesty in him to deceive his audiences by maintaining that the ruler of the State is the "leader of the Catholic Church," unless he did so in ignorance of the real position of Leo III., out if he was ignorant on this point, he should have had more modesty than to pose as "a doctor in Israel."

We have dwelt somewhat lengthily on this page of history because it is of importance as showing the true tradition of the Church in regard to sacred images. We shall add here only the fact that to this day may be seen in the palace of the Cæsars in Rome, over the great hall of entry, a large representation of Christ's crucifixion, which was erected by Constantine the Great as a public declaration of his faith and that of the early Church in Christ our Redeemer.

This history throws light on the next statement of Dr. Milligan that "a Council in Constantinople in 754 gave ecclesiastical sanction to this (Leo's) Condemnation."

" A Council !" Yes. A legitimate Council? No. Constantine Copronymus, the successor of Leo the Isaur. ian, adopted his heresy, and by means similar to those employed by Queen Elizabeth in England, succeeded in establishing an Iconoclastic or heretical Episcopate, after slaughtering or banishing the orthodox Bishops, priests and laity to an almost unlimited extent.

That Council presided over by Copronymus had no more authority to settle the faith of the Christian world than had the recent Pan-Presbyterian Council, which openly admitted that it possessed no authority whatsoever.

Go to Him, who says in the might of His eternal tenderness, and His human pity: "Come unto Me, all ye that labor and are heavy-laden and I will give you rest."—George MacD.mald.

LORD RUSSELL'S CATHOLIC FAITH.

There is, in the Fortnightly Review an admirable paper on the late Lori Russell of Killowen, from the pen of Edward Dicey, C. B, who writes of the great Catholic Chief Justice, not as an eminent lawyer or a public and impress the public that with Lord Russell had passed away not only the most eminent legal and judicial notability of his time, but a man singularly worthy of respect in his private and to the imitation of the virtues of as well as his public career - a man for whom his family and his family entertained, and rightly entertained, not only deep admiration, but keen per-sonal affection. We regret that our quotations from a paper so eminently quotable will have to be, by the exigencies of space, comparatively short, but, at least, we can give Dr. Dicey's description of Lord Russell's Catholicity, some attention. Mr. Dicey tells of his stay with Lord Russell at Carlsbad and of the congenial relations that ex-

isted between them: "The very fact of the differences of opinion that existed between us," he "on all the important topics of the time might have been expected to make our intercourse uncongenial. Russell was an advanced Radical, a devout Catholic, an ardent Home Ruler, and an admirer of Gladstone. My convictions, whether they were strong or weak, were politically, theologically and personally the exact opposite of those entertained by my fellow-traveller. But, notwithstanding our divergent points of view, pos sibly by reason of those very divergencies, we always agreed to differ.

I can not recall a single instance in which Russell ever said any thing to me in our travels calculated to jar on my feelings. He never made any attempt to conceal his own convic tions, but he was willing to give me, or my friend he liked, credit for sincerity, however much he disapproved

of his opinions. . . . To any sound appreciation of Russell's character it is necessary, especially for men of the world, to realize how much his career was influenced by his re ligion. . . . He was devotedly attached to the faith of his birth. Many members of his birth. Many members of his family were members of religious

orders; and he resented any disparag-ing remarks about the Catholic Church and about conventual establishments as being personally offensive to him He was, even when traveling abroad, a regular attendant at the services of his Church, and would, I have no doubt, have been distressed if he had seemed in any way not to attach due importance to the ministrations of the

priesthood. . . . This much, however, I must say in justice to him, that he was, for an lrishman and a Catholic, singularly free from any prejudice against England and the Anglican Communion. . He was a man whose life had been passed

amidst men of the world, belonging as rule to a class amongst whom a certain freedom of language is habitual. Yet, without any pretence of setting up a higher standard of morality than nis associates, his conversation was at all times exceptionally free from In as far as my observation went, the sort of stories told in club smoking rooms, and at bar messes, always met with a reception ians which has maintained the from Russell which did not encourage by no means squeamish in his language, he carefully avoided all talk the borderland of which even lay on In the course of a cheqimpropriety. In the course of a cheq-uered life I have known many men whose conversation was void of off once, but then they were not, as a rule, men who had lived in the society in which Russell-by the exigencies of his position and by his tastes-had necessarily passed the greater part of his life. lways attributed his distaste for loose conversation of any kind to the influence of a religion which had taken a strong hold of his mind from the days of his early education. I was the more impressed by this peculiarity from the fact that Russell was so emphatically, in other respects, a victions, and prejudices of a strong vigorous manly nature, and with nothing of femininity about him, unless it were an almost womanly kindlines; of heart. . . . In private life and in his own home Russell showed a side of his character which was not easily recognized by strangers who only knew him professionally, that of a singularly domestic, affec-tionate and kind hearted head of a

family. . . . It was not only that he returned to the full the affection he inspired, but that his household seemed to me more united than any one it has ever been my lot to know. utmost good will and affection on both sides, the relations between parents and sons and daughters who are no longer children are apt to strained. This is especiall between fathers and sons. This is especially the case however, at Tadworth Court could fail that the Chief - as his boys used to called him - was not only respected and loved by his sons, but was recognized by them as a friend. I should say that few sons knew so much of their father, and that, what is more remarkable still, few fathers knew so much of their

terests, affections, tastes and ideas."

In connection with this we are ed to be able to say that the materials for a biography of Lord Russell are well in hand. A diary kept in America includes, among other interesting matter, the late Lord Chief Justice's impressions of a visit to Salt Lake City.

was an exceptional community of in-

In the Russell household there

where his powers as a cross-examiner were brought to bear upon certain professors of Mormonism. Another document of interest contains Lord Russell's views on the procedure of the Dreyfus trial, at several sittings of which he was an alert and watchful spectator. Mr. Barry O'Brien hopes complete his task as biographer within the space of a year.

SOME FAIR PROTESTANT BOOKS.

Sir .- The following names of more or ess specially just Protestant books may

useful to some readers. If Catholics cannot or will not have placed in libraries standard Catholic histories, such as Montalambert for Monasticism, Kenelm Digby for Catholic civilization, Paster for the Papacy, Janssens for Germany, Lingard and Gasquet for England, Butler for the the Saints; then at least let them add such books as these which are presented here in such strange sequence. Yours truly

W. F. P. STOCKLEY. Cobbett.- History of the Reformation; ed. by Gasquet. 1s.
Treacy.—Tributes of Protestant writers.
(N. Y. Pustet). \$1.

(N. Y. Pustet). Sl. M. Arnold.—Essays on Ireland. Sl. Burke.—On Irish Affairs. Edited by Mat-thew Arnold (Macmillan). Sl. Thorold Rogers.—Work and Wages. Econ

mic history. 2s.
Parkman's History.
Lacky.—History of England and Ireland Lecky.—History of England and Ireland in eighteenth century. 8 vols. Walpole.—The Kingdom of Ireland. Ke gan Paul. \$1. Walpoie.—The Analysis of Paul. \$1. Bryce.—Holy Roman Empire. \$1.50 Von Rank.—History of the Popes. Cuffs.—Scenes and Characters of the Mid-

dle Ages. 81.

Buckingham.—The Bible in the Middle Ages.
Maitland. — Essays on the Reformation

.50. Maitland.—The Dark Ages. \$1.50. Spelman.—History and Fate of Sacrilege

Cave.—In the Days of Queen Bess. 75c. Ower.—English Studies (History and Brower. — English Studies (History and Literature). \$1.50 Andrew Lung.—History of Scotland. [1 vol. published]. Guizot.—History of Civilization in Europe [1 vol.] \$1

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Col. 32s.

Mrs. Wilson.—The Christian Brothers
[Kegan Paul.] \$1.

Bishop Creighton.—Persecution and Tolerance [Longmans.] \$1

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A. Manning.—The Household of Sir Thomas More.

A. Manning.—Life of Sir Thomas More.

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Mrs. Eckenskin.—Woman under Monasticism.

Baldwin Brown—Stoics and Saints.

[Glasgow: Maclehose]. \$1.50
Etgar.—History of Education in Scotland.

[Edinburg: Thirt] \$2.50.

Kingsley.—The Hermits.

Siduey Lear.—Bossuet.

Siduey Lear.—Fencion.

Siduey Lear.—The Revival of Priestly

Life in France.

Siduey Lear.—A Dominican Artist.

Bright.—Chapters on Early Church History in England (Claredon Press.)

Schaff.—Creeds of Christendom.

A. H. Tarleton.—Ticholas Breakspear [the only English Pope], [Hatebards.]

Freytag.—Martin Luther. [Translated by Heinewan.] Freytag. — Martin Luther. [Translated by Heinewan.]
Lummis.—The Awakening of a Nation.
[Mexico.]

Lanier.—Mexican Guide. Mexico as it Wa Brantz Mayer.—Mexico as it Was and Is.
Kay.— Social Condition of the English
eople. (Harper 1804.)
Lester.—The glory and the shame of Eng.

nd. Laing.—Notes of a Traveller, in 1846. Ridder. Sketches of Residence in Brazil. Thieblin. Spain and the Spaniards. Carroll. — Religious forces of U. S. A.

[1890 Census.]
L. W. Bacan.—A History of American Christianity. [Christian Literature Co. Baring Gould. Lives of the Saints. [15

vol.] \$15. Cross. — Beneath the Banner. Father Damien, etc.] [Cassell.] Farrar.—Saintly Workers. The Warwick.—History of England. 75. Ransome.—Elementary History of England. [Percival.] 50. Religion in Ireland.—[London Sunday School Association.]

DO NOT MISQUOTE FIGURES.

Some advertisers are using the Inland Revenue Department's recent fficial report upon baking powders to show the comparative strength and qualities of these articles as they are sold in the Dominion. It is not fair, however, either to the Analysts or to the public in making this use of the official figures that they should be misquoted, as it is alleged has been done in some instances.

The following figures are copied from the official report printed by the Canadian Government and correctly, as per that document, the strength value of the baking The analyses in all powders named. ases were made by the Government Analysts : -

Per cent. of available leavening gas. 'Royal" [average of three highest tests]..... 'Cleveland's " [average of two highest 13. Dearborn's " [average of three highest tests; "Imperial." [average of two highest tests], "Magic." [contains alum], [average of three highest tests], 9.9

7.7 These tests should set the baking powder question at rest. - Montreal Pharmacetical Journal.

Blessed be the goodness of God, for giving us the grace to remember Him, for out of that grace will all others come: and thrice blessed be His infinite compassion for the further grace of loving Him, and of yearning to make others love Him, more.—Father Faher

PRESERVING THE WORLD'S REVERENCE.

A Protestant Divine's Tribute to the Catholie Church.

A rather notable sermon on "The History and Place of the Roman Catholic Church" was preached last Sunday in Chicago by Ray. Dubois H. Loux at Crerar Chapel.

"Catholicity has made vast strides in swelling the volume of the world's reverence," he said. "The seven reverence," he said. "The seven sacraments, Baptism, Eucharist, Pen ance, Confirmation, Ordination and Matrimony, carry to a fault the deepest natural spring of devotion in the human heart. Nor are we aware to what an extent our emotional nature has been deepened by Catholic institu-

tions. "How much Sir Walter Scott, Nathaniel Hawthorne and the numerous writers of the present day have done by mere description to bring the Protestant mind in touch with the beauty and grandeur associated with the Catholic Church! Art, architecture, Cathedral, Vatican, Michael Angelo, Raphael - because human genius and its creations belong to all by right of our one common time, and because the symbol does awaken the thirst and quicken the conception of final glory, therefore the Church universal is greatly indebted to Catholicity even for the enrichment of its ideals.

"Protestantism recognizes Catholicity as a true Church. The Presbyter ian Church, by the authority of Supreme Court, receives Catholics into full membership without rebaptism Historically neither Luther nor Calvin denied the true communion of this

The age of big otry passed. Protestant. ism no longer refuses fellowship with Catholicity on the ground of former persecutions, for did not Calvin burn ervetus at the stake, and did not the Congregationalists hang Quakers on Boston Common, and did not the Episcopalian dye English soil red with Paritan blood?

"When the American Catholic Church, which, as under the Propaganda or committee of Cardinals, still treated under the head of a mission Church, has rounded out into its full, nay, its commanding place, the Church may look for great, good things. Meanwhile by its model Church conscience, by its power to quell riot, by its solidarity, by its Catholics since four Americanism, igned the Declaration of Independence, by its sweet charity, by its ten souls in our land whom no other Church could hold to God, we find cause for encouragement in the Catholic Church.'

INDIAN MISSIONS IN BRITISH AMERICA.

In reading of the Canadian missionary, Bishop Durieu, and his work among the Indians, one gains a very good idea of the careful and systematic way in which these people have been grounded in their new religion. For instance, at certain meetings that were held among them, lasting some times for three hours, the Bishop would say to his dusky flock, at the beginning of the session, "Mamook lapiosh," by of the session. which they were given to understand that they were to spend some time in steady reflection on what they had al ready heard in church in the morning, so that they could render an account of

other to remember what they each couli of the sermon. They were allowed about ten minutes for this, and then the Bishop would call on some body to tell him what had been dis covered. Sometimes the man addressed would have but little to answer and then the others would help him, and the Bishop would lend his aid. until the instruction was fairly well

repeated.

That there were among them some very apt pupils we can judge by the account given of the chief, named Alexis, who came from Cheam. Bishop Darieu once told him that, as he wa very much fatigued, he would not be able to preach the next morning, and therefore would expect him to repeat, atter Mass, the sermon that he would hear the Bishop himself preach that evening. The chief crouched down at the Bishop's feet throughout the sermon; then, for fully half an hour after all was over, and the other Indians had gone the church, there he remained, his head resting in his hands, as though absorbed in thought. next morning he repeated the entire ermon and gave much satisfaction thereby.

Oa another occasion, Bishop Durieu had gone on a sick call to Cheam, was asked by the Indians to address them. Though not then atla to use the Chinook language with great ease, he spoke in that tongue for fifteen or twenty minutes. Alexis was present, and when the discourse came to an end he addressed the good missionary. saying: "Now I am going to tell them what you said, because they do not all understand Chinook" then he repeated everything, and in the same

When the sermon was over, it was the Bishop's custom to instruct his flock on some portion of Christian doctrine, and here we see the pains and care he tock—so great that it is said that the Indians prepared for confession by him always made their conessions in the correct way not wandering off into useless stories, as Indians would be apt to do. The Bishop used to take each commandment and tell them how to accuse themselves upon it. He would then have them practice, each in his turn, all the ceremonies,

though the work was, and needing much patience, day after day, in camp after camp. In the same way he pre-pared them in the manner of receiving Communion. His people thus had the Ten Commandments, the pre epts of the Church, the dules of the different states in lained to them; and in the same way hey were taught prayers and hymns Moreover, there were disputes to settle among the indians, and the mission ary had to act as judge, and settle

Bishop Durieu never failed to keep his appointments with his scattered flock. "Dead or alive, I will come to see you at such a time," he used to Once, to reach a certain point, he had to travel fifty miles in fright ful weather, through snow, and over ice that finally broke beneath his feet, threwing him into water up to his waist, after which his clothes froze apon him, and he reached his destina tion nearly exhausted with fatigue Naturally, his people grew to love one who so loved them, and was so self forgetful for their sake.

THE HOME SICKNESS FOR ROME.

The " Newman of the North," as some have called the Lutheran theologian, Professor Krogh Tonnings of Christ iania, who while still a Protestant

wrote:

"There are many among us who look with wonderment upon the remarkable unity of the Roman Church; who see therein a community which has preserved its own through all the ages without yielding to the cries, the mockery, and the threats of the world; with out fear of numerous apostasies of which we are intimidated by the spirit of modern society, and sacrifice one after another all our spiritual possessions.

"Such persons see in the Roman Church a unique ecclesiastical body, which preserves its internal extrinsic unity, in spite of the times; while we break up daily into new sects and religious parties. They say to themselves: The Roman Church, and she alone, corresponds to the Biblical image of the one Church; our ecclesiastical body, on wrote:

themselves: The Roman Church, and she alone, corresponds to the Biblical image of the one Church; our ecclesiastical body, on the other hand, seems like that which the Scriptures condemn to destruction because of its internal discord, all the more so that many of its members look upon disunion as an expression of higher freedom of the spirit. Those of whom I speak look up to the Roman Church as to an ark of refuge; and they apply to her the famous words of Bagler in the poem of Welhaven:

'Ich sage, ihr Maenner und Kuechte, Ich schwoer'es auf meinen Schild: Ich Wuenschte, der Asen Geschechte Kehrt wieder in Nordlands Gefild." chte

I speak, O ye men and vassals, I swear it upon my shield: I swear it upon my shield: I wished that the race of the mighty. Were back in the Northman's field."

These words of the learned convert -let us Catholics live up to this our high calling by energy and humility combined; praying (did not St. Ignatius say?) as if everything depended on God, yet working as if everything depended on ourselves—these words were quoted in Dr. Shahan's address in Montreal last year, which now ap-pears in the Cathelic University Bulletin for October, as an article on "A Century of Catholicism"; telling of the ups and downs, the hopes and fears, the failing of some churches or of some churchmen, while the Church herself does not fail - in short a valuable article of references as to what has been done, and is doing; and specially, a sympathetic judgment on the part the English speaking people have now to play in relation to the Catholic Church. W F P. STOCKLEY.

The age of great men is going ; epoch of the ant-hill, of life in multiit. Upon this, the Indians would get into gryups of three or four, and help individualism, if abstract quality triumphs, runs a great risk of seeing no more true individuals. By continual levelling and division of labor, society come everything and man nothwill become everything and ring. - Henri Frederic Amiel.

A good intention clothes itself with sudden power. - Emerson.

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