THE CHURCH AND PRIVATE JUDGMENT.

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The Rev. Dr. Algernon S. Cropsey is an Episcopal minister of Rochester, N. Y., distinguished for his ability and learning, and for the courage of his con victions. Last winter he delivered a victions. Last winter he delivered a course of lectures in which he took a position in reference to matters of faith position in reference to matters of faith and conscience that brought upon him severe criticism from his Episcopal brethren. Initiatory steps were taken looking to a trial for heresy. Nothing further has been done as yet. But Dr. Cropsey may be called before the court of his Church at any time.

In anticipation of such call, and in reply to his critics, Dr. Cropsey published in the Outlook an article reitaring and defending his position, and indicating his probable line of defense should he be called to account by the authorities of his Church.

He took for his text the following sentence from a pastoral letter issued by the Bishop of the Protestant Episcopal Church :

"If one finds, whatever his office or place in the Church, that he has lost his hold upon her fundamental verities, then, in the name of common honesty, let him be silent or withdraw."

The object of this utterance seems to e to free the Episcopal Church from the task of trying and ejecting those of its members who do not believe what it teaches. It would have the unbelieving member take up his belongings and de-part, thus relieving it of the embarrasment of assuming to determine what he should believe and at the same time reconjizing in him the right of private judgment. If the Episcopal Church has, or believes it has, the divine commission to teach remarks sion to teach revealed truth, it should insist on the correlative obligation on its members to hear and accept its teaching as revealed truth. If it believes it has no such divine commission it has no right to assume to be the criterion of truth, no right to teach in the name of

The doctor's Church must assume the right to judge him, or it must recognize in him the right to reject its teaching and follow the dictates of his own judg-ment. If it assumes the right to teach ment. If it assumes the right to teach and judge him it rejects the right of private judgment. If it concedes the right of private judgment it abandons its claim to the divine commission to teach authoritatively, for a divine commission to teach implies the obligation.

His wisdom, if we look upon anything the reveals as unimportant, or non-essential. It is essential to salvation to believe everything that God reveals when brought to our attention, simply and solely because H, reveals it, mission to teach implies the obligation

This is the difficulty that faces Dr. Cropsey's Church in taking action against him. He is well aware of this and does not seem to be disposed to help his Church out of an embarrassing help his Church out of an embarrassing situation. He disputes the statement of the Bishops and holds that neither common honesty nor his conscience requires him to be silent, or to withdraw. His attitude imposes the mecessity on his Church to take action or he silent and let him alone, to necessity on his Church to take action or be silent, and let him alone, to teach on the authority of his own personal judgment, even though his judgment condemns the doctrines, or "the ment condemns the doctrines, or "the fundamental verities" of his Church. He holds that he should stay in his Church to correct its doctrinal errors, and that his presence may act as a prophylactic against future false teach-

To the Catholic mind Dr. Cropsey's attitude seems strangely inconsistent; and yet, from the Protestant point of view, and measured by the fundamental Protestant principle of private judgment, it is vigorously logical. He places himself squarely on that fundamental principle which rejects all authority but the individual's judgment. And a ppealing to his own personal judg-ment in compliance with the principle on which the whole structure of Protestantism rests, he declines to yield his judgment to that of his Church and in sists that he should remain within its pale, that by the light of his judgment he may guard the men bers of his fludgment from his Church's false teaching. Starting from the Pretestant princi-

ple, which he fully accepts, he goes on logically to reject all authority save his private judgment, and makes it the

his private judgment, and makes it the altimate criterion of truth.

True, he says in one place in his article. "We look upon Jesus Himself as our ultimate authority." But a few lines after he says that which radically contradicts this. Thus: "It is not the authority of Jesus that gives validity to the teachings of Jesus; that teaching makes its appeal to the reason teaching makes its appeal to the reason and conscience of man, and in reason and the conscience it must find its verification." It does not require exhaustive analysis to see in this state ment a denial that "Jesus Himself is our ultimate authority. longer He, but reason and conscience that is, private judgment, that is the ultimate authority. According to this, the teaching of the Son of God is not be accented until its intrinsic truth is seen and verified by reason and conscience. Reason and conscience, therefore, supercede even the authority criterion of truth !

The case of Dr. Cropsey is of interest to the Catholic, inasmuch as it affords an excellent illustration of how the Protestant principle of private judgment as to things supernatural leads to rationalism, pure and simple. It leaves no foothold to stop the descent from the eights of Christian faith to the depths of infidelity. All the revealed Christian faith to the depths of infidelity. All the revealed Christian myst ries must be rejected because reason and conscience—private judgment—cannot penetrate and see and verify their intrinsic verity. All faith must be rejected, for faith is belief on authority, and not on the direct intellectual vision and not on the direct intellectual vision into the intrinsic verity and reality of

Supernatural things.
Such is the last word of the Protest ant principle of private judgment, the common ground on which Dr. Cropsey and his church stand; and in putting it into practice neither can find a logical resting place short of rationalism. Nay, they must even go inther; they Nay, they must even go further; they must reject all the past as not verifiable, and the very existence of the present material universe, for their reason and conscience can

know nothing about it without the authority of the senses that make it cognizabe to their conscious intelligence. In rejecting all athority as a medium to truth, the autherity of the senses must be rejected. They have then no resort but to the idealism of Barkeley or to universal doubt. Burkeley, or to universal doubt, or

nescience.

Dr. Cropsey comments on the vagueness of the phrase "fundamental verities," which the Bishops use in their letter. "The letter," he says, "deals in general terms and is careful not to tell us what these fundamental verities are." This objection is serious and justly raised. To talk of "fundamental verities," without stating clearly and definitely what they are, is to leave the mind suspended without any definite object of though, without an finite object of thought, without an idea clear enough to be affirmed or de

nied. The distinction between fundamental and non fundamental verities, or essen tials and non essentials, is a make-hit devised by Protestant theologians to meet the charge of Catholics that Protestantism has no unity of doctrine, that it taught a congeries of contradictory doctrines, and was therefore necessarily false. To meet this charge they devised the distinction between essential and non essential truths, and claimed that the various Protestant Churches were united in the essential truths, and that their creeds were con-

tradictory only in non essentials.

But this distinction of essential truths but this timeton observations is subject to the same objection that Dr. Cropsey raises against fundamental verities; it is vague, indefinite, and the inventors of the distinction have never been able to agree on what truths

are essential and what are not.
"Fundamental verities" is a vague
phrase, and was intended so to be, and among Protestants must always be, for the moment they attempt to tell what these verities are they fall into disputes and contradictions as great as those the distinction was intended to obviate.

There can be no degrees in our faith fruth, no right to todal in the God, no right to impose its teaching on any one as the Word of God against his private judgment.

There can be no degrees in There can be no degrees in God's veracity. Hence every truth He has revealed must be believed with equal faith and reverence. To disregard any truth He has revealed, as non essential or unimportant, is to impeach His veracity or His wisdon; His veracity, if we doubt the truth, He reveals, or His wisdom, if we look upon anything when brought to our attention, simply and solely because H; reveals it, whether our intelligence can see its intrinsic truth or not. His divine veracity is the all-sufficient answer to our last why. He is not as man, who now talks wisely and now deals in trifles not worth considering.

But while Dr. Cropsey rightly charges the Bishops with ambiguity, he commits the same fault himself. He tells us the fundamental verities are the two great

fundamental verities are the two great commandments of the Law, the Lord's prayer and the five laws of righteous ness, as written in the Sermon on the Mount. Here he confounds truth with command or law. Truth informs the intellect, Divine law regulates our will and actions. A law is not a verity, nor

and actions. A law is the believe what Jesus believed and teach what Jesus taught, we are true to our high zalling as ministers of the Church of Jesus." Now, all this is just as vague as the 'fundamental verities' to which he objected. It has no practical meaning until it is known what Jesus taught.

That is the very question that has split Protestantism into more than a thousand sects. When the Doctor teaches what Jesus taught he will voice the teaching of the Catholic Church.—N. Y. Freeman's Journal.

## FREETHINKERS AND FREE-MASONS.

From the London Catholic Times. The Catholic Church is a determined enemy of Freethinkers and Freemasonry. Little wonder. In their campaign against belief in the existence of the Deity the Freethinkers have of the Deity the Freethinsers have faithful allies in the Freemasons. A Freethinkers Congress will be held in Paris at the beginning of next month. The organizing committee has, in view of the organization of the factors of the fac of the event, addressed to the Free thinkers of the world circulars in which they proclaim that the passing of the bill for the separation of Church and State in France is to be the first step in a methodical campaign for the d in a methodical campaign for the destruction of every form of religion. In the programme of the congress "morality without God" occupies an important place. The best means for combatting the influence of Catholic associations will also be considered, as well as the estab lishment of lay associations for con-ducting civic festivals and funerals, and the organization of a movement for converting the churches to civic uses The Freethinkers are, it would seem to have their congress the practical sympathy of the Freemasons. A meet under the auspices of the Grand ing under the auspices of the Grand Orient of France, at which all the lodges were represented, recently passed a resolution recommending co-operation between the Freemasons of the world and the Freethinkers on the occasion of the forthcoming Paris congress When the foes of belief are thus con solidating their ranks, the upholders of the faith have need of energy and determination.

# Reporters Should Know.

The Hon. Whitelaw Reid has been telling what a journalist ought to know in order to be a success. \* \* \* Mr. in order to be a success. \* \* \* Mr. Reid forgot to mention that the journal Reid forgot to mention that the joint ist should know something about the Catholic Church, its history teaching and ceremonics, so that readers might and ceremonies, so that readers might be spared the ludicrous blunders which now creep into the accounts of Catholic religious affairs. Reporters who make the Bishop come in wearing a thurible on his head and carrying his mitre in on his head and carrying his mitre in his hand, can hardly be said to be educated, no matter how much international or constitutional law they may know—but they do certainly contribute to the gaiety of nations.— Sacred Heart Review.

THE FEARLESS COUNTESS, CHAM-PION OF THE CHURCH.

The Spectator for July 22 dwells at The Spectator for July 22 the State Bength on Mrs. Mary E. Huddy' volume "Matilda, Countess of Tuscany." This noble woman, who was born in 1046, at Canosa, was left, by her brother Frederick's death "sole heiress." brother Frederick's death "sole heiress of the great Marquisate of Tuscany." From her bounty came to the Papacy great part of its temporal possessions. "The Great Countess," says the 3pectator, "is a noble subject for an historical biography this same great Matilda of Tuscany, who spent her life in defending the Popes and left them her patrimony. She

her life in detending v. . . She left them her patrimony. . . . She was, after all, one of the grandest figures of Dante's own national history. She was the first great benefactress of florence. As Mr. Ga dner remainds us, on the authority of Boccaccio, 'her praises were long sung in the Florentine churches.'
"Matilda was a soldier from her

childhood. As a heroine of the Church militant, she first distinguished herself at the age of fifteen, by pouncing down trom Canossa with a band of vassals on the ani Pope Cadalous, who was traveling through Tuscany on his way to Rome. Her men, crying, St. Peter to Rome. Her men, crying, St. Peter and Matilda!' soon scattered Cadalous, strong German escort. He prudently ran away, and reached Rome by an ran away, and reached Rome by another road. Godfrey of Lotharinga, whose views were pu e'y selfis a refused to lead an army against the Germans in aid of Pope Alexander II.

promise to marry his son Godfrey le promise to marry his son Godfrey le Bossu. The girl consented to make this sacrifice, the first and greatest of many, for the sake of the Church. She had the supreme joy of helping to drive away the Germans from the gates of Rome, and was received by the city with something like an old Roman triumph, 'the first woman since the fall of the Roman Empire of whom account must be taken in history.'

account must be taken in history.'

It was in 1073 that Hildebrand be cane Pope and the great struggle came Pope and the great strugger by gan, during the years of which Matilda the 'Great Countess,' stood between him and her cousin, Henry IV. of Germany. She was the independent ruler of nearly all Northern Italy.

"Henry did his best to take revenge on his cousin, who had not only been a witness of his humiliation before the a witness of his humiliation before the Poye, but had already bequeathed all her great estates to the Holy See. The life of Matilda for many years was one of constant fighting and anxiety. Besieged in Conossa, she escaped with difficulty. . . . In middle age the Countess Matilda married a young man of twenty-five, Well or Guell of Country this geometric her, though of twenty-five, Welf or Guelf of Bavaria, and this connects her, though not in a direct line, with the Royal Family of England. Robert of Nor. mandy, son of the Corqueror, was one of her suitors In the intervals of rescuing, and supporting, and fighting for the Popes, and enduring the inva-sions and sieges of her cousin Henry, she spent her time in the good govern ment of her domains, so that under her ment of her domains, so that under her rule Tuscany grew greatly in all kinds of prosperity. Florence owed much to her wisdom as a ruler, and the same may be said of her other cities, Pisa and Lucca, and even the ungrateful Mantua, which from fear of the Empire rebelled against her in her last illness. She died at Bondeno, near Reggio, in the summer of 1115, and was buried at Mantua. In 1635 her remains were removed by Pope Urban remains were removed by Pope Urban VIII. to Rome, and her monument is now to be seen under the dome of St. Peter's, where the greatest benefactress of the Roman Church ought certainly to of the Roman Church ought certainty to lie, Sir James Stephen spoke of her wrthily: 'It was her noble ambition to be the retuge of the oppressed, the benefactor of the miserable, and the champion of what she deemed the cause of truth.'"

low Journalist," reprinted from Public Opinion by the National Review Discussing the method of manufactur-ing news for the journals of which he writes, the author relates that on one occasion it was desired to secure an expression of opinion from Archbishop Farley on a notorious case of lynching rariey on a notorious case of lynching in Delaware. Premising that "probable no man in New York is more reluctant to give an interview than the Archbishop." this journalist declares that the reporter who was sent to the prelate's residence saw only Mgr. Farley's secre

residence saw only ingrir arrows
tary. We quote the sequel:
"His Grace would never consent to
an interview on such a subject as you
suggest," said Father Hayes. "His opinions on such matters are always directed by the laws of the Church and the laws of the country." With this for a basis, there appeared in the American a two-column interview.

That interview was not denied. You, who read this, should admit that we must have written that interview erly. Around the words of the Archbishop's secretary we built statements which he dared not deny. To have done so must necessarily have been construed as a denial of the facts of the interview, which were based solely on the premise, "the laws of the Church and the laws of the country." We took care that his Grace should not

we took care that his Grace should not be made to say anything heretical."

On another occasim, Mgr. Farley being in Rome, this typical "great newspaper" had the impertinence to request his Grace to act as its special commissioner in securing from the Pope some kind of greeting to Ameri can Catholics. The request was, of course, peremptorily denied. Then: "A few days afterward we printed,

under a Roman date line, something which we knew had been written by the Archbishop. We called it a greet which we knew had been written by the Archbishop. We called it a greet-ing from the Pope through his Grace to the Catholics of this country; and also said it had been obtained especially also said it had been obtained especially for the Hearst publications; but really it was only an excerpt from the Archbishop's annual pastoral letter given out before he left for the Vatican. Archbishop Farley heard of our work before the mails took him the news. And then we did get a cablegram from him. We had to discover that our

correspondent in Rome had been im-

posed upon."
This is certainly illuminative as to This is certainly illuminative as to the genuineness and authenticity of much that appears in yellow jurnals over the signatures of men eminent in Church and State but, as Barnum discovered long ago, the American people like to be humbugged.—Ave Maria.

## LOURDES AND THE DOCTORS.

Antigonish Casket

Dr. Fe ix de Backer, editor of the Revue de l'Antisepsie, and a physician whose practice extends from London to whose practice extends from London to St. Petersburg and embraces many of the crowned heads of Europe, is writing a series of articles for the London Tablet on the subject of Lourdes. He is one of the first of living authorities on the treatment of disease by means of therapeutical fer ments, and has made a special study of cancer, lupus and anthrax. In his

of cancer, lupus and anthrax. In his introductory article he says:

"He who has to work in a physiological laboratory feels the need of refreshing himself in a psychical environment, if he is not to fall under the dominion of the purely mechanical phenomena of life. By dint of seeing cells germinate under the microscope, the more he establishes the fact that the laws he which they are governed the laws by which they are governed are stable, and, as it were, invariable and eternal, the more is he tempted to refer to matter only the vitality he sees around him.

"Here note well that this is a temptation only; it is nothing more. It is quite easy to see, if one will, that when one succeeds, like my learned friend Doctor Ledus, in so combining the forces of electricity and chemistry as forces of electricity and chemistry as to create a cell with all its elements, it is always necessary, in order to make it a living thing, to inoculate it with another cell that is alive.

"Had I been present at the Congress
"Had I been present at the Congress

(of Free Thought in Rome,) more than anyone else I would have extolled science and the knowledge that is acquired by man's toil, patience, and genius; more than any one else I would have tried to do honor to man's would have tried to do honor to man's triumphs over air, earth, fire, and water. I would have attempted to show that, if the kingdom of this world already belongs to man it is his duty to go forward and make the conquest of the world to come. In the name of free-thought I would have concluded: 'I believe in God.'

"When our great grand children, far ahead of Berthelot and ourselves, thanks to fresh discoveries of science, are careering through the air, annihil-

are careering through the air, annihilating space, flying on the wings of aerial tempests as we sweep along before the blast of ocean storms; when they can manufacture diamonds in per-fected electrical ovens; when they can destroy armies without moving; when destroy armies without moving; when by taking a patent pill they get the benefits of nourishment without fatigue if only the stomach and intestines can be made happy with doing nothing; what then?

"Will man not then be happy? No. He must do batter still: for 'progress is the law of life.' What, onward once more? Yes, ever onward! Ever upwards! Excelsior! Up to the Most High, then? Quite so. Why not begin from that end? Would it not be simpler?

Passing on to the cures of which he found indubitable evidence at Lourdes,

found industrate evidence to the state of the form of the factor of the pear from the world as soon as the use of living cells for the regeneration of poor or badly developed constitutions becomes universal, though we must not leave out of our reckoning all the physical agents of an electric character now at our disposal. This conviction is the inevitable outcome of the own personal experiments, and my own personal experiments: yet I am far from thinking that the miracles

"To-day what is known of the nervous system is not enough to explain what I have seen with my own eyes, and what I have seen with my dwn
eyes, and what we are still seeing operated by the Virgin of Lourdes. There
phenomena are to be met with which
cannot be observed elsewhere.

"By therapeutical means we are un-

obtain such results as the sud den disappearance of suppuration, open wounds, lupus, persistent cancer, or the sudden union of two parts of a bone without any sign of callosity.

Two bronze tibiæ on Dr. Boissarie's desk in the medical examination office at Lourdes reminded Dr. de Backer of the cure of De Rudder which took place twenty-five years ago not at Lourdes, but at a grotto built to resemble it, and frequented by those un able to reach the more famous shrine. De Rudder's leg had been smashed by the fall of a tree. 'For eight years,' says Dr. de Becker, "he suffered more or less from suppurating wounds; many surgeons who attended him wished to remove the limb; but the sufferer shrank from the operation. The portions of broken bone were several centimeters apart, and the muscles had resumed enough contractile power to allow the sick man to twist his leg to a certain extent about his crutch." On the day of his cure two railway men had helped him out of the carriage, and he had had immense difficulty in dragging himself as far as the little chapel:

"Suddenly he feels his dirty bandages, covered with suppuration, fall: his leg becomes straight and bears his weight; his crutch becomes useless weight; his crutch becomes useless and an hour later everyone is astonish-ed to see the good fellow on his feet and alert, running to eatch a train which was starting without him.

"The cure was complete. It lasted

twenty years and De Rudder died a natural death, after having resumed work. "An autopsy seemed indispensable. It was carried out by competent and trustworthy doctors. The bones were trustworthy doctors. The bones were modelled and cast in bronze. These were the bones that I had already seen

made from ripe fruit with the finest tonics added. Recommended by physicians all over the world for constipation, biliousness, headaches, &c.

"Fruit-a-tives have done me more good than any other Liver and Kidney Medicine I ever used."

Mrs. W. E. CARSON, Fort William, Ont. headaches, &c.

"Fruit-a-tives have done me more good than any other Liver and Kidney
Medicine I ever used."

Mrs. W. E. CARSON, Fort William, Om.

At druggists—60c. a box.

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they are convincing evidence to any one with an open mind. This remark is suggested by an extraordinary fact that I have seen a doctor refuse to believe the evidence of such phenomena, on the ground of the trickery, prejudice, and dishonesty of those who made the autopsy; and clamor that there must have been a substitution or counterfeit, and the like. To this kind counterfeit, and the like. To this kind of thing there is no reply. One has to do with a cerebral lesion, an intellectual disability for assimilation. It is a case of a brain hermetically sealed; the most evident, the best established henomena cannot be got into it."
Of a feature of Lourdes which disgusts

so many visitors, Dr. de Bucker says:
"On entering the town, one could not help feeling grieved at the fearful money grabbing ways of all the popula-tion. Everyone at Lourdes keeps an hotel, or sells statues, medals, rosaries, model grottees, penholders, chocolate, and confectionery, all of it bearing the stamp of simulated devotion. In short, the whole place was like a fashionable spa, in which the casino and games were supplanted by a church and a subterranean crypt."

This is disgraceful, of course, but it

is hard to see how anything but rever-ence and good taste could prevent it. It has its origin in the same spirit of greed which led the managers of provincial exhibitions in Conada to made use of Prince Louis of Battenberg and his sailors as though they were a troupe of performing monkeys.

An article describing the latest

pilgrimage to Lourdes appeared lately in the Morning Chronicle, taken from an English paper. The writer did not deny that cures were wrought, but lamented that they were so pitifully few in comparison with the number who had come expecting relief. This thought occurred to Dr. de Backer also, and he expressed it to one of the medical examiners by asking, "What about those who are not cured?" "Just examine them," replied Dr. Feron-Vrau, "question them for yourself. When they leave, they are not the least in despair, but resigned, consoled, and even rejoicing in the cure of others. That, to my mind, is just as much of a miracle as any other."

Our Lord healed the sick as a proof

of His mission, and to draw men's hearts to Himself. Miracles are for the good of the soul even more than of the body, and thousands who go away from Lourdes still burdened with their physical infirmities have been cured of spiritual ailments far more serious. They may have lost their Diviae Master in the wilderness of britae Master in the winderless of sin and unbelief in which they have been wandering but now they have found Him, as the Magi found Him, with Mary His Mother, and they return to their homes rejoicing.

# STANDARD OIL CHURCHES.

Speaking at the corner stone laying YELLOW JOURNALS.

Rather interesting, if not particularly edifying, are the "Confessions of a edifying, are the "Confessions of a such as are wrought at Lourdes.

Name of personal experiments: yet I am far from thinking that the miracles of the new Catholic church at Fair-haven, Mass., last Sunday, Rev. J. E. Cassidy, chancellor of the Fall River diocese, drew a striking contrast between the property of the new Catholic church at Fair-haven, Mass., last Sunday, Rev. J. E. Cassidy, chancellor of the Fall River diocese, drew a striking contrast between the property of the new Catholic church at Fair-haven, Mass., last Sunday, Rev. J. E. Cassidy, chancellor of the Fall River diocese, drew a striking contrast between the property of the new Catholic church at Fair-haven, Mass., last Sunday, Rev. J. E. Cassidy, chancellor of the fall River diocese, drew a striking contrast between the property of the new Catholic church at Fair-haven, Mass., last Sunday, Rev. J. E. Cassidy, chancellor of the fall River diocese, drew a striking contrast between the property of the new Catholic church at Fair-haven, Mass., last Sunday, Rev. J. E. Cassidy, chancellor of the fall River diocese, drew a striking contrast between the property of the new Catholic church at Fair-haven, Mass., last Sunday, Rev. J. E. Cassidy, chancellor of the fall River diocese, drew a striking contrast between the property of the new Catholic church at Fair-haven, Mass., last Sunday, Rev. J. E. Cassidy, chancellor of the fall River diocese, drew a striking contrast between the property of the new Catholic church at Fair-haven, Mass., last Sunday, Rev. J. E. Cassidy, chancellor of the new Catholic church at Fair-haven, Mass., last Sunday, Rev. J. E. Cassidy, chancellor of the fair-haven at Fair-ha tween the handsome Unitarian taber nacle, erected in that city by Standard oil money, and the humble church soon to grow up alongside from the hard-earned pennies of the poor. Not bold-ness of structure nor wealth of ornamentation, said Father Cassidy, is the commendation of a work in the sight of the Lord Who searches the heart and reins; but only purity of intention and the willing sacrifices of the poor in spirit merit the approval "Well done

good and faithful servant." Towering to the skies and fortified with all the luxuries that money can buy, the Unitarian temple is the true picture of Babylon -Babylon, the self exalted and the mighty upon earth. Rich, proud, arrogant, the Standard Oil edifice stands for all that is worldly nd unChristian. It is wrought in confusion, the workmen each striving merely for his own, and the minister presiding only by yielding in thought and deed to every whim of the great magnate who built it. How dare the refuse " tainted money? How will he speak against corrupt and graft? What grace will give him courage to denounce the thief at whose hands he receives his bread and butter? His life is an open mockery of his supposedly divine calling. Unity of doctrine, identity of aims, integrity and Godliness can have no place where envy breeds discord and luxury abound

only by oppression of the poor.

Hard by this lofty tabernacle, the little Catholic church will offer up its praise to God. Here we shall find no profusion of marble and brass, but innocence of heart and a treasure of piety and zeal, no wrangling for the mastery, but all united in Christian charity; no great financiers of the earth boasting of their wealth and power, but God's own loved poor bearng each others burdens and following by mutual exhortation and example in the footsteps of Jesus Christ. Here no loud trumpet will ring out on the air to let all the world know that Mr. were the bones that I had already seen in a photograph. They are very curious

"The ordinary callosity, which marks the restoration of a fracture, is loggers is attending divine service; no empty rhetoric will fitter the worshippers that they are the salt of the earth; and no proud parishioner will forbid just denunciation of the sins that cry to heaven for vengeance. Here dissension.—Sacred Heart Review. Rogers is attending divine service; no

non-existent: there is barely a trace of anything of the kind, a sort of tuber osity on one side, a cicatricial crack in the front, a special juncture free from callosity; this all that can be seen.

"I determined to get those bronze paper-weights as soon as possible: for they are convincing evidence to any one with an open mind. This remark

Standard Oil temple will be wasted on tunult of voices breaking from the Standard Oil temple will be wasted on the breeze.—Providence Visitor.

## IS THERE ANY NEW TRUTH ?

A remarkable letter has appeared in A remarkable letter has appeared the Western Recorder of Louisville, Ky, written by the Rev. T. T. Eaton. It offers a reward of \$100 for the mention of a single new truth in theology that has been produced since the year

1850. It says: "We have been reading and heiring a great deal for some time past about the 'new truths' in theology that have recently been discovered. We are told to keep our minds open to new truths in religion. It is said that these 'new truths' require that we shall reconstruct our theological systems, so as to give these 'new truths' their proper place. And we have made an honest effort, stretching now through several years, to find out just what these 'new truths' are, but we have been utterly unable to get hold of a single one of them. We have leaders of 'modern thought' who have much to say about these 'new truths,' " We have been reading and hearing much to say about these 'new truths,'
but still we have not been able to
elicit a single 'new truth 'from any of
them. We have read thousands of
pages from authors full of talk about
these 'new truths' who descant of
their value and importance, but some their value and importance, but somehow none of them ventures to name any of these alleged truths."

" Unwilling to abandon our search though confessing to being somewhat though contessing to being somewhat discouraged, we have decided to adopt a new plan of procedure. So we hereby offer a reward of \$100 to the one who will produce for us a single new truth in theology that has been distributed in the source of the source covered since, say, 1850 We will cheerfully give \$100 to get hold of a new truth in theology, such as these writers delight to talk about, but which they are strangely unwilling to specify. We offer this reward in perfect good faith, and we will pay the money promptly on the presentation of the 'new truth' in theology, discovered since 1850."

There are no new truths in theology since Christ's time. He and the Holy Ghost then revealed to the Apostles all the new divine truths received by mankind since the revelations of the Old Testament. Those truths are contained in the Bible and in the tradition treasured by the Church since

Apostolic times.

From time to time, as need has arisen, the Church has made new de-finitions, formally teaching that cer-tain truths were articles of faith and setting them forth in precise terms, so that no longer there could be obscuriy, or difference, or doubt about them. Such were the dogmas of the Inmaculate Conception and of Papal Immaculate Conception and of Papal Infallibility. But these were not new truths. They were merely statements of what exactly was the truth, which had always been held in the Church, explicitly or implicitly by all true Catholics, and which because of controversy or edification, needed to be taught in defined and authoritative form of doctrine. form of doctrine.

A Catholic theologian has this to say on this subject:

"The Church has no power to make new dogmas. It is her office to con-tend for the faith once delivered and to hand down the sacred deposi; which she has received without adding to it or taking from it. At the same time the Church may enunciate fully and impose dogmas or articles of faith contained, in the Word of God, or at teast deduced from principles so contained, but as yet not fully declared and imp sed. Hence, with regard to a new definition, such, for instance, as that of Transubstantiation, Christians have a two-fold duty: they are obliged to believe, first that the doctrine so defined is true, and, next, that it is part of the Christian revelation re-ceived by the Apostles. Again, no Christian is at liberty to refuse assent to any dogma which the Church proposes. To do so involves nothing less than shipwreck of the taith; and no Catholic may accept the Protestant distinction between 'fundamental and non fundamental articles of faith.' It is a matter of fundamental importance to accept the whole of the Church' teaching. True, a Catholic is not bound to know all the definitions of wilfully contradicts or doubts the truth of any one among them, he ceases to be a Catholic." the Church ; but, it he knowingly and

No new truths for us-we are satisfied with the truth as it is in Jesus, the faith once delivered to the Saints !- Catholic Columbian.

### Orange Drinkers and Ca holic Publicans.

An Orange orator in the North of Ireland on July 12 condemned the Orangemen who spend their hardearned money buying drinks from Catholic publicans. We heartily agree carned money buying drinks from Catholic publicans. We heartily agree with our Orange friend on this one point at least, and we, in turn, hope that Catholi: Irishmen will cease to