

In union there is strength. Is it not to come? Not at once indeed. We must all grow kinder and more generous in our spirit, but by God's grace that is not impossible.

Perhaps the better days are nearer than we think, and each of us can have some little part in bringing them on by remembering to love each other.

"Let us judge the Catholic Church by the Catholics we know or may know in our midst; we shall find them as neighbors and as Christians to be worthy of our Christian love; and if we ever discover some frail soul who is not all the Christian might be, let us remember our own frailty and pray God for grace to be some help to him; not merely a harsh and un-Christianlike censor."

"Love has magic in it and is able to do more than we dream. In this shall all men know that ye are my disciples if ye love one another."

A PROTESTANT DIVINE ON INFALLIBILITY

We discussed lately some charges against the Catholic Church, made by a Protestant Episcopal divine. In doing so we reserved one, because it could be discussed adequately only in a separate article. Here it is:

"The Jesuit and other ultra-montanists, it seems to me, came along once on a time with a strange and, so far as I can study Catholic history and dogma, novel idea about the infallibility of the Pope. You were strong, virile, determined. And behold your 'intolerant' Roman Church bowed low in welcome, and embraced you."

Of course we can not guess how far the dignitary has been able to study Catholic history and dogma. He may have burned the midnight oil over it for years; he may have confined himself to such petty handbooks as Littledale's "Reasons" and its offspring in this country. He writes himself B. D.; but we know from experience that this is no guarantee of the possession of any theology. Among these responsible for an absurd memorial on the Filioque drawn up in Florida for presentation to the last General Convention of the Protestant Episcopal Church, though never, we believe presented—an article on it in America may have had something to do with that—was a Bachelor of Divinity. Whether his study has been little, or great, or middling, the dignitary will find it hard to prove his charge. It is one of those whispered about among Episcopalians, but rarely allowed to come to the ears of those who could refute them. That the dignitary has not hesitated to put it before us directly, if it indicates a lack of worldly wisdom, makes highly probable his good faith in his error, and, therefore, encourages us to undertake his enlightenment.

We may remark in the first place that the Papal infallibility is a matter on which it would be very difficult to form strange and novel ideas. With regard to the essential question, the only novelty possible is contradiction. The Pope is fallible; the Pope is infallible; there is nothing between. One can not say he is somewhat fallible, or rather infallible. It is a question of what is, or is not. To say, then, that Jesuits imposed novel ideas on the Church in the matter is to say that the Church for more than sixteen centuries said: the Pope is fallible. Then came the Jesuits, "strong, virile, determined," saying: the Pope is infallible; and the Church, submitting to their pressure, changed its mind. We can well believe that many ministers spread this monstrous absurdity among their people to deter them from going over to Rome; we never could have hoped to have it put directly to us as a plea that the Catholic Church is "in heresy," why not say plainly "heretical"?

But, it will be said, many theologians in the Catholic Church have not admitted without limitations the uncompromising doctrine of the Jesuits. Granting it for the sake of argument, we ask: were not they also "strong, virile, determined"? Why, then, the Roman Church bow low in welcome, and embrace them? Why did it not follow the method of the Episcopal Church which leaves matters open questions, provided its ministers agree to differ on them? Moreover, we must repeat that any limitation put to infallibility means its denial. The words may be vague, the phrase may be devised to conceal its real effect, but the fact remains. "Do you consider the plaintiff a virtuous woman?" asked her counsel. "Oh, yes," replied the witness, to a certain extent. "You may stand down," was the rejoinder. Infallibility to a certain extent is even more absurd than that. But whatever may have been the doctrine of those theologians, whether they were many or few, the Popes have given them no countenance in practice. As occasions arose, they acted always as if they were infallible in what the dignitary would call the strictest sense of the Jesuits; and the Church accepted their acts without question. Actions speak at least as clearly as words.

Let us consider the matter in which infallibility is exercised. No one confounds this with impeccability. Because we believed him infallible, we were none the less zealous in offering the Holy Sacrifice in satisfaction of whatever temporal punishment was still due to the sins of Pius X. No one pretends that it has anything to do with the administration of church affairs or with the Pope's relations with secular princes. It regards the special function of the

apostolic office, to teach, to teach all nations, to teach with authority to which all are bound to submit, all the truths of the deposit of faith and the duties arising from them; and so the Pope is infallible when, from the apostolic chair, he teaches the whole Church a doctrine concerning faith or morals. This definition springs so clearly from the nature of things, that nothing more could be demanded; while infallibility could not exist without less. Here, therefore, we see no room for novel opinions on infallibility. If the Pope is infallible, he is so in that way; and if he is not infallible in that way, he is not infallible at all.

Perhaps the dignitary really means that Papal infallibility is a Jesuit invention unheard of before their time. Let us hear St. Thomas who flourished long before the Jesuits appeared. He has a good deal to say on the Pope's authority. To consecrate or to raise a man to the episcopate, the Pope is infallible when, from the apostolic chair, he teaches the whole Church a doctrine concerning faith or morals. This definition springs so clearly from the nature of things, that nothing more could be demanded; while infallibility could not exist without less. Here, therefore, we see no room for novel opinions on infallibility. If the Pope is infallible, he is so in that way; and if he is not infallible in that way, he is not infallible at all.

Let us hear St. Thomas who flourished long before the Jesuits appeared. He has a good deal to say on the Pope's authority. To consecrate or to raise a man to the episcopate, the Pope is infallible when, from the apostolic chair, he teaches the whole Church a doctrine concerning faith or morals. This definition springs so clearly from the nature of things, that nothing more could be demanded; while infallibility could not exist without less. Here, therefore, we see no room for novel opinions on infallibility. If the Pope is infallible, he is so in that way; and if he is not infallible in that way, he is not infallible at all.

Let us hear St. Thomas who flourished long before the Jesuits appeared. He has a good deal to say on the Pope's authority. To consecrate or to raise a man to the episcopate, the Pope is infallible when, from the apostolic chair, he teaches the whole Church a doctrine concerning faith or morals. This definition springs so clearly from the nature of things, that nothing more could be demanded; while infallibility could not exist without less. Here, therefore, we see no room for novel opinions on infallibility. If the Pope is infallible, he is so in that way; and if he is not infallible in that way, he is not infallible at all.

Nevertheless we are not left to a priori reasoning in the matter. Though the West was united in faith under the Pope, the East was schismatic, and it was hoped to end their schism in the Sacred Council of Lyons. St. Thomas, charged to draw up a work to this end, produced his book "Contra Errores Graecorum," of which chapters xxi to xxvii inclusive bear the following titles: "The Pope is first and greatest among all bishops; he has universal jurisdiction over the whole Church; he has plenitude of power in the Church; he succeeds to the power St. Peter had as Vicar of Christ; it belongs to him to determine what things are of faith; he is the ordinary superior of the other patriarchs; to be subject to him is necessary for salvation." Here St. Thomas lays down explicitly that the Pope belongs to the determination of what things are of faith. Elsewhere he teaches the same doctrine of Papal infallibility: "A new setting forth of the symbol is necessary to avoid errors as they arise. The setting forth of the symbol, therefore, pertains to the authority of him to whose authority it appertains to determine finally what things are of faith, so that they may be held with unshaken faith by all. But this belongs to the authority of the Sovereign Pontiff." (II, II, 1, 10.)

St. Thomas, therefore, says, substantially, exactly what the later theologians say. He spoke according to the needs of his times. They found themselves in other circumstances. Not only was the Catholic Church, but the divine constitution of the Church also was denied. They invented no new doctrine; but collecting the constant tradition of the Church established on the written word of God, from Fathers, Councils, Pontifical documents and theologians, they formulated it with special reference to the errors to be refuted, and their teaching was defined and confirmed in the Vatican Council. This is the course the Church has always taken in condemning error. It is characteristic of the living Church to speak with a living voice, because in it dwells the Holy Spirit to give it life; and by this character the Catholic Church is distinguished from every dumb sect cut off from the fountain of life.—Henry Woods, S. J., in America.

CATHOLICS AND THE STAGE

As a place for the exposition of Christian morality the stage owes its existence to the Catholic Church. It was the arena wherein were presented many excellent productions which included valuable object lessons; but, as time went on, loose-ness was kept in until the Church was compelled to dissociate herself from theatrical performances. That she still evinces much sympathy with actors and acting is apparent from the support given to the English

Stage Guild by the bishops, who have commended its aims, and advocated through its valuable assistance a pure moral stage atmosphere. Unfortunately, in many cities, plays are sometimes produced which approach dangerously near the line which the Church sets for the guidance and protection of her children. The play is capable of teaching good and evil, but Catholics must draw the line at doubtful performances.—Exchange.

FISHERMAN'S RING

THE SIGNET USED BY THE HOLY FATHER TO SEAL PAPAL BRIEFS

The wearing of rings is of such long usage that its origin is lost in the mazes of antiquity. Many ancient rings, bearing devices proving them to be used by the early Christians, are still extant. That they were used as personal seals, and for purposes of identifying messengers of State bearing them, is beyond doubt.

The use of a ring as a seal is spoken of by St. Augustine, while at the Fourth Lateran Council of Toledo (680), we are told that, if a Bishop be deposed and reinstated, he is to receive back his stole, ring and crozier. At about the same period St. Isidore of Seville speaks of the ring as "an emblem of pontifical dignity or of the sealing of secrets."

From this time it is fair to assume that the ring formed part of the episcopal insignia of office conferred upon a Bishop at his consecration, and was emblematic of the betrothal of the prelate to the Church.

The Pope being the first of Bishops is, therefore, invested with a ring particularly designed to indicate his supreme rank in the Church. This is known as the Ring of the Fisherman. In 1295 Clement IV. writes that Popes were then wont to seal their private letters with the "signet of the Fisherman," whereas, he adds, public documents had attached the leaden bulls (bullae). The Fisherman's ring, however, has been used since the fifteenth century to seal official documents known as Papal briefs, which are succinct of the formalities, previously insisted upon, are dispensed with.

The Fisherman's ring is made of gold by the Vatican artisans, and contains a large elliptical emerald, the center of which bears, in intaglio a representation of St. Peter in a boat, fishing, the name of the reigning Pontiff around it. This ring is worn by the Pope on solemn occasions; ordinarily he wears a gold ring with a handsome cameo setting.

After the death of a Pope the Fisherman's ring worn by him is broken by the Cardinal Camerlengo in the presence of witnesses. This practice is the possibility of its use during the vacancy existing until the accession of his successor.

The lead seal of the Apostolic Chancery is destroyed after the death of the Pope for the same reason, that compels the breaking of the Fisherman's Ring.

Who attacks the Church? The following characterization of the class of people who attack the Catholic Church from the pen of the distinguished French writer, Brunetiere, is worthy of special consideration.

"Who, then, are they who reproach religion as being too wearisome? Those who do not practice it. "Who are they who reproach the Church for exacting faith in her revealed doctrines? Those who believe in the worst fables and in the most absurd superstitions. "Who are they who reproach the Church for not recognizing the dignity of man? Those who claim the monkey for their father, chance for their master, pleasure for their law, annihilation for their end."

"Who are they who upbraid the Church with being a religion of money? Those who despoil her of her goods with the utmost cynicism. "Who are they who accuse the Church of being intolerant? Those who cannot allow any one to hold an opinion differing from their own."

"Who are they who change the Church with being an enemy to 'light'? Those who, despising liberty, have closed Catholic schools and driven out the nuns and the religious teachers."

"Who are they who reproach the Church with being the enemy of the people? Those who, ignorant of history, are persecuting the charitable institutions established by religion, (hospitals, creches, workshops, etc. "Who are they who indulge with the utmost audacity in violent tirades against the Church and her teachings? Those who know nothing whatever of religion or of what its precepts require."

"We are not afraid, then, either of the number or of the fury of those who attack us, and dare rather to congratulate ourselves. They know what they are doing, and that we are what the world calls a 'force.' Their anger is aroused by the knowledge that they are able neither to slay nor to despise, nor, above all, to ignore us."

"We overawe them by our number, our doctrines, our ideals, the progress we are continually making, the fear they have that we shall achieve even greater things by our confidence and our hopes. Out of reach as we are of their anger, it is their indifference that we have to dread."

"Born under persecution growing up amidst heresies, strengthened by controversies if the church had no longer adversaries we would need to despair of the promises of her Founder. But long as struggle and opposition continue, she will live."

MISSIONARY ZEAL IN THE PHILIPPINES

A new book entitled "America and the Philippines" is not without interest for Catholics, says the Los Angeles Tidings. It comes from the pen of Mr. Carl Crow, and, while we are not able to agree with all his views and opinions, there is no lack of evidence of his honesty in what he writes.

His remarks about the Protestant missionary effort in the islands are illuminating. It is a well known fact that the difference between the several sects in China and Japan have long kept the natives of those countries from giving anything like serious consideration to the Protestant claims, and it would seem that a like error has been avoided in the Philippines. At all events Mr. Crow says that "in no place is it possible to witness the undignified spectacle of rival missionaries surreptitiously lifting each other's canopies." Every Protestant church is labeled "Iglesia Evangelica," and the name of its sect appears more obscurely below the general placard. All this in pursuit of a scheme of division of the work in hand. Mr. Crow writes:

"Under this agreement the Methodist Church is responsible for the evangelization of the island of Luzon to the north of Manila, with the exception of the province of Union, which is occupied by the mission of the United Brethren, and of the Ilocano and Mountain provinces, which it shares with other missions. The Christian mission works in the Ilocano and Cagayan provinces as well as in and about Manila. The Presbyterian mission has for its field the country south of Manila on Luzon and some of the Visayan islands, the other islands being occupied by the Baptist mission. In Mindanao two missions are maintained by the Congregational Church and the Christian and Missionary Alliance of New York. Other missions, notably of the Episcopal Church, are stationed in the islands, and although all do not belong to the evangelical union, all work in harmony with it."

The upshot of all this arrangement is the presence, in the islands, of 159 Protestant missionaries, and the distribution of about two million Bibles. And this in a country avowedly Christian!

Mr. Crow thinks that little has actually been accomplished by all these ministers, however, and he calls attention to their methods in a manner which amounts to an indictment:

"The missionaries take no pains to conceal the fact that they are attempting 'to break down the power of Rome,' and many of them keep alive the old stories about the viciousness of the friars. These stories were doubtless always exaggerated, and are certainly not descriptive of conditions which exist to-day."

The solemn irony of this "missionary" work in a Christian and Catholic country is best seen in the unchurched millions throughout the length and breadth of our land; is best heard in the filth and blasphemies which fall from the tongues of the callow street youths of our great cities; and is best felt in the increase of crime and immorality which we hear deplored on every side. Why not give a little attention to the problems of our own country? Oh, but that she would not down Rome! —St. Paul Bulletin.

PERSONAL INFLUENCE THE STRONGEST

Of all influences toward the right, the personal influence is the strongest. "What brought you into the Catholic Church?" was recently asked of a young university convert. "I once roomed with a young Catholic student," he answered, "who never missed prayers, and who, on Sundays, went to Mass on Sundays unfailingly. I tried to treat it lightly at first, but it made me think; it did better than make me think; it pure thinking is nothing; it associated me in some subtle way with his virtue, and that association made an humble Catholic of me."

THE DIVINE CHURCH

Unlike Protestantism, which arose only in the sixteenth century and was introduced by the civil power into the countries in which it lingers, the Catholic Church has accompanied human society from the birth of Christianity down the centuries of world's changes, and has proved itself independent of them all—Independent alike of the world's favor and disfavor, evil report and good report, prosperity and adversity, enriching and despoiling; independent of secular government, whether pagan or Christian, of their conquests, commercial enterprises, colonizations. For "she comes not of the earth, she holds not of earth, she is no servant of man," who in the long story of struggle with the Maker has so signally failed either to enslave or destroy her. She depends not, as do human religions, on time, place, circumstances, for her existence; her source is Divine.—Quarterly Review.

Western School
T.M.C.A. BLDG., LONDON, ONT.
Students assisted to position College opens Sept. 1. Catalogues free. Enter any time.
J. W. WESTERVELT, J. W. WESTERVELT, JR., C.A.
Principal Vice-Principal

Funeral Directors

C. A. CONNORS
Undertaker
605 Yonge Street, Toronto
Phone—North 1880

John Ferguson & Sons
180 King Street
The Leading Undertakers and Embalmers
Open Night and Day
Telephone—Home 373 Factory—543

E. C. Killingsworth
Funeral Director
Open Day and Night
491 Richmond St. Phone 3971

Loretto Ladies' Business College
385 Brunswick Ave., Toronto
MUSIC STUDIO ATTACHED

British American College

Leads in age, influence and successful graduates. Specializes in Gregg & Pitman Shorthand and all Commercial Subjects. Fall Term opens Aug. 1st. Write for our catalogue. Address: T. W. WAUGHOPPE, Principal, Yonge and McGill Sts., Toronto.

ST. JEROME'S COLLEGE
Founded 1864 BERLIN, ONTARIO
Excellent Business College Department. Excellent High School. Academic Department. Excellent College and Philosophical Department.

Address
REV. A. L. ZINGER, O.R., Ph.D., PRINCE

SHAW'S Business Schools

Toronto, Canada, give high grade courses and quality young people the best of business education. They include The Central Business College, Yonge and Gerrard Sts., and Six City Branch School, Curriculum sent on request. Enter any time. W. H. SHAW, President.

AUTOMOBILES, LIVERY, GARAGE
R. HUESTON & SONS
Livery and Garage. Open Day and Night.
479 to 481 Richmond St. 350 Wellington St.
Phone 413 Phone 441

FINANCIAL
THE ONTARIO LOAN & DEBENTURE COY
Capital Paid Up, \$1,750,000. Reserve \$1,500,000.
Deposits received, Debentures issued, Real Estate Loans made. John McCleary, Pres., A. M. Smart, Mgr.
Offices: Dundas St. Cor. Market Lane, London.

PROFESSIONAL CARDS
FOY, KNOX & MONAHAN
Barristers, Solicitors, Notaries, Etc.
Hon. J. J. Foy, K.C., A. E. Knox, T. Louis Monahan
E. L. Middleton, George Keogh
Cable Address: "Foy"
Telephone: Main 794

Office: Continental Life Building
CORNER BAY AND RICHMOND STREETS
TORONTO

JOHN T. LOFTUS
BARRISTER, SOLICITOR, NOTARY, ETC.
711 TEMPLE BUILDING
TORONTO
Telephone Main 635

P. J. O'GORMAN
ARCHITECT
Plans, Specifications, Estimates prepared.
SUDBURY, ONT.

FRANK J. FOLEY, L.L.B.
BARRISTER, SOLICITOR
The Kent Building
Corner Yonge and Richmond Streets
TORONTO, ONT.

Record Standard 50c. Library for Everybody

NOVELS AND RELIGIOUS BOOKS BY THE BEST CATHOLIC AUTHORS
Free by Mail. Fifty Cents Per Volume

LIBRARY DISCOUNT TO THE REVEREND CLERGY AND RELIGIOUS INSTITUTIONS

NOVELS
BIT OF OLD IVORY and Other Stories. This beautiful collection of tales is a veritable bouquet of literary gems. They are all true, and as such should be treasured by every Catholic household.

A DOUBLED KNOT and Other Stories. By Mary T. Waggaman and others. The stories are excellent, and have much pathos and humor scattered throughout.

THE FRIENDLY LITTLE HOUSE and Other Stories. By Marion Ames Taggart and others. A library of short stories of thrilling interest by a group of Catholic authors that take rank with the best writers of contemporary fiction.

THE LADY OF THE TOWER and Other Stories. By George Barton and others. This is a collection of short stories which will please the most fastidious taste. The volume comprises fifteen stories, which are all of a high order of merit.

THE SENIOR LIEUTENANTS WAGER and Other Stories. By the foremost Catholic writers. Altogether it would be hard to find a fuller book than this. The authors have used a great amount of material which might have been digested into many pages. It is a book that may be enjoyed for a whole hour at a time, and it makes a very part of it for high thinking and righteous living.

THE TRAIL OF THE DRAGON and Other Stories. By Marion F. Nixon-Robert and other leading Catholic authors. A volume of stories which make very interesting and profitable reading for young and old.

MARCELLA GRACE. By Rosa Mulholland. The plot of this story is laid with a skill and grasp of details which would have been found in the whole of its development been witness at every page to a complete mastery of the subject, joined to a strong sense of humor.

THE LIGHT OF HIS COUNTERTEMPER. By Jerome Hart. A highly successful story. The plot is flawless, the characters are natural, their conversation is sprightly and unhampered, and there are bursts of genuine comedy to lighten the tragic drama.

HER JOURNEY'S END. By Francis Cooke. A story of mystery, of strife and struggle, of petty jealousy, and of sublime devotion.

AGATHA'S HARD SAYING. By Rosa Mulholland. A novel of the highest order, and one which makes very interesting and profitable reading for young and old.

BOND AND FREE. By Jean Conner. A new story by an author who knows how to write a splendid strong book.

THE CIRCUS-RIDER'S DAUGHTER. By W. M. Brackley. A high-class novel—a love story that every reader will find better for having read.

CONNOR DARC'S STRUGGLES. By W. M. Brackley. A novel that depicts to us in vivid colors the life of a noble and heroic man who had to encounter, being reduced to penury through improvident speculations on the part of the father.

FABIOLA. By Cardinal Newman. This edition of Cardinal Wiseman's tale of early Christian life is much more modern and decidedly more attractive than the old edition.

FABIOLA'S SISTERS. Adapted by A. C. Clarke. This is a companion volume and a sequel to the very best of fiction.

PORGIE AND FORGET. By Ernest Lingens. A sweet and wholesome love story, showing the power of nobility of soul and unflinching devotion.

THE HEIR OF CRONSTEIN. By Countess Hahn-Hahn. An exquisite story of life and love told in touchingly simple words.

IDEALS, or The Secret of the Rue Chausse d'Antin. By Raoul de Nerval. The story is a remarkably clever one; it is well constructed and evinces a mastery of the old edition.

IN GOD'S GOOD TIME. By H. M. Ross. This is a story that grips the heart, stirring in it the liveliest sympathy for what is human and good.

THE MONK'S REDEMPTION. By Raoul de Nerval. An historical romance of the time of King Philip IV. of Spain.

MARY BEATRICE. By Francis Cooke. The story of a society girl's development through the love of a strong man. It is vivid in characterization, and a strong interest.

THE OTHER MISS LITTLE. By M. C. Martin. A powerful story of South African life. It is singularly strong in character, and contains a great deal of masterly characterization.

THE OUTLAW OF CAMARGUE. By A. de Lamotte. This is a capital novel with plenty of "go" in it.

ROSE OF THE WORLD. By M. C. Martin. A very sweet and tender story, and will appeal to the readers of these qualities.

THE SHADOW OF EVERSLIGH. By Jane Lansdowne. It is a weird tale, blending not a little of the supernatural with various stirring and exciting incidents.

THE TEMPEST OF THE HEART. By Mary Agatha Gray. A story of deep feeling that centers around a young monk's mission.

THE SECRET OF THE GREEN VASE. By Francis Cooke. The story is one of high ideals and strong characters. The "secret" is a very close one, and the reader will not solve it until near the end of the book.

SO AS BY FIRE. By Jean Conner. After living a life that was a lie, the heroine of this story renounces it all that she might atone for the great wrong she has done. A really absorbing and profitable story.

THE TEST OF COURAGE. By H. M. Ross. A story that grips the heart. The well constructed plot, the breezy dialogue, the clear, rapid style, carry the reader away.

THE TURN OF THE TIDE. By Mary Agatha Gray. There is a complexity in the weaving of this story that will keep the reader in suspense till the very end.

THE UNBIDDEN GUEST. By Francis Cooke. A tale of hearts that love, suffer, and win. It is a singularly strong story, and contains a great deal of masterly characterization.

THE MINER'S DAUGHTER. By Cecilia Mary Caddell. A story of the adventures and final conversion of a young girl, and her family through the zealous labors of her daughter. In this book every part of the Mass is explained in a simple and clear manner.

Any of the above books can be supplied in the United States free of duty.

The Catholic Record LONDON CANADA