In union there is strength. Is it not to come? Not at once indeed. We must all grow kinder and 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 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 fraility 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. ' By 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 Episcopalian dignitary. In doing so we reserved one, because it could be discussed adequately only in a separate article. Here it is:

The Jesuits and other ultra mon tanists, 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 in-fallibility of the Pope. You were strong, virile, determined. And behold your "intolerant" Roman Church howed low in welcome, and embraced

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 meelf 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 the Protestant Episcopal Church. 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 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 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 could have hoped to have it put directly to us as a plea that the Catho-lic 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 sake of argument, we ask: were not they also "strong, virile, deter-mined." Why, then, did not "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 phase may be devised to conceal its real effect, but the fact remains. you consider the plaintiff a virtuous woman?" asked her counsel. "Oh, yes," replied the witness, to a certain "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 punish ment 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 Pone'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 springs so clearly from the nature of things, that nothing more could be demanded; while infallibility could not exist with less. Here, therefore, we see no room for novel opinions on infallibility. If the Pope is in-fallible, 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 in-vention 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 release certain vows, to dispense with irregularities regarding the admission to orders, to grant priests the administration of confirmation and so on, all belong to him; and the reason is always the same, because he has the care of the universal Church and the plenitude of power. It may be said that those are matters of jurisdiction only. This is true; but it is also true that on assigned for the Pope's power in them is universal, and not belongs more intimately to ecclesias tical authority than to govern. Church has the right to govern the faithful, because it has made them such by its teaching; and its absolute power to govern rests on the infallibility of its teaching. Hence the governing power grows out of the teaching powers; and if this be lacking there is no intrinsic governing power, as Episcepalians know by sad experience. How full the Pope's power was in St. Thomas' eyes, the following will show: "The Pope has the plentitude of Pontifical power as a king in a kingdom. But Bishops are taken to share in his care as judges set over particular cities." (III. Æ Suppl.: xxvi, 3.)
Whatever one may hold regarding doctrine of this text, whether he approve of it or not, precedes by long natural that, at a time when all western Christendom was united in the one faith, questions regarding the Pope's authority should have regarded particularly jurisdiction; but had disputes arisen regarding his magisterium, there can be no doubt as to the solution St. Thomas would have drawp from his universal prin-

ciple. Nevertheless we are not left to priori reasoning in the matter. Though the West was united in faith under the Pope, the East was schis-matic; 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 Græcorum," of which chapters xxi to xxvii in-clusive bear the following titles "The Pope is first and greatest among all bishops; he has universal jurisdiction over the whole Church he has plentitude 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 Here St. Thomas lays down explicitly that to the Pepe belongs the determination of what things are of faith. Elsewhere he spread this monstrous absurdity among their people to deter them from going over to Rome; we never of the symbol is necessary to avoid the symbol is necessary to avo errors as they arise. The setting vealed doctrines? forth of the symbol, therefore, pertains to the authority of him to whose authority it appertains to de termine 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, i, 10.)

St. Thomas, therefore, says, sub stantially, exactly what the later theologians say. He spoke accord-ing to the needs of his times. They found themselves in other circumstances. Not only was the Cath-olic faith assailed, 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

was the arena wherein were pre-sented many excellent productions which inculcated valuable object essons; but, as time went on, looseness crept in until the Church was compelled to dissociate herself from theatrical performances. That she

Stage Guild by the bishops, who have commended its aims, and advo cate through its valuable assistance a pure moral stage atmosphere. Un-fortunately, 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 ong usage that its origin is lost in the mazes of antiquity. Many ancient rings, bearing devices proving them to be used by the early Chris-tians, are still extant. That they were used as personal seals, and for purposes of identifying messengers of State bearing them, is beyond

The use of a ring as a seal is spoken of by St. Augustine, while at the Fourth Lateran Council of Toledo 633), we are told that, if a Bishop be deposed and reinstated, he is to re-ceive back his stole, ring and crosier. 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 known as the Ring of the Fisher

In 1295 Clement IV. writes that Popes were then wont to seal their private letters with the "signet of the Fisherman," whereas, he adds, Whatever one may hold regarding the erigin of this supplement, he will not deny its doctrine to be that of not deny its doctrine to be that of since the fifteenth century to seal official documents known as Papal official documents known as Papal 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 reign-ing Pohtiff 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 Fish

by the Cardinal Camerlengo in the presence of witnesses. This prehe vacancy existing until the acces sion of his successor.

The lead seal of the Apostolic Chancellery 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, Brun etiere, is worthy of special considera

"Who, then, are they who reproach religion with being too wearisome?

lieve in the worst fooleries and in the most absurb superstitions. "Who are they who reproach the

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

"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 Christian morality the stage owes its existence to the Catholic Church. It was the arena wherein edge that they are able neither to slight 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 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 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 controversaries if the church had no onger edversaries we would need to despair of the promises of her Founder. But as 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 in-terest 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 he writes.

His remarks anent the Protestant 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 witness the undignified spectacle of rival missionaries surreptitiously lifting each other's converts." 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 Metho-dist 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 Christian mission works in the Ilocamo and Cagayan provinces as well as in and about Manila. The Presby-terian mission has for its field the country south of Manila on Luzen and some of the Visayan islands, the other islands being-occupied by the Baptist mission. In Mindanao two missions are maintained by the Con-gregational Church and the Christian Missionary Alliance of New York. Other missions, notably of the Episcopal Church, are stationed in the islands, and although all do 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 amount to an indict-

"The missionaries take no pains to conceal the fact that they are attempting to break dewn the power of Rome, and many of them keep alive the old stories about the viciousness of the friars. These stories were doubtless al ways 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 unmillions throughout the length and breadth of our land; is best heard in the filth and blasphem ies 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 strong-est. "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 morning and night and 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, for 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 accom-panied human society from the birth of Christianity down the centuries of the world's changes, and has proved itself independent of them all
—independent alike of the world's favor and disfavor, evil repo good report, prosperity and adverdependent 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.—Quarter-

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