

# The Catholic Record.

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 5, 1903

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### CATHOLIC EDUCATION.

We earnestly exhort our readers to give their children the benefits of Catholic education. The Catholic school is the only school for Catholic children. We have, it will be remembered, advertised on this subject before, and our readers knew the reason set forth in defence of our position. And, more, we have given the opinions of educators who, compelled by facts to acknowledge that the godless school bodes destruction to family and to society, declare now that the Catholic system of education must be recognized and upheld by all right-thinking citizens.

We have reason to know that our revered Bishop gives his untiring solicitude to the cause of education. This is, indeed, the chief aim of his life. He desires to see his diocese studded with institutions which will be well-springs of Catholic loyalty and enlightened patriotism. His hope is to be able to see his cathedral thronged with men and women who know, and live, their religion, and to be greeted on his visits to the various parts of the diocese by Catholics who are models of domestic and civic virtue. There is no educational movement upon which he does not bestow a whole-souled support. He is the counsellor and best friend of our College Presidents—and God knows they need it! There is not a more soul-trying task than that of piloting an educational institution. Outsiders have little knowledge of what it means, for the men who do things talk little. But to work undismayed by prejudices and by the cheap criticism of the ignorant—to toil year in and out for a wage that would be scorned by a day-laborer—to devote every energy to the fashioning of Christian manhood—all this, and more, is eloquent testimony to the zeal and courage of our educators. And confronted with the indifference and apathy of those of the fold, and with the always present pecuniary worries, they are sustained and encouraged by the Prelate who guides the diocese of London. For he sees that unless we have a generation wedded to Catholic ideals and nourished by Catholic doctrine the influence of the Church must diminish, and its adherents be at the beck of every passing error. This has happened before during the centuries, and can happen again.

We may console ourselves with the recounting of our past triumphs, but unless they stimulate us to emulate them, they will come after us will stand appalled at the founts of our negligence.

To our mind there is no excuse for Catholics who consign their children to institutions not under Catholic auspices. They say, we know, that no harm will result because the teachers refrain from any comment on religion. But will any one who has not parted with common-sense assert that a boy breathing in an atmosphere of indifference, and hearing continually the maxims of the world, will not be enfeebled, not only spiritually but mentally. For our part we would rather see a Catholic pupil sitting under a professor who is, and has no hesitation in declaring it, an enemy of the Church, than under the gentlemen who look complacently upon all creeds. And it should not be forgotten that with some of these wide-gauged teachers indifference to religion is merely a matter of business. It is concocted to have a soporific influence upon the Catholic conscience, and upon some of us, it must be confessed, it has the desired effect.

It is astounding the conduct of many on this matter of education. They have the word of their spiritual chiefs, who have to answer for the souls of their flock, that education apart from religion is condemned by the Holy See, and yet they refuse to be guided by them.

### CATHOLIC LOYALTY.

They prefer their own judgment to that of the Church. And this is simply idiotic from many points. It would be an impossibility for them to furnish us with a convincing justification of their attitude. It is founded on hearsays, on the announcement of non-Catholic institutions, on suspicions that our colleges cannot equip their children for success in this life. How glibly they rattle this off, these hickory Catholics who will not believe their prelates. But prejudice must have a strange fascination over some people when it can induce them to forsake the system that has stood the test of centuries and has shown itself capable of meeting every emergency and of satisfying every want and aspiration of the soul. These are no idle words. History that is history, that does not need to be fumigated, bears witness to their truth.

But to be brief—the refusal to abide by the word of the Bishop denotes a very un-Catholic frame of mind, and is, moreover, the fruitful mother of scandal, especially in the case of those who are more or less prominent in the community. They may talk about their devotion, but the devotion that lacks filial reverence for and unquestioning obedience to superiors is not worthy the name. This loyalty has been ever characteristic of the true Catholic, whereas the liberal Catholic who has his own ideas of the business of the sanctuary and whose heart is possessed by the devils of pride and obstinacy has ever troubled the peace of the Church.

We know that some of those people have very beautiful ideas on this subject, but it strikes us that though "long" on theory they are "short" on practice. Not so long indeed we heard a gentleman disturbing the atmosphere with harangues about our duty of standing up for our educational rights and the necessity of providing proper instruction for the young, and all the while his own children were in Protestant schools—and this in a city which can boast of many Catholic halls of learning.

But we want no honied words, but earnest support. We ask it because they who refuse it imperil their own souls and their children's. We ask it because the progress of the Church depends upon the care we bestow upon the youth. If we allow ourselves to be duped by the world, and to be persuaded by every passing rumour into believing that our institutions are inferior to all others, we are bound to have "men lovers of themselves, covetous, haughty, proud, blasphemous, disobedient to parents, ungrateful, wicked, without affection, without peace, slanderers, incontinent, unmerciful, without kindness, traitors, stubborn, puffed up and lovers of pleasure more than of God."

Education, in fine, is one of the greatest works of the Church of God. Her educators are her artists. To them is given the task of bringing out in the souls of men the image of God. They talk of manliness, and courage and loftiest purpose—on which much stress is laid by non-Catholic institutions—but they can show why these things should be and how they can be maintained. They work for eternity, and the one reward they ask on earth is to be allowed, to be aided to place hereamongst men in every sense of the word—men who are brave and gentle—men who care for their fellows and who have their eyes fixed on the world beyond the grave. When we have such men there will be every day of the year non-Catholic missions that will yield abundant fruit.

Just now in some of the daily newspapers there are effusions about morality without religion. These sentimentalities come with deadly regularity at the beginning of every scholastic year. Having paid our respects to them in previous issues, we merely quote what the late Pope has to say of morality without religion. We ask our readers to read and to remember the quotation because it furnishes an antidote to the paganism which some of our original, up-to-date Christian editors indulge in.

Pope Leo said: "This system of practical atheism must necessarily cause, as in point of fact it does, a profound disorder in the domain of morals, for, as the greatest philosophers of antiquity declared, religion is the chief foundation of justice and virtue. When the bonds are broken which unite men to God, Who is the Sovereign Legislator and Universal Judge, a mere phantom of morality remains; a morality which is purely civic and, as it is termed, the Eternal Mind and laws of God, devoid of the life of the soul, and of the innate conclusion of making man a law unto himself. Incapable, in consequence, of rising on the wings of Christian hope to the goods of the world beyond, man will seek a material satisfaction in the comforts and enjoyments of life. There will be excited in him a thirst for pleasure, a desire of riches and an eager quest of a rapid and unlimited wealth, even at the cost of justice. There will be enkindled in him every ambition and every feverish and frenzied desire to gratify them even in defiance of the law, and they will be swayed by a contempt for right and for public authority, as well as by the licentiousness of life which, when the conditions become general, will mark the real decay of society."

### THE BISHOP OF PORTSMOUTH ON POPE PIUS X.

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This is the reason why every Catholic is exhorted to pray for his pastor. Each priest is indeed the form or model of his flock; but no priest model is so to deem himself above his flock, or to think that he has no lack of their prayers. On the contrary, when he administers a sacrament, and thus lifts up perhaps from the Sacrament he administers tells him of his own need of holiness, and of the perils which surround every step, and make him who guides others take heed lest he fall. Every true pastor, who tries to know himself, will tell you that, if by the mercy of God he has remained faithful in the Grace of God, he attributes his safety to the unceasing prayers of his flock. Who would have the courage to stand at the altar with anxieties of a pastor's life? Who would venture to stand at the altar of the Most Holy God as the representative minister of that all Holy, High

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### THE REAL PRESENCE.

SECOND SERMON OF FATHER M'DERMOTT'S COURSE IN THE BLESSED EUCHARIST. Philadelphia Catholic Standard and Times.

Following is the full text of the sermon preached on a recent Sunday evening at the Church of Our Lady of Mercy, Broad street and Susquehanna avenue, by Very Rev. D. J. Mc Dermott, being the second discourse of his series on "The Real Presence." The force and directness of the preacher's arguments are bound to produce an effect upon every one that may be induced to follow them, and every zealous Catholic reader will experience a desire to bring them to the attention of non-Catholics, especially those who are known to be seeking the truth, but are deterred by honest doubts with regard to the doctrine of the Real Presence.

"I am the bread of life," "You fathers did eat manna in the desert, and are dead," "This is the bread which cometh down from heaven; that if any man eat of it, he may not die," "I am the living bread which came down from heaven," "If any man eat of this bread he shall live for ever; and the bread which I shall give is My flesh for the life of the world."

"The Jews, therefore, strove among themselves, saying: 'How can this man give us his flesh to eat?'" "Then Jesus said to them: 'Amen, I say unto you unless you eat the flesh of the Son of Man and drink His blood you cannot have life in you.'"

"He that eateth My flesh and drinketh My blood, hath everlasting life, and I will raise him up at the last day," "For My flesh is meat indeed and My blood is drink indeed," "He that eateth My flesh and drinketh My blood abideth in Me and I in him."

"Many of His disciples hearing it said: 'This is a hard saying, and who can hear it?'" "And after this many of His disciples went back, and walked no more with Him." (John vi., 48-57, 67.)

Last Sunday evening the sermon on "The Real Presence" was devoted to the study of the consideration of the words by which the Christ instituted the Sacrament of the Eucharist. We saw that our Lord at the Last Supper made use of language which clearly and forcibly states the doctrine of the Real Presence; that this doctrine cannot be correctly stated in any other language; that the words: "This is My body," "This is My blood," so fully describe the Catholic doctrine of the Eucharist that they leave nothing more to be said of it; that these words, in fact, cannot be applied to any other doctrine.

We saw, too, the historic fact that all the followers of Christ down to the sixteenth century believed in the Real Presence; that all Catholics since have believed in it, and we may add, that at no time since the Reformation were there wanting among Protestants them-

### THE BISHOP OF PORTSMOUTH ON POPE PIUS X.

We have much pleasure in publishing the following pastoral letter of His Lordship Rt. Rev. Dr. Cahill relative to the obligation incumbent upon the faithful throughout the world of praying for the Supreme Pontiff that Almighty God may give him grace to fulfill the arduous duties of his high position: John Baptist, by the grace of God and of the Apostolic See, Bishop of Portsmouth.

To the Clergy, Secular and Regular, and the faithful of the Diocese, Salutation and Blessing in the Lord, Dearly Beloved Brethren and Children in Jesus Christ.—In the official letter received this day, by which the Cardinal Prefect of Propaganda announces to us the election of Cardinal Joseph Sarto Patriarch of Venice as Bishop of Rome and pastor of the Universal Church, ruling under the name of Pius X., His Eminence instructs us to order all priests of the diocese to recite in the Mass for three days the prayer of thanksgiving, and to exhort all the faithful to pray publicly to God in gratitude for this singular blessing bestowed on the Church.

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Improvisators of Italy were dead," said the Princess Vivia, when she recovered her breath. It had been two much for her; the honest laugh, that had at first twinkled only in her eyes, had burst through all the restraints of widowed propriety upon her lips, her face, and put the whole of her well-conditioned body in a quiver of mirth. Nemestius came in, and Fabian sprang forward to greet him. With a cry of joy Claudia's arms were in another instant around his neck; and the Princess, who by a violent effort had suddenly resumed her widowed expression, held out her hand, which Nemestius raised to his lips and kissed, with that graceful and deferential air which in all ages has been the most delicate homage that can be offered by a man to a woman.

It was a happy evening, supremely so to Claudia; and when at last the Princess—who, whenever she could do so with propriety, kept the poultry hours of the Alban hill—arose to retire, Nemestius accompanied her to her apartments, and asked her permission to say a few words, if it would not be troublesome. In reply, she cordially invited him to enter, wondering what on earth was coming. When he had seen her comfortably seated in her cushioned chair, and drawn a footstool for her feet, he stood leaning against a pillar, so silent that he might have been taken for a statue of Harpocrates; for the thoughts that were at the moment revolving in his mind concentrated and absorbed every faculty.

"I have a great favor to ask," he said at last.

"Consider it granted, whatever it may be, if it lies within the scope of my power," he gravely answered, impressed by his manner, and a certain emotion which he could not entirely suppress, but which possibly would not have been apparent to any eye except a woman's.

"I am a man of but few words. Promise me to refuse without hesitation what I shall ask, if it be not agreeable or convenient. You must have heard ere this that we may have war with a foreign power; every messenger that comes into Rome is expected to bring information of aggressions which will not allow the contest to be postponed a single day. It is only a question of time. Thus knowest the fortunes of war. I shall go to the front with my legionaries, and may never return. In case I fall, wilt thou be a mother to my blind, helpless child?"

"The gods avert such a fate from thee!" exclaimed the Princess, with quick tears; "but—how should they so order it, yes; I will indeed take thy sweet child for my own." She held out her plump, white hands, which he grasped, and then, leaning over, kissed her forehead.

"So we seal the compact. To-morrow I will make all the necessary arrangements transferring her to thy care, and will leave to Fabian the guardianship of her fortune—a charge which would be too fearful thanks for thy ready acquiescence in my wishes, and the immense relief it has given me," said Nemestius, his few words meaning more than a hundred spoken by most men.

"My Nemestius, my kinsman," continued the Princess, nervously, "I will then listen to something which, in my turn, have long wished to say to thee—something which I have much at heart, but dare not give utterance to without thy promise not to be questioned of it."

"There may be no question of offence between us, after what has just passed. It is possible I may have to refuse thee. It will give me great pain to do so, should imperative reasons allow me no alternative. Open thy heart to me, then, frankly and with confidence," replied Nemestius, in low, kind tones.

"Speaking of thy lovely child and the war," said the Princess, girding up her courage—for having got thus far, she saw she would have to come, or if it should be necessary, no reason why she should not escape its perils—would it not be better, for thy own happiness and her future, if thou wert married? It is thy duty to give thy daughter a mother who would tenderly care for her, and train her according to her rank. I know of one, beautiful, accomplished, and of high birth—not unknown to thee, and who would fulfill thy highest requirements, and preside with dignity over thy home."

**BARONE'S TALISMAN.**

Turning up the smoky lamp to its utmost in a vain endeavor to make it fulfill its office of lighting the ten-by-twelve room, Jim Barone proceeded to examine the package which he had picked up on the street.

The removal of the inner wrappings of white tissue paper disclosed a diary elaborately bound in embossed leather, covered with a delicate tracery of gold. The fly leaf bore the inscription: "From Ethel to Jim."

Smiling at the coincidence in names, Barone turned the pages idly, admiring the illuminated order and the design of which changed with the changing months. Then turning back to the beginning, he noticed what had before escaped him, a page for resolutions, and at the top, written in the same girlish hand, was the inscription, "I will not touch wine this year," and after it an interrogation point in lead pencil.

Barone laughed cynically. "So!" he said. "A sting in the tail. Evidently some young woman intent on the reform of her lover. Not a rafter, however, or she would not be satisfied with anything less than a life sentence. Shown her class, too, in taking wine as her symbol. Poor, un-sophisticated Ethel! to start a raid against wine and leave the door open to whisky, brandy and gin."

Jim Barone, sitting with the book in his hand, tried to reproduce in his imagination the sender of the gift and its to-have-been recipient.

Had it been lost by some serious-eyed maiden on her way to midnight service at the church, whose lighted windows twinkled invitingly at him as he fought his way home through the sandstorm that raged outside. Impossible! There was too keen an appreciation for the gilding of life shown in the purchase. Doubtless it was one of the world's people hurrying up town to dance the old year out and the new year in in the good, old-time fashion. Barone sighed.

Time was when he, too, had mingled with wealth and fashion and drank punch from cut glass in company with his eyeside debutantes. And perhaps his present dingy surroundings could be traced to that self-same punch-bowl.

But at heart Jim Barone was a gentleman still, and an honest man, for it was his boast that if he dissipated it was not at the expense of his landlady or his washerwoman—a thing greatly to his credit; or was it to the credit of his ancestors, who had provided him with an income, tying up the principal so that it could not be squandered.

Drawing a letter-pad toward him, Barone wrote:

"If Ethel will send her address, the package which she lost on New Year's eve will be returned to her. Address J. B. Times' office."

"Too late for to-morrow's issue," Barone thought; "but I will take it over the first thing in the morning."

Pulling a handful of small change from his pocket he looked at it ruefully. A whole week before he could hope for a remittance, and funds were running low. Even twenty cents counted these days—still, Ethel must have her book.

But nothing came of the advertisement, and the diary remained to keep Jim company. Often he took it out, and as he turned the pages he all unconsciously formed an ideal Ethel, endowed her with the attributes he most admired in women and gradually she became an influence in his life.

One morning, awakened out of a heavy sleep by the shrill cry of a news-boy Barone sprang to the window and called loudly for the boy to bring him a copy. He scanned the columns with a feverish haste, until he came to an account of a drunken brawl. This he read eagerly, and then dropped back on his pillows with a sigh of relief. The man was not dead, then—those implications were unknown—by a merciful chance he had escaped being a murderer.

For a long time he lay staring at the ceiling, then, rising, he brought from his hiding place the diary and wrote below Ethel's line, "nor any other liquor, so help me God," and signed it "Jim."

pen, he gaily wrote: "Yours for another year, dear Ethel.—Jim."

At that moment three young men burst into the room, exclaiming: "Come on now, Jimmy! Hurry up! Now for the spree you promised us!"

"Oh, I say, boys," exclaimed Jim, in a tone of regret that was not altogether feigned, "why didn't you come sooner? You are just one half minute too late."

"Oh, come off!"

"Fact. Have just signed the pledge for another year."

In vain he offered them a supper with their own particular and unlimited quantities. If he was to be a death's head at the feast they would have none of it. Gloomily they filed down the stairs, muttering uncomplimentary remarks. Jim knew they had turned their backs on him forever, and for a moment he suffered the loneliness that comes of virtue. Then with a shrug he turned to planning his future. His connection with the paper would give him a standing in the community; his salary would enable him to live better; there should be new surroundings, new interests, new friends.

For four years Jim Barone had neared the pledge, but to-night he hesitated. To-morrow he dined with the Governor, an informal dinner, but there would be wine. It would make him conspicuous. Why not postpone the pledge for one day? But was he sure it would be for only one day? Had he the courage to being the struggle over again if the temptation proved dormant—not dead? He had climbed fast and high; could he afford to risk so much?

Half regretfully he wrote: "Yours for another year, dear Ethel.—Jim."

The Governor's dinner was a small one; a rising young lawyer, a doctor, two men prominent in politics and finance and their wives, two young ladies invited to balance the tables were all, besides Barone and the Governor's daughter, a slip of a girl not yet out of school.

Barone had hoped his abstinence would pass unnoticed he was doomed to disappointment. One of the young ladies challenged, and he was obliged to stand by his colors before the whole company. And the young men, taking advantage of the informality of the occasion, made him the subject of much raillery.

The Governor frowned. His dinner was not going smoothly, and he had no wish to take the helm and guide the conversation into smoother waters. His glance fell on his daughter, who sat gazing at the company with flushed face and indignant eyes. The Governor was reminded of the time he found her with a disabled kitten in her arms, keeping at bay a horde of streeturchins from whom she had rescued it. Suddenly he determined to throw the game into her hands.

"I had intended," he began, "to propose a toast, but as my daughter Ethel" (Barone started at the name) "has today reached her majority, I will allow her to do it in my place."

Instantly the girl was upon her feet. She paused. A look of sweet seriousness replaced the excitement of a moment before. It was a look that the opponents of the Governor, when he had a young man at the bar, had feared to know and to fear. The droop of the long lashes betokened not so much shyness as a wish to hide the thought until the proper moment for denouncement.

Standing with the unconscious grace of one entirely forgetful of self, the girl began in clear, level tones slowly, as one who chooses words with care.

"Ladies and gentlemen, it is with pleasure I rise to propose as a toast the man that has the courage of his convictions, the man who, when reason dictates, does not hesitate to cut new paths for himself and to walk in them regardless of criticism. Such men the country needs, and when one is found, the highest gift in the hands of the people is not too great for him."

Looking around the company she continued: "We are fortunate in having found such a man with us to-day," then, for the first time glancing toward Barone she said: "Let us drink the health of Mr. Barone, editor of the Western Review."

Just then the Governor glanced that way, and seeing the look with which Barone was regarding his daughter, he frowned.

"I must look up that fellow's antecedents," he thought.

But in spite of that some years later a final entry was made in the time-worn book which read:

"Yours until death, dear wife.—Jim."—Georgine T. Bates, in Los Angeles Times.

**IMITATION OF CHRIST.**

NOW IN THE TIME OF TRIBULATION GO IS TO BE INVOKED AND BLESSED.

Blessed O Lord, be Thy name forever, Who has been pleased that this trial and tribulation should come upon me. I cannot fly from it; but Thou mayest help me and turn it to my good.

Lord, I am now in tribulation, and my heart is not at ease, but I am much afflicted with my present suffering.

And now, dear Father, what shall I say? I am taken, O Lord, in these straits. Oh, save me from this hour!

But for this reason I came at this hour, that Thou mightest be glorified when I shall be exceedingly humbled and delivered by Thee.

Lord, I beseech Thee, O Lord, to deliver me; for, poor wretch that I am, what can I do and whither shall I go without Thee?

Give me patience, O Lord, at this time also.

**HEARD PIUS X. PREACH.**

Archbishop Ryan was among the first in Philadelphia to receive the news of the Papal election. It came over the telephone from the newspaper offices, which somewhat surprised at the choice, the Archbishop was greatly pleased. Chancellor Turner said:

"The election of Cardinal Sarto is a happy choice. The new Pope is an exceptionally good man and no better selection could have been made."

Father Turner stated that the Archbishop had never met Cardinal Sarto, but nevertheless was one of his great admirers.

The news of Cardinal Sarto's election was carried to St. Charles' Seminary at Overbrook, and created some surprise. To one man in particular the news came with added interest. This was Rev. Dr. William Stang, former rector of the American College in Louvain, Belgium, but now rector of the Cathedral in Providence, R. I., and on a tour abroad last year. Dr. Stang availed himself of an opportunity to hear Cardinal Sarto preach, and was so struck with the character of the man that on his return to this country he expressed his opinion that Cardinal Sarto would some day be Pope.

"At last!" he exclaimed, when told of the election. "There is none more fitted. I have only seen the new Pope once, but in that brief hour I read his qualities. While his election will doubtless prove a great surprise to the world, it seems to me right to me. I have been laughed at for saying that he would be the next Pope."

"It was on the 10th of last August that I saw him. I was traveling abroad, and while in Venice was told that the Cardinal would preach on that date in St. Mark's, so I went to hear. Well may St. Joseph Sarto be called the Patriarch of Venice. His very bearing denotes the title."

"He is well proportioned and carries himself with the grace of a prince. His features are clear-cut and imposing, and as he spoke he looked with a pair of the most kindly eyes I have ever seen upon the large assemblage. He seemed to say, 'God bless you all in His words, as he read from the manuscript before, before him, were clear and resonant and never failed to impress his hearers with the sincerity and nobility of the speaker.'

"When he had finished and walked back to the altar, his step was as buoyant and elastic as a boy's. He does not look like an old man."

"The surprise to the world will be great because Cardinal Sarto is so little known in comparison with Cardinals Rampolla, Gotti and his brother Cardinals. He is an outsider, you might say, little known in Rome, where he seldom visited. It has been no secret that the late Pope Leo favored Sarto as his successor, and this was further emphasized by a remark the latter made to the Cardinal in the course of one of the frequent visits to Rome."

"My dear Sarto," said the Pope, "why don't you come oftener to Rome; you know you might some day be Pope." For a reply Sarto only smiled."

Archbishop Ireland, of St. Paul, in speaking of the new Pope, said:

"So far as known Cardinal Sarto, now elected Pope, is a man of deep learning and recognized prudence of action. He administered the important Diocese of Venice in a manner to draw him universal praise. He seldom visited Rome. He enters into the Pontificate free from all entangling alliances, free in every way to carve out for himself his own career."

"The election is not a surprise. It was evident from the beginning that it one outside of Rome was to be chosen. That one would be Cardinal Sarto, is not uncommon course of conclusions is to take as its candidate one outside the Eternal City, so that his future administration may be from the beginning entirely and manifestly inspired by his own wisdom and knowledge of affairs. This is exactly what happened when Leo XIII. himself was chosen."

A GOOD NAME IS TO BE PRIZED.—There have been imitations of Dr. Thomas' Electric Oil which may have been injurious to its good name, but if so, the injury has only been to the purveyors, and always come to the front and throw into the shadow that which is worthless. So it has been our electric oil. In imitation can maintain itself against the genuine article.

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**OUR LADY OF SORROWS.**

The month of September is dedicated to Our Blessed Mother of Sorrows, in the chronicles of the life of St. Elizabeth, so well known to us all by her wonderful charity and sweetness to the suffering and the poor, it is recorded, that it was revealed to her that, after the Assumption of the Blessed Virgin into heaven, the beloved disciple St. John, to whose care she was entrusted more to see her. The prayer of St. John was heard and granted. In vision Our Blessed Mother appeared to Him accompanied by her Divine Son. In that apparition, as if Mary's soul travelled back, so to say, over that life of sorrow through which she had passed, for sixty years, the evangelist heard her sweetest her Divine Son bestow special grace on those who in life should be devoted to her labors. In answer to it, St. Elizabeth tells us that He promised four marvelous graces. The first was that those who before death earnestly invoked the help of His Blessed Mother under the title of Her Sorrows should obtain the true repentance for their sins. In the second grace, He promised that those who second grace, He promised that those who cherished this devotion should be protected by His love in their own deaths, and especially in the sorrows of death. In the third, that, in recompense for their sympathy for His Blessed Mother in her grief, He would impress on their souls the remembrance of His own Passion, and bestow on them a corresponding glory in Heaven. And, lastly, that in His Divine countenance He would confide such devout clients of His Blessed Mother's sorrows that He would confer upon them, in His own special keeping, to dispose of them as Mother's love for her adopted children would suggest, and, moreover, that He would enrich them from the treasury of His love with all the graces she should ask for them. The feast of the Seven Dolours is celebrated on Sunday, the 29th September.

The firm, steadfast bosom, upon which many a past full of tortures has weighed in vain will, many a time like a piece of ice that has been overflooded, break down beneath the gentlest footstep of destiny.



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TO BE CONTINUED.

The Humility of Greatness

I do not know in recent times a more stirring answer than that of Lacordaire, to the court of peers in France, who asked him what his profession was when he replied simply, "A schoolmaster," unless it be the answer of his friend, the Comte de Montalembert, the noblest specimen of a layman, of the modern French school, to the same question: "A schoolmaster and a peer of France."

Nay, it was but the other day that a learned and hunched man of science, who will live in history as having declared that he had "no time to make money," began his will with the modest words, "so great in their modesty," I, Louis Agassiz, teacher.—Contemporary Review.

I feared that all the

The Catholic Record.

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Material intended for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us poetry.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1903.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

In matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to be faithful.

Blessing you and wishing you success. Believe me, to remain Yours faithfully, I. D. FALCONIO, Arch. of Larissa, Aegina, Delos.

LONDON, SATURDAY, SEPT. 5, 1903.

RE-OPENING OF OUR SCHOOLS.

Tuesday, Sept. 1st, our schools re-open for the present scholastic term.

The announcement was made in the Cathedral and St. Mary's church at all the Masses on last Sunday morning.

It should not be necessary to enter upon any lengthy remarks concerning the duties of parents on this all-important occasion.

We would, however, join with our priests in insisting very strongly upon one point, that is, parents must make up their minds to have their children there on Commencement day a few minutes before 9 a. m., and send them regularly every day.

There are two very important reasons for this: First, it is due to the child, and, secondly, it is due to the teacher, the other pupils and the school.

If the child is not at school on Commencement day, and regularly thereafter, he misses the instructions that are given as a necessary preliminary to the studies of the day.

Also see that he comes at the proper hour, else he will arrive after all the others have had the advantage of the instructions, and is, consequently, at a disadvantage in not having commenced on an equal footing.

CHRISTIAN UNION.

Mr. Philip Sydney in an article which appears in a recent issue of the Hibbert Journal of Oxford and London, discusses the question whether or not the Ritualistic movement in the Church of England has a tendency to facilitate a union between the Catholic and Anglican Churches.

He writes from the Anglican and Ritualistic point of view, and argues that if a union is to be effected, the first approach toward this must come from the "Romanists."

He considers that owing to the adoption of certain doctrines and practices which assimilate High Church Anglicanism to Catholicism, a "cultus has sprung up here in England which is hindering thousands of souls, holding tenets, practically identical with those of Rome, from offering themselves for reconciliation with the ancient faith.

This new Ritualism is no via media, and Rome appears blind to the fact that it is the Ritualist and not the Papist who is undoing the work of the Reformation.

The claims of the High Anglicans are too strong, therefore, to be scorned, and unless conciliatory measures are adopted soon, the opportunity will be lost.

This is the writer's conclusion from his statement that "the day has gone by when the High Church claims could be ridiculed or ignored. The Ritualists are daily gaining ground while the Romanists are losing it. The stream of secessions from Roman Catholicism in England is prodigious, and, what is more, is steadily increasing from day to day among all classes of the faithful.

The attitude of the Holy See toward the High Church party is almost comic. Rome looks on in amazement at the Ritualists' shameless Mariolatry, at their introduction of Benediction among their services, at their use of the Confessional, at their reservation of the Sacrament, at their recommendation of the Rosary.

At these and other audacious innovations, Rome simply laughs, and declares that imitation is the sincerest form of flattery."

In this, Mr. Sidney states that "much of the troublesome uncertainty which tends to raise a barrier between England and Rome is due to the doubts entertained in many quarters as to the exact terms of the Papal Bull proclaiming the invalidity of Anglican orders. A great number of Ritualists seem to cherish the idea that the Pope's ser-

dient was not delivered *ex cathedra*, that it was not designed to be taken as an infallible utterance, and that, in consequence, the bare possibility exists of the whole question at stake being reopened.

Surely, about so important a matter there should be no room for doubt, and the question of the infallibility of the Bull should be cleared up once and forever! In this and other similar issues, liberal Catholics are fully alive to the importance of the High Church position and its claims, and are anxious for the establishment of a peaceful and permanent settlement of the present rivalry."

He concludes that "nearly all Roman Catholics sufficiently well informed as to be able to decide fairly, judge that the invitation to reunion must come from Rome. It is for Rome to open the ball, and not England."

In making some comments upon these remarks, we shall pass lightly over the vulgarism of the writer in persisting to speak of the Church as "Romanism," and of Catholics as "Papists."

The fact, however, is *prima facie* evidence that Mr. Sidney does not himself approach the subject in any conciliatory disposition, while he expresses himself as anxious for conciliation, provided it all comes from Rome. He must be aware that these are not the names by which the Catholic Church and its adherents should be called, and in using them he is guilty of great discourtesy, which we might expect indeed from those who delight in calling the Catholic Church a "synagogue of Satan," and the Pope "anti-Christ" and the "Man of sin;" but this is not at all a suitable address from one who professes to come with an olive branch in his hand; and especially from one who admits that he is speaking of and to the Church which has "the ancient faith."

But, perhaps, we mistake. Mr. Sydney may wish to have it thereby understood that he and the Ritualists will present no olive branch. That, he says, must be offered by Rome "and not by England;" and so he is in the position of one who needs to be coaxed and cajoled to enter into the Catholic Church, and to accept the law of God.

In fact, it will be a compliment to Almighty God if He and His fellow Ritualists will come to the conclusion to admit God's sovereignty over mankind.

We must inform him that he is altogether mistaken in his view of the conditions on which God became man and brought redemption to the world. It is man and not God who is to benefit thereby, and the gospel of redemption should be accepted with thanksgiving, and not with the pride of a negotiator who has the right to lay down conditions on which he will accept what is offered. The benefit is received entirely by him who is converted to the Church, and not by the Church which receives the convert. Hence Christ threatens with the severest penalties those who refuse to accept His gospel humbly from the hands of His ministers and ambassadors.

He instructs the pastors of His Church whom He commissions to preach His gospel:

"But into whatsoever city you enter, and they receive you not, going forth into the streets thereof say: Even the dust of your city that cleaveth to us we wipe off against you: yet know this that the kingdom of God is at hand. I say to you it shall be more tolerable at that day for Sodom than for that city."

The Ritualists make a serious mistake if they imagine that the Catholic Church will bargain away the truths which Christ has taught for the sake of coaxing them into the fold of Christ, for the commission which Christ has given His Apostles is to preach His gospel just as He delivered it to them and commanded them. It is, therefore, not in the power of the successors of the Apostles, the Pope, the Bishop, the pastors of the Catholic Church to compromise a single article of faith, even if by so doing they could induce whole nations to accept the remainder of the truths which she teaches. The position taken by Mr. Sidney is that which might be called comic, if its results were not so serious as to be considered tragic; but it is the extreme of absurdity to speak of the position of the Catholic Church as comic, in the manner of Mr. Sydney's article. The Catholic Church is simply the guardian of Christ's whole truth, and it is useless for Ritualists to talk of union with her until they realize this fact. If they are serious in wishing for the reunion of Christendom, they must come back to the Catholic Church as the prodigal son returned to his father's house, saying: "I have sinned against heaven and against thee, and I am not worthy to be called thy son." Then will they be received to penance with open arms.

It is not to be imagined for a moment that by imitating Catholic practices, or by adopting Catholic doctrines, and patching them upon the Church of England, that Church can be so merited as to become the true Church of Christ. It lacks the essential characteristics of Christ's Church. It has

not a true ministry derived from the Apostles; it has not real priests and Bishops nor true sacraments, nor has it real jurisdiction and authority to preach and teach the gospel of Christ.

These are things which can be secured only by submission to the real authority appointed by Christ to feed or instruct His flock, His lambs and His sheep, that is to the successor of St. Peter whom Christ appointed to be the supreme teacher of His truths, and the source and centre of ecclesiastical authority.

We must add here, that Mr. Philip Sydney's notion that the Catholic Church is losing ground in England is quite fallacious; but even if it were true, she could not compromise faith for the sake of obtaining a nominal increasing in the number of her adherents.

THE ACCESSION OATH.

To the Editor of THE CATHOLIC RECORD: Sir—Your answer to my late letter appears to me to involve more inferences than you have developed. As I do not mean to write again on this matter, leaving, of course, the last word to you, you will perhaps indulge me in a little diffuseness.

You maintain that the requirement of law, that the King of England shall always be a Protestant, is an insult to every Catholic.

As beyond question every Church which has a right to exist at all has a right to insist that her Chief Governor shall be of her own communion, it follows that you hold that the existence of any Protestant Church whatever, is not only religiously an error, but civilly and socially, an outrage and insult against every Catholic. You will hardly respond that such a church has a civil right to exist, but not an establishment, since the right of a denomination to exist at all implies its civil right to be publicly supported if a nation so chooses.

As no man can be required permanently to endure outrage and insult, it follows, if Protestantism is itself an outrage, that the Catholics of Christendom have an indefensible right, only limited by prudence, to rise and suppress all Protestantism by the sword, a right to be alienated by no oaths, covenants or constitutions whatever, inasmuch as, in the words of Cardinal Bellarmine, no authority can deprive a man of the right of self-defence, were it against the Pope himself.

Therefore, by your reasoning, the Catholics of a Protestant country can never be authentic citizens, and all oaths of allegiance which they may take to such a government are nugatory, and indeed sacrilegious.

Accordingly all public functionaries of the United Kingdom, Catholics, from Lord Russell of Killowen and the Duke of Norfolk to the Irish constabulary, have lived and died in mortal sin, and the real sacraments have conveyed no forgiveness to them.

The constitutions of Austria, Belgium and other Catholic countries, tolerating Protestant worship and admitting Protestants to citizenship, are, on this showing, sacrilegious and null, and the Papal permission to Bishops to swear to support these constitutions is likewise sacrilegious and null.

Gregory XVI, who permitted Protestant worship in his dominions, and maintained the civil and property rights of these foreign churches, lived and died in mortal sin.

By the same principle, as Christianity is true, and Mohammedanism an error, the existence of this religion is an injury to every Christian. Christendom, therefore, has a right not only to insist that the Turks shall secure to Christians freedom and justice, but to extinguish the Turkish religion in blood. Especially is the Turkish law, that their bapli, or Pope, shall always be a Moslem, an intolerable outrage and insult.

The King of Saxony, who, with Papal approbation, is careful to maintain the Lutheran Church of his kingdom in her legal pre-eminence, is living in mortal sin, and likewise the consenting Pope.

As Judaism, since Christ, is an error, the Canon Law, which denounces Catholics who deny the civil right of Jews to practice their religion, is an impiety, and the Popes and Bishops of the last seven hundred years, who have administered this law, have been living in sin.

The German Jesuits of 1648, who supported the Peace of Westphalia, which civilly puts Catholicism on an equal footing in Germany, fell out of grace, and have long been in hell.

Cardinal Newman, who says that if the Prince of Wales should become a Catholic, he may lawfully be shut out from the Crown, since it is the law of the land, and not the will of the Pope, that decides who shall be King, has lost grace and salvation.

You give as a reason why the Act of Settlement has no moral validity, that it was passed by one vote. Now as all parliamentary law gives to a majority of one exactly the same effect as unanimity, you seem to rise in insurrection against parliamentary Government.

As to your second argument, that the Act was passed under the terror of William's "Hessian" soldiers, it overlooks the fact that every foreign soldier of William III, had been sent away long before. Were it otherwise, however, what but anarchy lies in the denial of moral validity to a law which has been the basis of all English legislation for two hundred years?

CHARLES C. STARBUCK, Andover, Mass.

Our esteemed reverend correspondent appears to have mistaken entirely the nature of our remarks upon his former letter. We do not propose to enter so fully as before into an explanation of our reasons for regarding the British Sovereign's Accession oath as an insult, but we shall state once more the substance of our reasons, which, we

may remark, the reverend gentleman has not attempted to rebut.

The question at issue is not at all that we claim any right to persecute Protestants, as the Rev. Mr. Starbuck states the matter now; but we do still claim that the Catholic Church is the one true Church which Christ instituted. We cannot concede that any Church or any civil authority or any king can have the right, as against God, to stigmatize God's Church as idolatrous and superstitious; and there is surely an insult conveyed against God and His Church and those who believe in His Church to stigmatize it in such a manner. Moreover we also consider it an insult to God as well as to believers in the Church of God, to make the profession of their belief a cause for their exclusion from any civic office.

Yet we have stated that we can endure the disqualification of exclusion from the British throne as being more sentimental than practical, and therefore, we seek only the repeal of the practical insult in the Accession oath.

Besides, as we pointed out already, the Accession oath was in its origin part of a persecuting code of laws, which was both an insult and an injury.

We must say that we do not see in this statement the awful consequences which Rev. Mr. Starbuck has endeavored to draw therefrom, to the effect that Catholics should put down Protestantism by the sword, that Lord Killowen, the Duke of Norfolk, and even the whole Irish constabulary, etc., and even Pope Gregory XVI, "lived and died in mortal sin" for submitting to Protestant rule, tolerating Protestant governments to exist, etc.

The primary rule of logic laid down by Aristotle that the conclusion should be contained in the premises seems to us to be conclusive against the consequentness of Rev. Mr. Starbuck's reasoning. These conclusions are his, not ours.

In reference to the Rev. Mr. Starbuck's historical statement that all the Hessian soldiers had been sent out of England before the passing of the Act of Succession, we must say with all due respect that this is an error. The retention of the Hessians, and the favor shown to Germans in the official appointments at a latter moment was the chief reason assigned by some of the highest officers in the Army and Navy, who threatened another revolution for the overthrow of King William III.

On another point, also, our esteemed correspondent has mistaken our position. We fully admit that under the constitution of our country, statutes passed by a free Parliament must be accepted with resignation, at least, even if not with pleasure, even in the case where there is only a majority of one, but when such a vote is taken under terror of an armed force, the parliament is not free, nor are its statutes to be regarded as of binding force, so far as conscience is concerned.

But when it comes to a statute which violates the law of God, no majority can justify the law. Hence, we certainly do not consider that the old Penal laws of England, of which the law of succession was a part, were obligatory in conscience—though for the sake of peace they may have been partially accepted.

PURGATORY AND INDULGENCES.

A recent cablegram from Madrid states that a certain Professor, Joseph Bronta of that city, has made in all seriousness a statement the purpose of which is to prove mathematically that there cannot be any souls in purgatory needing our prayers.

It is almost needless to say that in making his calculations the Professor shows an utter ignorance of Catholic doctrine on the subjects of Purgatory, Prayers for the dead, and Indulgences. The gist of his statement is found in the following extract from the despatch referred to, which is dated August 3:

"According to the Catholic Church, members of that institution only are sent to Purgatory. There are 15,000,000 of Catholics, among whom 10,125 deaths occur daily. One half of that number are condemned to Hades on account of their sins. Of the other half, 63 are angelic enough to go to heaven direct, while 5,000 are booked for Purgatory. But here the Holy Church interposes. Pope Pius Nono granted a complete indulgence whereby a good Catholic may rescue 535 souls out of Purgatory. Therefore if only 10 Christians acquire this indulgence daily, this would be equivalent to releasing all the souls condemned to Purgatory day by day, with 350 to spare."

He then declares that thousands of people gain this indulgence every day, besides numerous other indulgences by which the pains of from ten to one hundred years of Purgatory are remitted. Thus, according to the professor, the inference must be drawn that the indulgences gained must be sufficient in number to release 150,000 souls from Purgatory for every 5,000 who go there, and "if a poor soul arrives at the gates to do penance, the guardian angel stationed there gives it a splendid surprise by sending it to heaven by the

most direct route, explaining that some friend or stranger, at any rate, some good Catholic, freed it beforehand by powerful prayer."

Our surprise is that the Madrid correspondent of the press should think it worth his while to send over the cable such a farrago of nonsense, which he ought to know, is not justified by any teachings of the Catholic Church.

1. In the first place, the Catholic Church does not declare, as the Professor indicates, that only those belonging to the Church (exteriorly) go to Purgatory.

2. The total number of Catholics in the world is about 250,000,000, not 150,000,000.

3. We can have no accurate data regarding the number of souls who go directly to heaven or to purgatory or hell daily. On this point, however, we admit that within certain limits of uncertainty it would be allowable to make a reasonable hypothesis for the purpose of arriving at a truth, if the Professor's other data were reasonable or true, which they are not.

4. Pope Pius IX. never issued an Indulgence with the assurance that it would release 535 souls daily from purgatory. No Pope ever could or did give such an assurance. This statement which is the foundation for all Professor Bronta's calculations, being proved false, all his theory tumbles to the ground.

5. There is no Indulgence issued with the absolute assurance of the liberation of a soul from purgatory, though it must be said that the merits of Christ and of His saints are sufficient to deliver thousands of souls daily. To what extent these merits, especially those of Christ which are of infinite value, are actually applied for the remission of sins, and of the punishment due to sin, we have no means of knowing. This must remain among the mysteries which are known only to God, and thus the whole computation of Professor Bronta is dissipated to the winds.

The Catholic Church believes that there remains a penalty to be undergone for sins even after they have been forgiven as to their guilt and the eternal punishment due to them. This penalty, which in this case was death, was suffered by our first parents, and continues to be suffered by their posterity, even after the sin was forgiven as to its guilt. It was endured by the Israelites who murmured against God, and were obliged to wander in desert lands for forty years, so that the murderers should all die there, and only their children should enter the land "flowing with milk and honey" which God had promised to the nation. This punishment was also inflicted after the sin was forgiven.

Over this temporal punishment due to sin, the Pope has control, whereas St. Peter as first Head of the Church Christ gave power to bind or loose the bonds which delay our admission into heaven.

It is for the purpose of remitting the temporal punishment of sin, in part or entirely, that the Pope issues Indulgences. We know that these Indulgences are ratified in heaven, because the Pope acts with the authority transmitted from St. Peter; but we do not know the exact extent to which they are applied to the souls in Purgatory, and therefore, we do to God works for their benefit, leaving it to God in His infinite mercy to accept them at the value at which He estimated them.

An Indulgence granted for a stated period whether of years or days does not mean, as Mr. Bronta pretends, that the pains of Purgatory are diminished for that term. It signifies that they are issued as an equivalent for certain canonical penances which have been ordered by the Church to be imposed on penitents for that period or term on account of certain sins. They have reference to a term of days or years of earthly, and not of Purgatorial penance. From these explanations it will be readily seen that Professor Bronta's computations are as malicious as they are absurd.

We must here also remark another point on which the professor is in error: It is not known to what extent any Plenary Indulgence is gained by any individual person who performs the conditions.

To gain a Plenary Indulgence completely, it is necessary to give up all affection for venial as well as mortal sins, and it is impossible to estimate how many persons attain this very complete penance. This is a matter known only to God, and all estimates thereof made by man must be fantastical and fallacious. To those persons, therefore, who fulfil the physical and mental conditions enumerated as necessary for the gaining of the Indulgence, a Plenary Indulgence will become partial if they fall short of the detestation of all sins which is required for the attainment of the desired grace in its fulness.

Believe in the Will that with a thought can turn the shadow of death into the morning.—George Macdonald.

ECCLESIASTICISM.

The Rev. G. Osborne Troop of Montreal recently preached in St. Martin's Church of that city a sermon on the subject, "Ecclesiasticism not essential Christianity."

What, then, is meant by ecclesiasticism, and what is Christianity? And what does the Rev. Mr. Troop mean by these words?

Ecclesiasticism is a word formed directly from *ecclesia*, the name by which the Church of Christ is constantly designated in Holy Scripture, by Christ Himself in the first place, and in the next by His Apostles.

Usage has applied the derivative word ecclesiastic to the hierarchy or body of pastors of the Church. But the Scripture also designates that there shall be a teaching body in the Church deriving its authority originally from the commission given by Christ to His apostles. It is of this Church founded upon the chief ecclesiastic, Peter, that Christ speaks when He says "the gates of hell shall not prevail against it." Elsewhere the Church (*ecclesia*) is described to be the supreme authority which is to correct the brethren who go astray, and we are told that if these do not hear the Church, they are to be regarded "as the heathen and the publicans." The reason for this is, as stated by St. Paul, that the Church is the pillar and ground of truth. This clearly refers to the teaching body of the Church, its pastors who, according to Ephesians IV. were appointed by Christ to edify or build up the body of Christ, and to preserve us from being tossed about like little children, by every wind of doctrine.

From these and many other passages of Holy Writ, we find that the Church of Christ as a visible organization, and a body of pastors in it to dispense the mysteries of God and to act as ambassadors of Christ teaching His truths are really an essential of Christianity, and we must say that as the word ecclesiasticism must mean one of these two things, we were astonished to find that a clergyman of considerable prominence in the Church of England which distinctly claims to be ecclesiastical under both those respects, should endeavor to instill upon his flock the notion that ecclesiasticism is a non-essential to Christianity. It is an essential, inasmuch as it was instituted by Christ.

But as we read on we find the reverend gentleman's object in attacking ecclesiasticism to be to aim some venomous shafts at the Pope and the Catholic Church, this being a favorite amusement with him. He says:

"Latterly there has been brought before a wide world of interested readers a marvellous manifestation of what may be termed, perhaps, the mightiest religious system the world has ever known in connection with the sufferings and death of the late Pope, and the election and consecration of his successor. . . . All thoughtful men must see the danger to which the thoughtless multitude are exposed by what has appeared in the press. Average men and women are easily blinded by the glamor thrown over this great system by the manifestation of external devotion and munificence, and fail to see the terrible political power and motives that work beneath. We see great majestic St. Peter's thronged with thousands, and our human hearts go out in strongest sympathy with the man who occupied the throne of Roman Catholicism on his death-bed. The King is dead: long live the King! The new Pope has taken the throne, and many things are told us of him, disposed to wear a tribute of loyal affection; but very faithfulness constrains any man who lives in the spirit of the Scriptures to say that in spite of the great cathedral, in spite of the adoring multitude, in spite of the gorgeous dresses, and the imposing array of Cardinals, the Madonna, the images and the relics, these things, so far from having any rightful place in connection with essential Christianity, are, in the sight of God, simply regarded as paganism, though they dazzle to-day the eyes of an unthinking world. I am not forgetting the devoted spirit of many Roman Catholics, and that the Lord's own people are among them, living, suffering, dying, in the midst of a system which is but Christian paganism. Go back to the days when Constantine took Christianity under the Roman wing, it dominated the throne of the proudest empire of the world, and from that hour, Christianity and Paganism worshipped side by side. The truth is there, but buried up and too often crystallized by the accretions of the great and terrible system."

The Rev. Mr. Troop merely asserts without proof that accretions have buried up the Christian truth which he thus admits to be taught by the Catholic Church in its entirety. A logical rule is that what is asserted without proof is properly denied without proof, we therefore deny this statement, as well as the statement that Christianity became Paganism in the reign of Constantine the Great.

We have often sought to discover the definite period referred to by the Homilies which are part of the Church of England's standard of faith, and which assert that the "laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women and children, of whole Christendom (an horrible and most dreadful thing to think) have

been at once dethroned . . . hundred years ago the English Reformation . . . This eight hundred and thirty is rather indeed Troop informs us . . . period he became more than twenty English Protestants . . . time the Christians freed from its . . . martyrs for the . . . be counted by . . . of the Bishops . . . Council of Nice . . . wounds which . . . flicted on them . . . We do not . . . an absurdity . . . that all these . . . Christ suffer . . . Pagans. This . . . tain when I . . . Homily (on . . . that the prin . . . now admitted . . . before the year . . . died. It mu . . . therefore, at . . . of Nice which . . . the Pope and . . . preside at the . . . fore this the . . . Arles at which . . . acknowledged . . . Tertulian in . . . the Bishop . . . declares that . . . successors . . . planted the . . . Church of R . . . principality . . . should agree . . . 270 declare . . . agreement . . . the Pope oc . . . and that his . . . cial Chair . . . In fine, . . . century ago . . . superiority . . . exist in the . . . this, St. P . . . Church of . . . and ground . . . that "the . . . vail again . . . will not ho . . . as the hea . . . We can . . . the Rev. J . . . as the tim . . . fell into o . . . pects to e . . . because d . . . persecuti . . . that few . . . of the pe . . . But there . . . Church w . . . and did n . . . pendent . . . each othe . . . England . . . claim to . . . thought t . . . for no m . . . half. T . . . Rev. G . . . demnatio . . . he admi . . . nity des . . . words a . . . as reaso . . . founded . . . divine . . . human . . . "O . . . but th . . . thee. . . Not . . . Canter . . . simply . . . and th . . . the c . . . reason . . . upon is . . . was ir . . . which . . . Leo X . . . Pius . . . dently . . . this e . . . land i . . . olic C . . . of 70 . . . to re . . . on th . . . An . . . gorgy . . . Holy . . . posit . . . we t . . . Chu . . . festa . . . used . . . the . . . Pop . . . tion . . . and . . . to v . . . the . . . offer . . . the . . . oin . . . tea . . . For







