

he by no means wishes to disapprove of the Congress in question for those who are not in union with the Chair of St. Peter; on the contrary, he earnestly desires and prays that those who partake therein may, by the Grace of God, see the light and become reunited to the Visible Head of the Church, who will receive them with open arms."

After the audience the visitors were received by Cardinal Gasparri, who discussed the project in a friendly manner, while dwelling on the attitude of the Catholic Church.

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We understand that the visitors were disappointed at the result of their mission, while at the same time they were sensible of the courtesy of their reception. What we fail to understand is that they should ever have imagined it possible that the attitude of Rome could be otherwise. The average Catholic, from a knowledge of his catechism, could have told the American bishops that the Church, which is the divinely-appointed custodian of the deposit of Truth, could under no circumstances compromise in matters of doctrine, and that union was possible only on the understanding that a common acceptance of the entire deposit of the Faith must be the first step. The mind of the Catholic Church on this cardinal question is unequivocal. As Christ, the Founder of the Church, is One, so the Church He founded is one; as unity is His attribute, so is it Truth's; and as Truth is from above, it is independent of man and cannot be changed by human intelligence or by the vagaries and vicissitudes of created imaginations. Truth is God Himself, and man must bow down before its revelation: in a word, this is the essential position of Catholics. All members of the Catholic Church must accept all the revelation of Christ, as contained in the Bible and Tradition; and all those who coming from outside the Fold seek union with the Catholic Church must fully accept the mind of Christ as revealed in the Church's doctrine. Truth is indivisible, and with the Church, which is the pillar and the ground of Truth, Christ remains all days to safeguard it from error. Moreover, the Church is united with Christ as His spouse, His bride, His mystical body; He lives and acts in and through the Church to-day and always, and every member of the Church is a member of Christ. It is certain beyond shadow of doubt that we can only become members of Christ on His conditions. We cannot co-opt ourselves or arrange for ourselves on what terms we will accept membership. That is above and beyond us; the conditions were made by Him, and no conferences or congresses will in any way affect them. The other Churches have compromised at times; they allow a large variety of contradictory doctrines to be held by their members; in their outward and visible action they show forth clearly that they are in doubt as to the mind of Christ and as to His teaching. There is no need to labor this point: it is sufficient to recall that when one Anglican bishop published a manual of what he held to be Christian doctrine a divine who is now another Anglican bishop protested that the manual was misleading. In the Catholic Church no such dissension as regards doctrine is possible, because as He is One in His Divine Person so also Christ is One in His teaching, revealed to be held by all members of His Church. On this principle alone can any union ever be conceivable: to make any compromise where the divine deposit of doctrine is concerned would be an impossibility for the Pope as Visible Head of the Catholic Church. In the words of Leo XIII., "Not the foundation of the Church alone, but its whole constitution, belongs to the class of things effected by Christ's free choice. For this reason the entire case must be judged by what was actually done. We must consequently investigate not how the Church may possibly be one, but how He who founded it willed it should be one."

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Laudable as was the object of the American Mission to Rome, we could see from the first that it was doomed to failure. "There is one God, and one Christ,"

says St. Cyprian, "and His Church is one and the faith is one; and one the people joined together in the solid unity of the body in the bond of concord. This unity cannot be broken, nor the one body divided by the separation of its constituent parts." To all Catholics it is clear that only when other Churches become one with us, in unity of faith and in organic unity under one head in the mystical body of Christ can the dream be realised. We are the Church founded on the rock; the Roman Pontiff is the successor of Peter for whom Christ prayed that his faith should never fail and that he should confirm his brethren. To all men we preach the Gospel of Christ; but we preach it as He willed not as they would have us preach it. For, as we said before, it is from above and no man may mould it or change it according to human ideas. The Pope and the humblest Catholic are members of the Church on the same conditions: they must receive without doubt the deposit of the Faith and believe and profess all the Church teaches. And on like conditions, and on no others, all mankind are welcome to the Fold, which will never receive them otherwise.

## NOTES

### St. Joan of Arc

The spring of this year was surely a healing time in France. On scarred fields, on burnt hills, on blasted trees nature's magic hand had work to do, hiding ugliness and bringing back beauty to the landscape once more. The winter had fled and the rain of tears had passed away when the south winds began to blow in April over the arid plains. Spring, with its soft breezes and its kindly showers, brought back new life and new hope this year; and it brought something even more than these: it brought to the Catholic hearts of the men and women of France the joyous tidings that their own Jeanne's canonisation was accomplished and the Maid of Orleans placed as a saint on the altars of the Church. After the passion they had gone through, after their treading of the wine-press, after their weeping and their watching the news of Jeanne's glory came upon them like a benison: and who shall say that French Catholic hearts could ask for a sweeter and prouder reward at the end of the long night just gone down? To us the canonisation of Jeanne d'Arc means something as beautiful and as ineffable as the consolation of a great grace, and brings with it something of the wonderful, unique delight that a child hides in his soul on the day of First Communion. What, then, must it import for France when the Maid of Domremy in whom all the romance of the old world is embodied and spiritualised is crowned with a halo whose rays shine into every home from the Rhine to La Manche?

### Joan's Apologists

On a dark day in the past England stained her soul with the blood of Joan. It is worth remembering now that after the years that have gone there have been modern Frenchmen ready to throw mud at the pure heroine who ought to evoke chivalrous admiration even from savages. Yet, so deep did materialism and atheism plunge some Frenchmen in degradation that they, or haply the devils that possessed them, tried to belittle her whom God made so great. And here is where an opportunity was found by English writers to make what atonement they could for the crime of their country. Andrew Lang's book on Joan of Arc is a splendid tribute; de Quincey's panegyric is as lovely and as fragrant as a wreath of roses laid on her tomb. Strange to say, too, one of the most interesting books to which Mark Twain set his name is a Life of the Maid of Orleans. Anyhow, in this hour of joy it is something to feel glad about; it is as it should be that the descendants of those at whose hands she suffered should be among the first to bear witness to her