

let us take from all churches at our pleasure the elements necessary to nourish our faith; let us purify them from all alloy of error; let us enlighten them and interpret them if necessary; let us join them into one harmonious and living whole. . . .

"A union will result naturally or supernaturally according to the needs of public worship, between the liberal and conservative believers, and with the religion of the future we will then have the Church of the future."

The Pope has been much criticized for his Syllabus, but we should bear in mind that he has staunch supporters. Here is a letter written to one of our contributors from Mr. Henry V. Radford, a Roman Catholic convert who, as such, is perhaps more ardent in his convictions than those born in the Church.

"Of course, being a solemn definition of my holy Church, the contents of the Syllabus would have my unquestioning acceptance, as an adherent, even before I read the document; but having read it, I am prepared to say that every line appears to me conformable to reason and most natural. There is nothing new or startling in any article of the Syllabus (there never is in any definition of the 'Ancient Faith'): I was taught to condemn every one of the propositions years ago, while attending Catholic schools and a Catholic college. Every part of the Syllabus is in complete harmony with the teachings of the Church that have been familiar to intelligent Catholics from time immemorial, and which are daily being everywhere promulgated by the Church—from the pulpit, in books, in periodicals, and through every other channel available to her. It is, indeed, a dignified and necessary document, but there is nothing in it that will cause any strife—and hardly any discussion—among her own followers. They have held opinions identical with those of the Syllabus from time out of mind.

"As to the effect of this document upon those outside of the Roman Church, I should say that it would be considerable. This calm reiteration of Catholic faith, in the face of so-called 'scientific progress' and twentieth century scepticism, coming from the real (though perhaps unrecognized) heart-center of modern Christianity, from the Great White Shepherd of Christendom, seated on the indestructible Throne of Peter, should act as a bracer to all the old-line Protestant denominations, who are not yet ready to make a full surrender to the relentless forces of 'liberalism' (i. e., infidelity) by which they are beset, both from within and from without. And, to open infidelity itself, this document will act as another check, saying to those who would seduce the faithful: 'Thus far thou shalt go, and no farther.'"

GENERAL PFISTER.

We are deeply grieved to read in a press cablegram an announcement of the death of General Albert von Pfister, Ph.D., who was not only a soldier but also a scholar and an author. He was well known in America through his writings on the history of the United States, and also because he was sent to Chicago to represent his sovereign, the King of Württemberg, at the Schiller Festival in 1905. During his sojourn in the United States he was honored wherever he went, in New York, Philadelphia, Baltimore, Washington and Chicago, and through his genial ways and amiable personality gained the love and sympathy of all with whom he came in contact. He died suddenly in his eighty-sixth year at his summer home in Trossingen.