

them interested in its contents, is the question that agitated the minds of the pioneer in the work of this Apostolate. Can we get an attentive and respectful audience, full of interest in religious questions, was doubtfully asked. We have but to consult the bulletins of the work, which are issued periodically, to convince even the most skeptical that now, if ever, is the time to put forth the most strenuous efforts for the reclamation of the best element of Protestantism.

The lectures have excited the curiosity and fixed the inquiring attention of the more thoughtful portion of every community thus far visited. Surfeited unto nausea with one side and that invariably the dark side of the story, the public would now hear the other side, namely: the *truth* of the Catholic Church, and that from her own duly accredited organs, the priests of the Church.

We have mentioned the favorable conditions attending the work of the Apostolate; but is it not matter for congratulation all around to know that our non-Catholic brethren also enjoy singular advantages in the sincere investigation of "Catholic Truth?"

Men, now-a-days, have neither the time to delve into the abstruse logic of the metaphysicians; nor have they the inclination to pursue the windy speculations of savants who would lead them through all the mazes of speculative science from Plato and Aristotle down to St. Thomas Aquinas, and from Aquinas down to our own day.

"Life is short," sings the poet; and the man who would succeed in this world must get up and hustle. This is the electric age; the age when men do things with a rush; when the man with electric energy enough to accomplish the best results in the shortest possible time is always on top; the age, in fine, when the ingenuity of man conspires with the very elements that he

may continue the break-neck pace which marks the progress of our nineteenth century civilization.

The Catholic Church, the so-called "enemy of progress," notes and feels the feverish pulse of the times. She knows that men will never be content to paddle tediously through a veritable saragossa of argument.

She comes to the rescue, proving that she not only is not an enemy of progress but that she is its friend, by proposing that which has long been sought in vain, the "famous 'Royal-road' to learning" which is a short cut to the Truth and the incomparable happiness which its possession inevitably entails.

Would not the earnest seeker after truth style that the Royal-road to learning which reduces the work to a minimum; and if by it the field of his investigation may be confined to a single question whose answer so expresses or involves the solution of every other problem which his subject may present that it relieves him from all further danger of mistake; and from all further doubt as to the certainty of his ultimate results? To the student of the science of religion the Catholic Church presents this Royal-road to the knowledge of truth; while the "apostolate" is calling public attention to it.

The Catholic Church affirms that a universal fact exists. That fact is this: In ancient times God, by divers manifestations of Himself, communicated to mankind a knowledge of spiritual facts and laws suited to man's needs and the exigencies of the times; that, in the fulness of time, as in the eternal councils it had been fore-ordained, Jesus Christ, the Son of God, vested with divine power and wisdom came to perfect what man by his own reason and observation could not ascertain; that he came as the teacher of all nations, to impart to them the fulness of spiritual knowledge; that in pursu-