

of the judges a proposition he under- penalty, provided a the same penalty if a positions be proved, as follows:

shall immediately the following sen- shall serve four on the streets of the of his labor to go to library; four months ket Square, city of h hours each day. h breast a large h shall be written in can be seen across y denunciation that s to dictate. If I am ably execute the sen- P. A.'s are beaten y lot or any way the to represent them. property owner, tax of Williamsport.

A. P. A. candidate was beaten by the rge majority of 4,411 of 76,150. The A. themselves attribute to the folly of a al person, one Rev. People's Temple, who before the election deal to his congrega- s. P. A. and Re- The Boston Stand.

A. P. A. organs, some parson for the at such political and nks should be per- d to keep silence on so that every good er from their friend- y. It is worthy of id that it is not what the A. P. A. but his having said

that the political har- Brady was really the A. defeat, but at all r is now spoken of hard, in allusion to ose similar meddle- at of J. G. Blaine en Mr. Blaine was a presidency.

LL ELECTION. rty of parties now the results of the arliament has been to some extent un- already recorded in the result in North e contestants were a tive, and a Patron. Conservative candi- the Patron, Mr. second place. The kable from the fact McCarthy went into aid in defeating the date, and threw all e scale, but without the election of Mr.

ad no candidate in third party, but no that by supporting e he would secure Cardwell a consid- in the principle that deserves another," ly succeeded with

Cardwell took place There were three field here also, but the same parties as tario. The candi- ernment was Mr. Mr. Henry repre- the third who posed as the ate.

at one time Mr. in Cardwell was still considerable, with all Mr. Stubbs' y superadded, he ure for his avowed of the voters of the h Mr. Stubbs was rnered contest by rnedly not over-

mark that Mr. Wil- rative candidate, would support the promised by the or of the Catholics et he was able to votes of Mr. Mc- in the stronghold ch may be briefly Popery policy.

Henry, the Reform e presumed that e policy of Mr. or to induce the ent to restore by is of which it has o that we may in- rthy's no Popery only by those who ate, that is to say,

by a minority of the electors in one of the most ultra-Protestant constituencies of the Province, for such Cardwell is considered to be, though it contains a Catholic township.

Mr. McCarthy has made several desperate efforts to increase his following in the House of Commons, and he has at length succeeded in getting a companion for the hitherto lonely member for Muskoka, but from all appearances the likelihood of this third party being called upon to form a Government is very remote, and we do not for a moment imagine that the general election which must soon take place will swell the third party to any greater proportions than it has now attained. Ontario is not now to be carried by fanatical appeals to the prejudices of race and religion, and, if we leave out Manitoba, no politician would dare to make such appeals in any other Province of the Dominion. Even in Manitoba we imagine that the success of such appeals is but the passage of a transient storm. After the grievances of the Catholics are redressed the Province will soon settle into a calm, and harmony will once more be restored.

NEW YEAR'S DAY AS A SOCIAL AND RELIGIOUS FESTIVAL.

In this our first issue for the year 1896 we wish all our readers a happy New Year, and many returns of the same.

It has become customary with all nations possessing a calendar to celebrate the new year with festivities, because of the thoughts it brings so vividly to the mind, leading us to review the past and to entertain bright hopes for the future. A natural thought which occurs to us at the opening of a new year is to reflect whether we have prospered in the past, and whether we have spent the year in the way most conducive to our welfare, and, if not, to determine to do better during the year we have just begun. These resolutions should have regard, not merely toward being more careful in temporal matters to ensure prosperity in business, but should be directed with greater reason toward advancing in the path of virtue whereby the words of the angel addressed on the first Christmas day to the shepherds of Judea may be fulfilled, "Glory to God in the highest and peace on earth to men of good will."

The resolutions taken in the beginning of the year should for these reasons include the resolve to be more faithful than ever to our obligations as Christians, more charitable to the needy, more kind to those of our own household, and more solicitous than ever for the general good of our neighbors. They should include also the firm purpose of practicing those virtues which concern us individually, such as temperance, fortitude in bearing the trials and afflictions we may encounter, purity and a strict attention to all the duties required by our holy religion.

The Catholic festival celebrated on the first day of the year, however, has no special reference to the beginning of the year. The Church in establishing festivals has always in view the great work of our salvation, and its feasts commemorate some important event in connection therewith, as will be easily remarked in the character of all the ecclesiastical feasts; and though an important event in the work of Redemption occurred on this day, the octave day of Christmas, it would seem that its occurrence on that particular day was, in the beginning, rather an obstacle than otherwise to its religious celebration as a festival, the reason being that on the Kalends of January, by which name the first day of the month was indicated, a great heathen festival was celebrated by the Romans with much rioting and licentiousness. In the beginning, therefore, the Christians desired not to show any apparent toleration of such abominations by celebrating a festival on the same day, and so, even down to the time of St. Augustine, a solemn fast was observed instead of a festival, to protest against the abuse of God's gifts, and to guard the faithful against being led astray by any participation in the heathen festivities.

From this fact we may infer the importance of profaning the festival by celebrating it in a heathenish manner, as by dissipation and revelry, which appear to be the sole thought of those who nowadays celebrate the day without any reference to its sacred character. This is a return to ancient Paganism, and Christians should not be beguiled into such orgies.

It is certain that the festival of the Circumcision was kept as one of the important feasts of the Church at a very

early date, after the danger we have already indicated had passed away, and there is evidence that it was observed in many localities as early as the middle of the fourth century, and that its celebration was general in the sixth century.

The ceremony of the circumcision was practiced by the Jews, as a memorial of God's covenant with His chosen people, but it was established at a much earlier period than the time of Moses, as we find that Abraham submitted to the rite with all his family, by command of God. The precept was renewed to Moses, and it is still carefully observed among the Jews. Some of the first converts from Judaism to Christianity insisted upon its continued observance, but it was positively prohibited under the law of Christ, and St. Paul declared "that if ye be circumcised Christ shall profit you nothing."

When Christ was born, the law was, of course, still in force, and though from His divine birth He was not bound by it, His parents through obedience submitted to it, and it was on this occasion He received His name Jesus, that name which was to be the sweetest of all names, and in which every knee must bend in adoration. For these reasons, and because of the close connection of this feast with our Lord's Nativity, the festival of the Circumcision is regarded as one of great importance, and is observed with great solemnity.

EDITORIAL NOTES.

INTELLIGENCE reached this city on Saturday of the death of Venerable Archdeacon Campbell, at Scranton, Pennsylvania. Rev. Father Campbell was connected with the Archdiocese of Toronto, and for many years was parish priest of Orillia. A few years ago failing health compelled him to relinquish the active duties of the sacred ministry, and he went to reside at Scranton, where he was tenderly cared for at an hospital in charge of Dr. Thompson, the husband of his niece. To his friends throughout the country—and they are very many, and sincere—this intelligence will cause a pang of grief. As a priest the deceased was a model of holiness, and his every effort tended towards winning souls for Christ. As a friend he was sincere and true, without ostentation. The deceased was brother of Rev. Mother Ignatia, Superior of St. Joseph's Convent, London. We ask our subscribers, one and all, to offer up a fervent prayer to the Throne of Mercy that eternal glory may be vouchsafed the soul of the gentle, the pure and the good Father Campbell.

KENTUCKY has long been celebrated for the readiness with which its people draw their revolvers upon each other on the slightest, and sometimes without any, provocation. It is a land where we see the result of godless education in all its glory, but we were scarcely in expectation of learning that the shotgun would ever be brought into the pulpit as a means of preserving order in a meeting for religious purposes, yet things have come to such a pass that this has actually been done.

Two young preachers, whose euphonious names are given as Rev. Jake Faigley and Jack Padgett held a protracted meeting in the school-house at McKinney for several nights in succession by permission of the trustees, but a number of those in attendance created a disturbance, and one night a general fight occurred in consequence of the preachers reproving those who created the disorders. On the next night, which was Sunday, both preachers brought shotguns and placed them close by the pulpit that they might be at hand when required; the trustees, however, came to the conclusion that serious trouble might well be anticipated where such means had to be adopted, and forbade the continuance of the services, so the pulpit was taken down, and the preachers marched off shouldering their guns. Surely the missionaries who are being sent off to China and Turkey would find barbarians enough of our own who need to have the gospel preached to them!

ALEXANDRE DUMAS wrote in his testament *pas d'église*—no church—and his admirers of the infidel stripe are extolling his fidelity to principle. Poor Dumas, one might have hoped that the shadow of the grave might have tempered his language and caused him to utter something worthy of himself, worthy of the splendid abilities with which the God whom he ignored had endowed him. Judged by artistic rules he was easily the greatest dramatist that France has produced

since the days of Racine. The *Gaulois*, one of the most influential newspapers, says that he was a kind of philosopher who never quite knew what he wanted. He was a moralist who invented a morality for the use of those who have none and want one.

We think that Macaulay must have had the A. P. A.'s in mind when he penned the following lines. Their calumnies are so antique, that they must needs wonder that they are not banished by any intelligent city. Macaulay says: "These stories are now exploded. They have been abandoned by statesmen to aldermen, by aldermen to clergymen, by clergymen to old women, and by old women to the A. P. A's. The alteration is ours."

AMONG the sufferers by the Turkish atrocities in Armenia, the Franciscan convent at Yenidje Kales near Marash is to be counted. The convent has been pillaged and destroyed. Five brothers are missing, and it is not known whether they were murdered by the Turkish troops or Kurds, or that they found a refuge with the Armenians at Zeitoun, where the Turks are held in abeyance by the Armenian insurgents, who are now fighting for the liberty of their country.

The fact that the A. P. A. ticket was completely defeated in Boston at the recent elections is an evidence that even though the American people may be entrapped into bigotry for a moment when taken by surprise, their sober second thought is entirely opposed to every manifestation of fanaticism. The A. P. A. movement will evidently soon die out, though it still has a hold upon a few of the least intelligent and most irreligious States and cities. P. P. Aism is coming to the same inglorious end in Canada. In its former stronghold and its birthplace, Windsor, where it made in the beginning a great splurge, its name has not been even openly mentioned as supporting any ticket during the election campaigns of the last two years. This is owing to the fact that it was annihilated at the polls two years ago, and now the members of the association are thoroughly ashamed of their connection with it.

THE Legislature of Manitoba has been dissolved, and an appeal made to the people to sustain Mr. Greenway's Government as a protest against the "coercion" of the Province in regard to the re-establishment of Separate schools by the Dominion Parliament. This is simply a move of the Government to obtain a new lease of power by trading on the school question. It is understood that were it not for the school muddle into which Mr. Greenway has brought the Province, he would now be badly beaten, but he hopes to get a "snap" judgment by appealing to the vanity of the electorate on the school question alone. His supporters have issued their call for conventions to select candidates, appealing to them to "rally in the support of National schools and against coercion." The returns are to be in by the 14th of January.

A SUBSCRIBER enquires of us why the Ember days are observed by the Church with fasting and abstinence. The Ember days have been instituted as days of prayer for benefits hoped for from Almighty God, and of thanksgiving for blessings received. St. Leo the Great in a sermon on the fast days of December mentions especially the thanks due to God for His bounty in giving the fruits of the earth, and remarks that by wholesome fasting we "draw near to God, destroy the power of the devil, subdue our passions, and overcome the allurements of vice." On the Ember days, also, ordinations usually take place, and our prayers and fasting should be offered to God in humble petition that He may grant to the newly ordained clergy the graces which will enable them to fulfill their duties to the benefit of the whole Church.

THERE has been recently a great deal of flag-raising and patriotic speech making in Baltimore in the parochial schools. It might be supposed that in that city, the capital of the State in which the original Catholic settlers were the first to proclaim universal liberty of conscience, it was not necessary there should be any special display to prove Catholic patriotism, but we presume the people themselves were the best judges of what was proper under present conditions. It would appear that the flag-raising was intended in great measure to refute the calumnies which the Know-Nothings of the State have

been particularly busy in circulating of late against Catholics. Of course, a patriotic display is not objectionable at any time, but it does not appear dignified to make such a display as a defence against an insignificant and cowardly association of slanderers.

The Protestant Protective League of London, England, sent recently a memorial to the Government representing that it is contrary to the spirit of the British Constitution that an important office in the Cabinet should be held by one who owes allegiance to a foreign potentate, and that the Postmaster Generalship is so held at the present time. As the matter pertained to the Postmaster General's Department, the document was handed over to the Duke of Norfolk to be dealt with as he deemed proper, being the official referred to. The Duke answered the communication courteously, stating that he had read it carefully, and it was entertaining and instructive, and would be duly considered. The members of the League are perplexed to know now whether they have gained a victory, and that the Duke may become a convert, or that he was merely having some quiet fun at their expense.

SALA'S CONVERSION.

Circumstances Surrounding the Journalist's Entrance into the Church.

It is well known that Mr. G. A. Sala, the author of innumerable works, and often called "the Prince of Journalists," died a Catholic, says the London *Tablet*. It will be of interest to many to learn the facts of his conversion. His father had been a nominal Catholic, but brought up his son a Protestant, thinking in that way to better the boy's worldly prospects. Mr. G. A. Sala often referred to this, and would sometimes express a feeling of regret that it had been so. Three years ago he made the acquaintance of Cardinal Vaughan; and last June, finding himself very ill, he sent to ask the Cardinal to fulfil an old promise and come and visit him. The Cardinal went at once, and Mr. Sala expressed a wish to become a Catholic. Books were given to him, and he had many conversations on religion with Father Donnelly.

Subsequently, being much better in health, he went to Paris on work connected with the *Daily Telegraph*, but again placed himself under instruction on his return, and finally was received into the Church by Father Donnelly on November 3. He bore his last illness, which was attended with much pain, with great fortitude and patience, and eagerly joined in the prayers which Father Donnelly said with him several times a day. He was nursed by a Sister of Bon Secours in the house of his medical attendant, Dr. Thistle, and before his death received Extreme Unction and the last blessing of the Church.

BIBLE TALKS.

The tone and purpose of the Bible are of an essentially moral and spiritual character. The purpose is further emphasized by the concurrent testimony of all those who from the beginning have regarded these writings as sacred. The Jews at all times and everywhere asserted and taught that the Old Testament of the Bible were the writings (or Scriptures) par excellence, which had not only the divine approval, but proceeded from the direct inspiration of the Most High. Such was the belief of every Hebrew, and for the defence of that faith he was willing to lay down his life.

Now, the testimony of Christ, who proved His divinity by miracles, of which we have undeniable testimony in contemporary history, and in the grand result of the Gospel,—teaching which has changed and elevated the moral and social nature of man—its divine and infallible testimony. Since we accept the fact that the Scriptures are really what they profess to be—the inspired Word of God, directing man to his destined end, eternal happiness. But whilst Christ bears witness to the inspired character of the Old Testament generally, and here and there in particular places, He does not enumerate anywhere the exact contents of any of the Sacred Books. He does not vouch for every chapter and verse, much less for every word which is now accounted as part of the Bible. He does not, if we come to the New Testament, vouch for it, because it was not written until many years after His death and glorious resurrection.

But what He Himself did not do, He provided for in establishing a tribunal which was to judge of these questions and define the limits of the apostolic teaching as committed to writing in the later books of the New Testament.

Taking the writings of the Evangelists and Apostles as simply historical records, we learn from them that Christ established such a tribunal—a Church—composed of the Apostles, but which was to last to the end of time, so that the gates of hell should not prevail against it.

From that tribunal, that Church, founded by divine mandate and endorsed with the power of Christ, who said: "As the Father sent Me, so I send you," we obtain a reliable knowledge as to what is comprised in the body of the Sacred Scriptures and how far the divine inspiration extends in their regard.—Rev. H. Houser at Sumner School.

THE DANGER OF SPURIOUS CONVERSIONS.

The conversion of a soul to the Catholic faith is a wonderful work of divine grace. Faith is the gift of God, and it is ordinarily vouchsafed to those humble, earnest and obedient souls who, wearied with the uncertainty and endless controversies in which Protestants of every name are involved, even upon the most essential principles of the Gospel, long for certainty, for some stable ground of faith, some reliable authority to decide what to believe and what not to believe. Such a soul is sure to find rest and peace in the Catholic Church.

But there are converts who have not been truly converted. They have come into the Church without really entering into its spirit and comprehending fully its nature, its divine organization, its supreme authority, its compact unity, its indestructible integrity especially that transcendentally glorious and distinguishing feature the prerogative of infallibility in teaching faith and morals residing in that tribunal which our Lord Himself established in St. Peter and his successors. A person may be pretty well acquainted with the circle of Catholic doctrines—with the arguments and reasons for each; he may be attracted by its ceremonial, its prestige, the external grandeur of its organization and its history and he may circulate on the circumference of the circle comprehending more or less of the beauty and attractiveness of the system without ever reaching the center and comprehending the system as a compact, unique, harmonious whole.

Such converts, of course, cannot be counted upon as permanently reliable and faithful members of the Church. They will be subject to any adverse, adventitious influences that may arise in their experience in their new relations. They may be disappointed in not finding the degree of perfection they anticipated in the Church, or not finding things quite to their mind. They may be offended by scandals; they may be disappointed in their ambitious aspirations, not receiving the attention and *ecce* that they desired and expected, and consequently they may fall from grace and return to the weak and beggarly elements of the world.

We have rather a striking instance of this kind of fall in Rev. Walter C. Clapp, a Ritualistic clergyman who joined the Church under the auspices of the Paulist Fathers. He commenced studies at their House of Studies in Washington and is recently announced as having gone back to his first love.

There is something quite remarkable in the reasons which are given for his secession. It seems that he left the Episcopal Church on account of certain "Broad" tendencies which exist there, but unfortunately he found what he considered the same freedom of opinion in the Catholic Church. He was particularly exercised on the subject of the inspiration of the Scriptures. It is said: "He thought he would find certainty of faith and peace of mind by submission to the infallible authority which settles all questions and resolves all doubts."

That was certainly a great expectation. The Catholic Church has indeed the power and the prerogative of infallibly settling all questions and resolving all doubts in regard to faith and morals, but there are a thousand questions in theology, in science and history which she has never formally decided upon. The inspiration of the Scriptures is one of those questions, and as long as there has been no formal decision, of course, liberty of opinion to a certain extent is allowed, though not the liberty indicated by our disappointed convert. The Holy Father's recent utterance on the subject though not a professedly *ex cathedra* decision, is sufficient to indicate that no Catholic can consistently hold opinions derogatory to the divine inspiration of the Scriptures.

But Mr. Clapp was scandalized by Professor Zahn's lectures on the subject of "The Creation and Evolution" in which he undertakes to reconcile the Mosaic account of the creation with a doctrine of evolution, so as to stem the tide of Agnosticism which has been the result of the Darwinian theory. He also professed to be surprised to find a difference of opinion among theologians on the validity of Anglican orders, some even holding to the validity of these orders. Now, even admitting the full extent of these varying opinions as claimed by Mr. Clapp we can not for the life of us see that they constitute a valid argument against the claims of the Catholic Church. It is manifestly absurd to expect the Church to decide scientific questions, and as for the validity of Anglican orders though the Church has never formally decided the question yet the practice of the Church for three hundred years ought to be considered a sufficient declaration of her opinion for all partial purposes. Even admitting their validity that can never justify Anglicans for remaining separate from the Roman obedience. If necessary the Church will in due time decide this question definitely and it has this advantage over all other organizations that if at any time any writer should give utterance to opinions trenching upon the integrity of faith or morals there is the ever-living voice—the divine infallible tribunal ready to denounce the error and cause the writer to retract, as was the case with Saint George Mivart not long since.

Here, then, is the real position of our vacillating convert: he forsook the Anglican communion because they had no power to correct the broad and liberal views which were agitating

that body. On becoming a Catholic he found that though there was, indeed, a supreme tribunal of final resort to decide all questions in dispute in faith and morals, there were certain questions which had never been formally decided though he thought they ought to have been. So he concluded to return to the organization which had no tribunal of final resort and where he must, therefore, forever remain in doubt and uncertainty not only on those particular theological and scientific questions which were disturbing his mind but even the most essential principles of the Gospel. He evidently failed to appreciate, or else, chose to ignore, the great fundamental difference between the Catholic Church and the Anglican communion, and therefore he failed, through the influence of some secret and unexplained motive, to find that rest and peace which he expected to find in Holy Mother Church. The more the pity.—Catholic Review.

DOGMA AND MORAL.

N. Y. Freeman's Journal.

"An Hour With a Sincere Protestant" is a small pamphlet of fifty pages, containing a statement of Catholic doctrine and considerations why a sincere Protestant should become a Catholic. It is an excellent little book for a Catholic to hand to his Protestant neighbor. It is a common saying among non-Catholics that it does not matter what a man believes, provided he does what is right. This is a sophism of those who deny the existence of a living authoritative teaching Church. Thrown back on their own private judgment, they learn by sad experience that it leads to confusion, discord, and, ultimately, to a denial of revealed truth, dogma or doctrine, and, in despair, they adopt the hypothesis of conscience that it makes no difference what one believes if he only does what is right. This dictum is deceptive and will not stand analysis. To do what is right one must know what is right. An act is right or wrong according as it corresponds with right principles or truths. Then, to regulate one's conduct—do what is right—it is necessary to know these truths with which one's acts must, to be right, correspond. These truths, when formulated in words, are called doctrines or dogmas. Consequently a man must know and believe these dogmas before he can intelligently do what is right. Thus it will be seen that dogma is the foundation of the moral, just as mathematical principles or dogmas are the basis of practical arithmetic. Every act, to be a human, responsible act, must refer back to some principle by which it is measured and its morality determined. Hence, all human acts to be meritorious or punishable necessarily suppose a knowledge of and belief in the principles or truths which give them their nature, make them good or bad. When a man says he does what is right, he assumes that he knows and believes the principle which gives the character of good to his conduct. To be logical, then, when he says it is no matter what he believes, he is bound to go further and say it is no matter what he does. Thus, in making truth a matter of indifference he makes morality a matter of indifference. Dogma and morality must stand or fall together. To do what is right we must know what is right, and to know what is right we must know the truth that makes it right, and we can know this truth more fully by revelation. Pure reason, even of the highest order, without supernatural data, cannot tell us what is right. We must then appeal to the supernatural, to revelation, and just as law or our Constitution supposes a Supreme Court to determine its meaning, so does revelation suppose a Supreme Court to determine its meaning. Without this interpreter, law, constitution and revelation would be inoperative, impracticable; discord and anarchy, social and religious, would be the result. This court is not wanting. Our Lord established it for us while on earth. He commanded His Apostles to go and teach—not to suggest or argue—but to teach the truths He had imparted to them. To leave no doubt about it He said: "On this rock I will build my Church." * * * He that will not hear the Church let him be to thee as a heathen and a publican." This Church which He commanded us to hear is the supreme court—the supreme and unerring interpreter on earth of revealed truth.

To regulate our conduct by revealed truth we must know with certainty its meaning. To know its meaning we must appeal to the court established permanently and for all time by Christ Himself and with which He promised to abide till the end of the world.

In his pamphlet, "An Hour With a Sincere Protestant," Father Schleuter, S. J., treats of the subject we have been considering, and in the following few words makes clear the sophistry of the maxim, "No matter what you believe, providing you do right."

"It involves a contradiction. It implies that a man may believe things to be true and do just what is contrary to what he believes. Besides, 'doing what is right,' includes also 'listening to the Church.' Hence, no one, knowing the true Church of Christ and not submitting to her, can say that he does 'all that is right.' He transgresses willfully and continually a most important command of God by not hearing and submitting to the Church, and he is, in fact, a very great sinner in the eyes of God, whatever he may be in the eyes of men, should he even rival the Pharisees of old in external righteousness."