

they were when they passed that amendment, they would very soon declare that the new State Constitution is itself contrary to the Federal Constitution, at least as it stands with the fifteenth amendment. But the North-erners are now apparently in a very different mood. They are pleased with the patriotic manifestations of the people of the Southern States who entered fully into the spirit of the whole nation by enlisting freely and enthusiastically into the army and navy during the war with Spain, and the proud boast has been ever since frequently uttered that North and South are once more "a united nation under the old flag," but when the fifteenth amendment was passed, it was intended to force the whites of the South to put the colored race on an equality with themselves. Further, the Republican party, which all power in its hands when that amendment was adopted, expected that it would deluge the South with a vast negro vote, the effect of which would be to destroy the solidity of the Southern states in favor of the Democratic party. The present enthusiasm of the South for the expansive or imperialistic policy of the Republicans, has made the Northerners more ready than heretofore to meet the wishes of the Southern whites, and it is probable that no effort will be made to have the proposed changes in the laws of the Southern states annulled.

It is provided that the new Constitution shall not come into force until it is formally proclaimed, or ratified by the vote of the people; but it is certain that it will be made law by one or the other of these modes. The provisions above stated will remain in force only till January 1st, 1904, but all who become voters under them before that date will remain permanently on the roll of electors. It is provided that after that date all new voters must have paid their poll taxes, and, unless they are blind or otherwise physically unable, each person desiring to be registered as a voter "must make application for registration in his own handwriting." This educational qualification will be required of all voters at the end of the year 1903.

Many Southern papers regard this clause as another door opened to the perpetration of gross frauds. The Richmond Times is among those which take this view of the case, nevertheless this journal believes that the present moment is a critical one in the history of the State which must be tidied over, and it promises to support the measure for this reason, in the hope that the understanding clause may be modified hereafter so as to become more reasonable.

The whole matter reminds us of the statement made by some Protestant religious papers that the Catholic clerical party in Belgium and elsewhere is always opposed to the power of the people. The charge is a false one, but the discussion now going on in Virginia, Louisiana, Mississippi and other Southern States shows that there are parties which are neither clerical nor Catholic which are opposed to simple universal suffrage which is the question which has caused the recent troubles in Belgium.

The educational clause in the proposed Virginian law also shows that other parties beside the Belgian clericals believe that certain extra privileges ought to be extended to those who have taken the pains to acquire an education. It is true, the Virginian law differs materially from that of Belgium, but the principle is identical, though the Belgian law gives an extra vote only to those who are highly educated, whereas that of Virginia gives its benefits to those who have even a very low educational qualification.

BEWARE OF RELIGIOUS HUMBUGS.

Last week a sleek young man obtained money under false pretences in this diocese. He solicited subscriptions for a Catholic magazine published in the United States, and said he was sent to collect for a charitable institution. He was a fraud pure and simple. Catholics should not be imposed on, as they can easily refer to their respective pastors or to the Bishop of the diocese and have these imposters punished.

The safe rule is to have nothing to do with strangers without authority from the parish priest.

Prayer's Efficacy.

Prayer can obtain everything; it can open the windows of heaven, and shut the gates of hell; it can put a holy constraint upon God, and detain an angel till he leave a blessing; it can open the treasures of rain, and soften the iron ribs of rocks till they melt into tears and a flowing river; prayer can unclasp the girdles of the north, saying to a mountain of ice, "Be thou removed hence and cast into the bottom of the sea"; it can arrest the sun in the midst of its course, and send the swift-winged winds upon our errand; and all those strange things and secret decrees and unrevealed transactions, which are above the clouds, and far beyond the regions of the stars, shall combine in ministry and advantages for the praying man.

BRIEF EXPLANATIONS OF SOME CATHOLIC CEREMONIES AND PRACTICES.

For Occasional Attendants who are Unfamiliar with the Customs Obtaining at Catholic Services.

CONVERSATION IN CHURCH.

With Catholics the purpose of attending church is to worship God. The Catholic Church is more than a meeting-house. It is a holy place where God dwells in the Blessed Sacrament. Out of reverence for the sacred surroundings, without intending incivility or discourtesy, the faithful avoid conversations with their neighbors in order to preserve a recollected state of mind and to show due regard for the Sacred Presence.

THE SIGN OF THE CROSS.

The Sign of the Cross is made by touching the forehead with the right hand, then the breast, then passing from the left shoulder to the right, during the act saying: "In the name of the Father, and of the Son and of the Holy Ghost. Amen." It is invoking the Holy Trinity in prayer, and custom makes it the beginning and closing of other prayers and as well of religious acts in general. It is frequently used in ceremonial and the practice of religion, in order to hold in sacred remembrance the instrument of Christ's redemption.

HOLY WATER.

Holy Water is ordinary water blessed by the minister with the prayers provided in the Missal for that purpose. These prayers beseech the Almighty to protect those who use it and to keep them from harm and sin. At the entrances to Catholic churches and to many Catholic homes a vessel or font, called "Holy Water Stoup," is found. The faithful use the Holy Water by moistening the tips of their fingers, then making the sign of the cross.

WAX CANDLES, INCENSE.

Wax candles were used originally for the purpose of illumination. This necessity existed at least during the three centuries during which the catacombs were used as places for Christian assembly. Subsequently the use of candles was continued in memory of earlier days, and symbolically in commemoration of the light which Christ brought into the world. They became thus the symbol of Faith. Faith is an interior light.

Incense is a symbol of prayer. In a subordinate sense it is used to denote esteem and respect. This use comes from the Old Testament and it has been continued by the Church without interruption.

VESTMENTS.

The Church prescribes that certain vestments are to be worn by its ministers in performing the functions of their office. The separate articles have each a relative or mystical connection with the service, and are ancient in conception and design, being associated with the apostolic age and the Old Testament idea of a priesthood. Consequently their origin is sacred.

GENUFLUTION.

Genuflection consists in bending the right knee till it touches the floor, then rising again. Catholics genuflect upon entering or leaving the church as a public homage to the Saviour sacramentally present on the altar. The occasion where the use of genuflection is general is at the Mass when the words are read: "Et homo factus est." occurring in the Credo. Hence the genuflection is made in homage of the Incarnation—"And (He) was made Man"—the central mystery of the Christian faith. For similar reasons the custom prevails of raising one's hat in passing a church.

THE USE OF LATIN.

In sermons and instructions the Church uses whatever language is suited for imparting knowledge. It may be sign language or any spoken language. In ritual and official intercourse it uses the Latin because this plan is apostolic and is useful for the following reasons:

First.—A world-wide religion needs a common language for convenience in intercommunication.

Second.—The Latin language is fixed; it does not change. Modern languages do; they undergo modifications which permit confusion in the sense of many words and phrases as understood by successive generations. The Church safeguards her doctrines from the danger of being misunderstood by the use of Latin.

Third.—All scholars know that Latin language is lucid and precise, that it has power and grandeur; and the experience of many ages is that it aptly serves the purposes of ceremonial worship.

Fourth.—A common language employed in religious worship gives a character to the act which makes all members of the church feel that they are in a strange land the Catholic is at home, for he finds a sameness in the mode of worshipping. The experience anchors him to home memories, and not less it exemplifies for him in a practical manner the common fatherhood of God.

Fifth.—In some oriental churches which are in communion with Rome ancient languages other than the Latin are used. This practice is connected with early traditions, and consequently it has sanction and is venerable. The numbers of these Christians, together with the limited extent of the country involved, emphasize the universal impress placed upon the Church by the action of Peter, the first of the Apostles and Chief Shepherd of the fold of Christ. This primacy of the apostolic college fixed his See finally at Rome, the centre of ancient civilization, which, in consequence, became the principal seat of Christianity. From this historical fact springs the use of Latin in the Church.

SACRIFICE OF THE MASS.

"Do this in commemoration of me" (Luke xxii. 19) is the commission or authority for the enactment of the service called the Sacrifice of the Mass, or, as briefly termed, The Mass.

The central fact of this service is the changing of the substance of the bread and wine by the priest into the Body and Blood of Christ, as was done at the Last Supper. It is preceded and fol-

lowed by ceremonies which have a bearing on the central idea of Calvary's tragedy, and to Catholics it is the highest form of religious exercise. Through nineteen centuries this has been the great religious service of all Christians.

The expressions, "High Mass," "chanted service," "Solemn Mass," service chanted and assisted by a deacon and subdeacon, "Low Mass," service read by a priest, "Requiem Mass," for the dead; "Nuptial Mass," to bless marriage, have reference mainly to the external observance of some portions of it. The essential parts of the Mass are always the same.

SOLENN BENEDICTION.

At Solemn Benediction the consecrated Host is placed within the glass receptacle of a monstrance or ostensorium, which is a stand of gold or silver with rays like the sun. This is placed upon the tabernacle; the people or the choir sing the two anthems, "O Salutaris" and "Tantum Ergo"; the priest offers incense in emblem of prayer and adoration, and in conclusion of the ceremony, holding the ostensorium in both hands, he makes with it the Sign of the Cross over the people assembled. The signalling by a small bell is to announce to the people bowed in adoration the exact moment when the priest gives the Benediction of the Blessed Sacrament. This is My Body (Luke xxii. 19). In this devotion the people adore the real Body and Blood of our Lord and receive from Him a special blessing.

AT FUNERALS.

The remains of a deceased person brought to the church is the closing of an earthly career whose first connection with the Church began in baptism. The prayers in the celebration of a Requiem High Mass are for the peaceful repose of the soul. The vestments and altar facing are in mourning color. The usual benediction to the people attending a Mass is omitted on account of the special intention of the Requiem Mass. At the close the priest prays again, and sprinkles with Holy Water and offers incense to the late tenant of the soul which has entered eternity. All prayers and ceremonies have reference to the future welfare of the soul.

"It is a holy and wholesome thought to pray for the dead" (1. Mach. xii. 43).—Catholic Truth Society Pamphlet.

WHO FOUNDED THE CATHOLIC CHURCH?

When Jesus Christ walked upon earth among men, the question was asked, "Who is He?" Some answered, "He hath Beelzebub, and by the prince of devils he casteth out devils." Others took him to be a holy and inspired man, some saying, "He is John the Baptist, others Elias, and others Jeremias, or one of the prophets." On the other hand, his true disciples, with the hand, his true apostles, confessed his divinity, declaring him to be "Christ, the Son of the living God."

In the same way the question is asked in our day, "What is the Catholic Church?" Some men answer, She is the work of Satan, the seat of error, and synagoga of Antichrist. This is what a multitude of sincere persons could never believe. On no other ground could they have justified breaking off from the Catholic Church and setting up another form of religion in opposition to her. Hence they took every means in their power to destroy the Church. The great body of the Holy Scriptures commentators, when they speak of "the man of sin," and the "harlot of Babylon," to mean the Catholic Church. In their synods and in their sermons they kept up the same language, and prophesied the speedy downfall of the Catholic Church.

Is it not strange, thoughtful reader, that the Catholic Church, which has faithfully preserved the Holy Bible, and from whose hands all Christians have received it, and which has been instrumental in converting so many nations to the Christian faith, should be spoken against and vilified in this manner? Do such works fit in this manner? Is it not strange that the Catholic Church, which counts among her children millions of martyrs, who laid down their lives for the testimony of Christ, should be the church of Antichrist? Is it not strange that missionaries like St. Augustine, St. Boniface, St. Francis Xavier, and men like St. Bernard, St. Charles Borromeo, St. Francis de Sales, St. Vincent de Paul, should be the ministers and apostles of Antichrist? Is it not strange that men who are acknowledged by all as eminent for their intelligence and virtue, such as the Schlegels, the Newman, the Wilberforges, and the Manges, should, in the light of our day, become members of the Catholic Church and she be the synagogue of Satan? Are such fruits as these the fruits of Satan? Is Satan divided against himself? "How can Satan?" was the reply of our Lord to his calumniators "cast out Satan?" Are not these accusations against the Catholic Church proofs of her being Christ's Church according to her own words? "The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the good man of the house Beelzebub, how much more them who dwell in his household?" Therefore Jesus saith, "Cast out Satan."

Men of another class, such as Macaulay, Channing, and Bancroft, seek to account for the founding of the Catholic Church on another theory. They recognize the greatness, the permanence, and the Christian character of the Catholic Church, but attribute this to "human skill and sagacity in religion," and regard her as "a monument of human genius." These men are like those Jews who looked upon Christ as Elias, or Jeremias, or one of the prophets.

What truth is there in this theory? Let us see: Here is a Church that possesses unity of faith and an unchangeable code of morals, which counts two hundred and fifty millions of men as her children, which has lasted for nineteen centuries, and bids

fair to last until the end of all time. Now, to tell us that this is all due to the sagacity and genius of Catholics is much too flattering to be true, and we honestly cannot so accept it. Without any claim to an unusual degree of humility, we may, on the part of Catholics, venture to express the opinion that they are not endowed with any more skill, sagacity, or genius than other folk. We disclaim all natural superiority, as Catholics, over our fellow-men. The defenders of this theory hardly believe it themselves, but they put it forth in order to avoid the necessity of acknowledging the true character of the Catholic Church. For there is no other way of giving a rational account of the Catholic Church, except by recognizing that she was founded by Christ, and is guided and upheld by the Holy Spirit of God.

The Catholic Church was founded by Jesus Christ. This is what the third class acknowledge. That Christ intended to found a Church there can be no question. Here are his words: "And I say to thee, that thou art Peter; and upon this rock I will build my Church." No Christian will venture to doubt that Christ fulfilled this promise.

He promised that His Church should never fail; for, after having made the above promise, He added, "And the gates of hell shall not prevail against it." Hence the truth of the saying, "Once the Church, always the Church."

Christ gave to his Church the commission and command to preach His Gospel to the whole world. "All power is given to me in heaven and upon earth. Going, therefore, teach ye all nations,"—a command which the Catholic Church alone has fulfilled.

He promised to remain with his Church always. "And behold, I am with you all days, even to the consummation of the world." Hence the Church is always holy, for Christ always dwells in her. He is not Satan, it is not human sagacity or genius that has founded the holy Catholic Church, but the word of Jesus Christ, the God-man, who has said, "Heaven and earth shall pass away, but my word shall not pass away."

Be no longer misled; it is not ignorance or superstition which so strongly attaches Catholics to the Church. It is nothing of the sort; but it is their firm faith, grounded upon the express words and promises of Jesus Christ.

Do you, reader, believe firmly in the divinity of Christ? If so, be a consistent follower of Him, and believe, also, firmly in His word, and acknowledge the Catholic Church, which is the Church of the living God, the pillar and ground of the truth.—Pamphlet Catholic Truth Society.

BISHOP NEUMANN.

Bishop John N. Neumann's body was lately exhumed in Philadelphia for the purpose of ascertaining its state of preservation and to procure some relics. The preliminary steps have been taken for the canonization of the saintly Bishop of Philadelphia. It is claimed that over fifty miracles have resulted from pious supplication at his tomb.

The history of the deceased prelate is as follows: Bishop John Nepomucene Neumann was born in Praetitz, Bohemia, in 1811. When twenty-three years of age, as a young theological student, he came to America, was ordained a priest, soon afterwards, and sent to Williamsville, ten miles from Buffalo. He soon made himself known as a zealous missionary, especially among the Indian tribes, for whom he had a great affection. In 1840 Father Neumann became a Redemptorist, and four years after was appointed superior of the order in Pittsburgh. One honor succeeded another, until in 1852 he was consecrated Bishop of Philadelphia. The building of the magnificent Cathedral in that city is mainly due to his efforts. He continued to labor in Philadelphia until his death, from heart failure, in 1860, which occurred just after his return from a visit to Rome and his native land.

St. John has also been taken for the canonization of Mother Seton, founder of the American Sisters of Charity, who was received into the Church March 25, 1805, by Rev. Mathew O'Brien, who, with his brother, Rev. William O'Brien, of the Dominican Order, were two of the four priests that ministered to the small Catholic community of New York in the early years of the past century.—Catholic Universe.

THE MARTINIQUE CATASTROPHE.

The happy and prosperous colored people of Martinique were an object-lesson in the more kind and Christian attitude of the Latin-Americans to the so-called "inferior" races. Writes a correspondent of the Boston Herald of St. Pierre as it impressed him only three weeks before the eruption of Mt. Pelee.

"Never has a nation so indelibly stamped its characteristics upon an alien race, as France has transformed the Negroes of Martinique. A child of sunshine, St. Pierre was truly a tropic little Paris, whose people were all Parisians of a darker hue."

"Different, indeed, is it from the English islands, where the Negro boatman quarrels sullenly over his fees, and the sighing planter can talk of nothing but impending ruin. The colored Caribbees are filled with respect and mourning."

The population of Martinique was almost entirely Catholic. There were fifty-five priests for a flock of one hundred and seventy-five thousand. There were college and convent schools in St. Pierre, which was also a Bishop's See; but the Bishop, the Right Rev. Jules Carmene, was in France at the time of the disaster. His diocese is a suffragan See of Bordeaux. Writes the Herald correspondent:

"It was always a feast day in St. Pierre and he is indeed a humble saint whose day passed by uncelebrated by

gay hunting and gorgeous processions. Most devoted Catholics, all the way-side roads are dotted with little white shrines, each having its lighted candle all night long. The large cathedral is almost filled all day long with worshippers."

Why, oh, why, asks some troubled Christian, should these joyous, simple, believing people meet the fate of the godless and unspookably wicked Pompeii and Herculaneum of old? Why is darkest London spared, while St. Pierre perishes? There is no better answer than that implied in the question of our esteemed contemporary, the Catholic Citizen of Milwaukee: "Why do cities seat themselves in these volcanic valleys? Why do men expose their lives and the lives of their families to the dangers of such location?" As the rain falleth upon the just and the unjust, so will the deluge of fire and lava overwhelm impartially saint and sinner in its progress. Christian faith finds its comfort, in such calamity, in the thought of life everlasting; the conviction that God's mercy overshadowed all the horror; and that the innocent and the penitent souls entering into the place of refreshment, light and peace, through the awful trial by fire, say now with the Apostle: "The sufferings of this life are not worthy to be compared with the glory to come."—Boston Pilot.

Herbert Gladstone on Irish Disloyalty.

Mr. Herbert Gladstone occasionally makes a speech which seem to echo his father. In course of an address at Leeds not long ago, for instance, he said:

"Let me say that I agree to what has been said about the Irish. Efforts are being made to prove that the Irish are disloyal. I think that those people should save their tongues or pens and ink, because I make them a present of the fact that the great majority of the Irish people are disloyal, and I will say, from my own point of view, I do not say why they should not be disloyal. If you or anybody else fresh from your experience in Leeds under the British Government and a somewhat less benevolent corporation—if you were dumped down in Ireland and had to live under the authority of Dublin Castle, you and I would be rebels. I say that deliberately. I have said it over and over again, and I tell you I have always thought the system of Irish government was and is so bad as to justify the disloyalty of the Irish people. I regret it with all my heart. I hate and detest to see anybody disloyal under the British Government. But if I see a cause for disloyalty in Ireland I hate and detest the system which produces that disloyalty."

EVERY DAY HEROES.

History is practically made up of the biographies of men who have distinguished themselves by doing some great deed, the preservation of their country, or the founding of a dynasty. These men become the recognized heroes of the race. But there are many men and women in our ordinary, every-day life who are as justly entitled to the name of hero as is the great conqueror, the patriot, or the savior of multitudes of human lives. The other day, for instance, a priest in New York City risked his life by going to a pest house and baptizing a woman mortally ill with the smallpox; and, to come nearer home, a woman out on South Green street last Saturday begged for and obtained permission to live in the isolation hospital so long as her little daughter was sick there with the same dreadful disease. These are examples of the heroism that takes place almost every day, and that seldom becomes publicly known. And there are many other similar cases.

A hero after all is not so much one who does extraordinary things, as one who does ordinary things well. In other words, the real hero is the one who does his daily duty to the very best of his ability. He may never be called a hero, his faithfulness may in fact never be widely known; but, although he does not receive the applause of the world, yet he always has the consciousness that, in the midst of difficulties, he has done the best that he could.

To do the best that we can, every day may seem to be little enough to expect, and very little to entitle a man to be called a hero. And yet when we look into our own lives and see all that we should have done and have not done, it must be plain that to do well and thoroughly the ordinary things of life is so uncommon that the one who never misses a day of his duty to the very best of his ability, he may never be called a hero. What He demanded was simply the performance of our daily duties with the intention thereby of honoring Him. As St. Paul said, the man is truly holy, who, whether he eats or drinks, or whatever he does, does it for the honor and the glory of God.—The New World.

THE SANCTITY OF AN OATH.

Right here in this city we have been terribly shocked and scandalized at the nonchalant manner in which many prominent citizens deliberately perjured themselves in connection with the boodle indictments. The following on the "Penalty of an Oath" from Archbishop Ryan will be read with interest:

"Let us look," writes Archbishop Ryan, in his booklet on "Agnosticism" for the Chicago Catholic Truth Society; "let us look at some other sentiments that guarded society from destruction. Look, for instance, at the sanctity and importance of an oath. Washington, in his celebrated farewell address, calls attention to this point when he says the young republic he had gloriously founded. A man's life, property and character may be stricken down by a false oath. What maintains the awful responsibility of an oath, but the fact that God is called to witness the truth of what is said and will punish the perjurer though the law may not discover him. With the Bible

in his hand the man is about to call God to witness, but the Agnostic whispers to him, perhaps there is no God; you cannot know it—you shall be only lying which, indeed, is not honorable, but brings no divine vengeance." Why is it that perjury is becoming so common, and why is it that the law does not punish it as severely as of old? Simply because faith in its true moral guilt is decreasing.

"Look again at threatening anarchy throughout the world. What right has one man to rule another? Are not all men born free and equal? Why usurp authority, only because you have physical force enough to crush your slavish subject?" "There is but one true and rational theory of the power of man over man, and it is that God made man a social being and order requires that some should be above and rule others. All power comes from the God of society. Hence to violate the law of the land is a sin, not against the law, but against the great Creator Himself."

Thus the civil magistrate is a minister of God's justice and must be obeyed. He may be changed by a vote of the people, but whilst he is in power he must be respected and obeyed, not for his own sake, but for the sake of the power he wields and of the God who gave it. Take away God and His law, and anarchy lifts its horrid head in defiance. False principles on the subject, as on that of suicide, will lead and do lead to overt acts against society. The boy assassin who struck down the president of the French republic had been once innocent till the poison of false principles drove him to do the fatal deed.

"It is particularly necessary that we should remember this great principle of authority. We make and unmake legislators and magistrates and are liable to regard them as merely our creatures. Of old, God sent His prophet to anoint the foreheads of His power and ministers of His justice. Now He sends His prophet to anoint the foreheads of the people and they elect their rulers, but these rulers have power to govern those who elected them, and must be obeyed. As I have shown, if you lose all consideration of God, anarchy must follow."

"I might continue, if I deemed it necessary, to illustrate the fatal effects on the individual and the state, of the rejection or doubt or unknowability of the existence of the Supreme Being, by showing that thereby the great motives of right acting are removed or so weakened as to leave our poor humanity to the mercy of its own passions."—Western Watchman.

OUR LADY HELP OF THE DYING.

Two specially important moments there are in all our lives for which we Catholics are accustomed most often to implore our Blessed Mother's aid. In the Hail Mary, which goes up countless times daily from myriads of loving hearts, she is greeted again and again with the salutation of the archangel Gabriel and St. Elizabeth: "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus." Then we add, knowing that all things are promised to the prayer of faith, and that her prayers must be, above those of all other created beings, full of faith and all-availing: "Holy Mary Mother of God, pray for us sinners now, and at the hour of our death. Now, and at the hour of our death, these are the times in which, above all other times, we need help. We are sure of no time, except the present moment; and we are sure of nothing in the future, except death. This is why we ask our Blessed Mother so earnestly and so often to pray for us then and now. Stronger, surer, swifter than the silent but mighty electric currents, these ceaseless cries arise from Christian hearts, and are gathered into our Blessed Mother's immaculate heart in heaven. She is praying there for us to God. Why He has chosen to lay such stress on the prayer of faith, we do not know; neither do we ask to understand Him, but we who love Him above everything and who rejoice to trust His word. We believe that the spiritual forces in this vast universe, which was by Him called into being, are stronger than the material ones, and that the invisible things are far more important than those which we can see. So, when any trial comes to our ordinary lives, of some tremendous catastrophe thrills the world with sympathetic pain, we know that literally at the very moment of the suffering, distress and death, unnumbered voices over all the globe were crying: "Holy Mary, Mother of God, pray for us now and at the hour of our death." And we believe that our Blessed Mother, who stood beside the cross of Jesus, will never let one soul for whom His blood was shed pass from earth unaided by her loving prayers. This faith brings us peace; and one day we shall see clearly what now we know by faith, that all things work together unto good to them that love God, and that whatsoever we ask in prayer believing we shall receive.—Sacred Heart Review.

A Little Explanation.

"How the teaching and charitable orders of Catholic religious frequently come into possession of valuable property holdings is pretty much the same story under all skies," says the Monitor. "Private zeal for the promotion of Christian education and other works of humanity prompts many such gifts to these holy enterprises. Scarcely a diocese anywhere within civilization but boasts one or more monuments of this kind to the piety and generosity of noble men and women animated by a desire to use their temporal riches in part to benefit their kind and further the cause of faith and mercy among men. Notwithstanding the hue and cry raised over the comparatively insignificant 'estates' of the religious orders in the Philippines, acquired during more than three centuries of self-sacrificing and singularly successful labor for the uplifting of the savage natives, the possession of property thus accumulated can hardly be regarded as a reproach to the lawful owners."