

it will be visibly ruled by His Apostles and their successors, with Peter for the Chief who as Shepherd will feed alike His lambs and His sheep, and who will confirm his brethren, that is the other Apostles, inasmuch as to him alone it is promised that his faith shall fail not, as his Master has offered His sure prayer that though Satan shall try to sift him as wheat, the prayer of the Master shall prevail, that Peter being converted to the truth shall be able to confirm all others in the faith.

St. Paul and the other apostles and disciples of Our Lord who have written the books of the New Testament, speak frequently of the Church as a living organization which will continue Christ's work of saving souls.

History shows the identity of this Church which Christ instituted with the Catholic Church of to-day; for it is a fact which none can deny, that she, and she alone, has maintained an existence ever since Christ promised to St. Peter (the rock) that on this rock He would build His Church and that the gates of hell should not prevail against it; and she continues to teach without change "the faith once delivered to the saints."

The writer in the Isonomy says plainly: "Of the Catholic religion I do not accept a single dogma. Beyond the night of death I see no star to guide and save. I am not a Catholic simply because it is absolutely impossible for the religious idea to accommodate itself to my mind."

From what we have said above, the teaching of the Catholic Church must be and is the revealed truth of God. Why should Truth seek to accommodate itself to the mind of any one? Mathematical truth does not do so, but the mind that is capable of receiving, accepts it, and so we are bound to accept what God has taught. We must remind the kindly editor of Isonomy that God's word settles the human obligation to believe in Him "Who can neither deceive nor be deceived." It is asking too much to demand that Almighty God should accommodate the truth which He reveals to our pride of heart, for this as really what is meant when we say that God's truth must be accommodated to our mind or we will not accept it. We should remember that we are under the obligation of faith, for "without faith it is impossible to please God," and "he that believeth not shall be condemned." (Heb. xi. 6, St. Mark, xvi. 16.)

THE DREYFUS SENSATION REVIVED.

Some new excitement has been caused by a statement issued by the Baltimore Sun to the effect that M. Hugues le Roux, who was private Secretary to President Faure while the Dreyfus trial was going on, had lectured recently before the students of the Chicago University, and had thrown new light upon the severe sentence inflicted upon the accused.

M. Hugues le Roux has been noted as a diplomat, a journalist, an explorer, and as an eminent litterateur, and as the confidential Secretary of the President of France his testimony in regard to the validity of the reasons why a verdict of guilty was recorded by the Court-martial before which Dreyfus was tried would go far towards producing the conviction that the accused was really guilty; but a later despatch dated May 7th and coming from M. Le Roux himself has settled the matter so far as he is concerned, as he denies entirely that he spoke of the Dreyfus matter at all before the Chicago students. He declares that not only he did not speak of the matter, but that an interview reported also by the Baltimore Sun as having been held with him after the lecture in which he entered still more fully into the case, is entirely fictitious.

It is not creditable that the Baltimore Sun should have invented the story, though it is possible that there may be some palliation if a deception was practiced upon it by its correspondent.

Our readers will remember that the British and American press with almost one accord took the view that Dreyfus was a much persecuted man, that he was innocent of the crime with which he was charged, and was therefore unjustly found guilty and punished. Threats were even made to punish France for the supposedly unjust sentence inflicted upon the ex-captain by boycotting the French World's Exhibition which took place in Paris after the later trial accorded to the accused, and a very determined effort was made to have these threats put into execution. There is no doubt that the appeals to this effect had weight with many intending visitors, and that the Exposition was on that account made less successful than it would otherwise have been, though it was still a grand display, and exceeded the Columbian Exposition held in Chicago in 1893. The financial success, however, was not commensurate with the excellence of the Exposition, the receipts

having fallen short of the expenditure; but France, at least, vindicated its ability to make such an Exposition a success independently of the hostility of even a large section of the population of the two powerful English-speaking nations of the world. Notwithstanding this financial falling off, we have no doubt the permanent good effects of the great undertaking more than counterbalanced the partial hostility of two great commercial and industrial nations.

In regard to the Dreyfus case itself, he could never believe that a Court composed of the most highly respected officers of the French army should have conspired to find the accused guilty of so great a crime, without due evidence of the fact of his guilt, or that it would have found a verdict of guilty without sufficient evidence.

The accusation was of such a nature that it implied that revelations had been made of French military secrets to one or more foreign powers. It is easy to conceive that it would have been extremely indiscreet to make the evidence public on which the court convicted him, as it was positively stated that such a revelation would have caused unpleasant complications with one or probably two foreign powers.

The trial was under French, and not under English or American law, and the proceedings thereat must be judged by French law and usage, and whatever might possibly have been the course which would have been followed by an English or American court, we should not draw the hasty conclusion that the English or American procedure should have been necessarily followed in France.

We are too apt to view with contempt the proceedings which take place in a foreign country if they differ in any respect from those we have been accustomed to, yet it may happen that the laws of such a country are just as good as our own.

The Dreyfus trial was before a military and not a civil court. We all know that everywhere, and even in England, the military courts are much more summary in their methods of procedure, and more rigorous in inflicting punishment than the civil courts; and this fact should be taken into consideration in forming a judgment on the case. It is therefore very unfair to judge that because the court-martial before which Dreyfus was tried deemed it imprudent to make public the evidence on which the accused was condemned, that there was no evidence to justify the sentence of the Court. That sentence was fully approved by two Presidents of France; and though in the final sentence which was passed upon Dreyfus the unfinished part of the penalty was remitted, owing to the fact that it was considered that the accused had been sufficiently punished, there was no declaration on the part even of the civil courts that he had been unjustly punished, nor was he restored to his position in the army. Thus the Courts to the end upheld the lawfulness and justice of the sentence.

It is true also that some of the witnesses had perjured themselves, but it must be remembered, and in any case ought to be presumed, that as these perjurers were finally, at least, made known to the courts which tried the case, the evidence was sufficient to convict, independently of the false testimony of certain perjurers, however high in authority were the men who induced or ordered them to commit the perjuries which were perpetrated so that forged documents might be accepted as proofs of guilt.

These forgeries were committed in order to supply a link wanting in the evidence which was made public. It was a monstrous thing to forge this evidence; but we have sufficient confidence in the integrity of the court to believe that there was ample evidence of the fact to justify the Court in its decision, even though it deemed that such evidence should be kept from the public as an important State secret.

INTERIOR CATHOLIC UNITY.

When our Holy Father, Pope Leo XIII. called upon us all to make, and hereafter to continue to make, a great novena from Ascension Day to Pentecost, it is not to be supposed that he did this for any trifling purpose, or without long, penetrating thought and expectation of an answer of more than common value to our prayers. The first Pentecostal novena was made in the little upper room at Jerusalem, where were gathered together, with one accord, the apostles and disciples around the Mother of their Ascended Lord. The answer to their united prayers was that tremendous out-pouring of the Holy Spirit, which has ever since kindled the desires of men who are in real earnest for a participation in like grace.

The Church teaches us that the Holy Spirit, the Third Person in the Triune Godhead, is the Spirit of union and love. When Pope Leo bade us pray with all our hearts to Him in this novena, no doubt he had in mind, as of pre-eminent importance in our prayers, the attainment of loving union for all the souls redeemed by Christ, so that there should be one fold under one Shepherd; and, for the accomplishment of that end, he would have us pray that all we

who are in the one true Church, may be closely united to one another. So St. Paul says: "Careful to keep the unity of the Spirit in the bond of peace;" and St. Clement writes of the very early days of the Church: "Day and night you were solicitous for the community of your brethren. . . . You were true and simple; your little mutual wrongs did not leave even the trace of a remembrance among you—all dispute, all division, allied you with horror; you wept over the sins of your neighbor—one would have said that all his failings were to be imputed to yourselves."

In the eagerness for union which is now being manifested to so laudable an extent among our Catholic societies, we must not, however, forget that there is a union more necessary and interior which is incumbent strictly upon us—all our everyday, practical, unselfish, and sincere Christian union with one another in our ordinary lives and occupations. It would have seemed to those early Christians on whom the Holy Spirit came in Jerusalem, that no Christian men and women could meet, in their families, at their affairs, at their devotions, and not be "of one heart and one soul."

Nothing whatever was, with them, "a mere matter of business"; but everything, literally everything, whether they ate, or drank, or what ever else they did, was as we know from all parts of the world, to be all done to the glory of God. Openness, sincerity, genuine kindness of heart; no rude familiarity, but gentle reverence, towards everyone they met; glad rejoicing in each other's success, tender sympathy in each other's trials, these were the characteristics of the early followers of Christ, and they ought to characterize our present lives as well.

There is a question of questions for us to bring home to our minds to-day, each in his place, the priest at the altar and in his parish work, and the layman at his avocations of whatever kind, the woman, too, whose daily life should be modeled, in its measure, after her example who, when lifted highest, replied humbly, "Behold the handmaid (the handmaid) of the Lord";—yes, and it is a question we should bring constantly before the children in our care, whom we are straining every nerve to educate as Catholics. It is this: are we living our daily lives in loving union with each other and with our Maker; and doing our daily work in Christian unity, for the one great object only;—condoling, peaceful, unselfish, helpful, unselfish,—all one, and all joyful, in the abounding joy of our Lord? Here is indeed an object for our Pentecost novena.—Sacred Heart Review.

EIGHTY CONVERTS.

Philadelphia Catholic Standard and Times. Phenomenal success attended the mission by the Passionists at the Church of the Visitation, and its effects will be far-reaching, since many Catholics are attending from all parts of the city, and during the week sixteen hundred copies of "Clearing the Way" were distributed among them.

A class of instruction has been formed with eighty members, and the enrollment increases nightly. Of these, twenty were baptized as children in the Catholic Church, but through neglect or forgetfulness of the sacraments, the other sixty were divided as follows: Thirty-two Episcopalians, six Lutherans, five Presbyterians, four Baptists, three Methodists and ten "Protestants" without church affiliations. Many more persons called upon Father Sutton for information, among them a minister.

On Sunday last at the late Mass Father Sutton spoke of the magnitude of the necessity of lay effort in the direction of making converts, and to this end advised them to further instruct themselves regarding the doctrines of the Church and to lead exemplary lives, the force of good example being one of the most powerful aids to the propagation of the faith.

After the Mass a Protestant gentleman whose wife and children are Catholics called on Father Sutton and told him that he wished to become a Catholic, as the religion which keeps his wife and children so good must be right.

In the evening Father Sutton spoke on, "Why I Am a Catholic." At the close of the discourse large numbers of non-Catholics came forward to bid the speaker good bye. Many of these expressed the hope of hearing him again. As the congregation was dismissed copies were distributed of the tract "What Catholics Do Not Believe."

CARDINAL MARTINELLI RECALLED TO ROME.

Boston Pilot. His Eminence Cardinal Sebastian Martinelli, second Delegate Apostolic to America, has been recalled to Rome, and will leave this country on the 10th inst. Cardinal Martinelli will take with him the affectionate regard of the American hierarchy for the simplicity and holiness of his life and his strict devotion to the duties of his office. During his five years' residence in America he has been but little before the public. He was of the private life of the Church so to speak, and though often participating in notable Church functions, was not heard from in pulpit or platform, and was practically inaccessible to the interviewer.

Cardinal Martinelli wrote English well. We recall in particular his excellent paper on Clerical Celibacy, written at the urgent request of the Ladies' Home Journal. He spoke English fluently, having in his high office in the Order of St. Augustine travelled and sojourned much in English-speaking lands. He has been quick to grasp the problems of American life and to appreciate the notable development of the Church in this country; and he has had a natural and effective interest in the welfare of our growing and hopeful citizenship of Italian origin.

Modest, cordial and broad-minded, Cardinal Martinelli will be regretted by those whose work in the Church brought them into relations with him. It is stated that Monsignor Diomede

Falconio, the present Apostolic Delegate to Canada, will succeed Cardinal Martinelli as Apostolic Delegate to the United States. In his person Pope Leo XIII. may honor the Franciscan Order, for which he has a predilection; as, in the person of Cardinal Martinelli, he honored the grand old Augustinian Order. Monsignor Falconio is an American citizen, having taken out his naturalization papers while at St. Bonaventure's College, Allegany, N. Y., where he served for years first as professor, later as president. He voted for the first time at the Presidential election of 1872, being then thirty years of age. After leaving Allegany, he was sent to assist the Bishop of Harbor Grace, Newfoundland, and labored there for some time as Vicar-General and administrator. He also did missionary work in New York City. Returning to Italy, he rose to the rank of Procurator-General in his Order, and in 1892 was appointed by Pope Leo XIII. to the Archbishopric of Ancona, Italy. In 1899, he was sent as Papal Delegate to Canada.

He would come to the United States not a stranger, but a citizen, familiar with American institutions and habits of thoughts, and broadened by experience in other lands.

There are now in the College of Cardinals at least two Italians who have been practical knowledge of American conditions. To the resident distinguished dignitaries of English speech in Rome, Cardinal Moran, late Archbishop of Sydney, N. S. W., must now be added.

THE LATE ARCHBISHOP CORRIGAN.

N. Y. Freeman's Journal. The Catholic Church in America has lost by the death of Archbishop Corrigan, one who for years has stood in the forefront in defense of Catholic interests in this country. Almost forty years a priest, twenty-nine years a Bishop, and seventeen years an Archbishop, the late Most Reverend Michael Augustine Corrigan spent his life in loyal service to the Church of which he so devoted a son. Whether as Bishop of Newark or Archbishop of New York, he concentrated all his energies on the work he set his hand to.

At times he met with embittered opposition, but he calmly kept to the course he had marked out for himself. He was no fighter in the sense Archbishop Hughes was a fighter. Between 1837 when the first Archbishop of New York became Auxiliary Bishop, and 1885 when Archbishop Corrigan succeeded Cardinal McCloskey, forty-eight years had come and gone, bringing with them changes which called for the display of qualities radically different from those Archbishop Hughes possessed. The first Archbishop of New York was compelled to descend into the arena, and with pen and voice hold back the legions of bigotry which in the days of his episcopate gathered to the assault. As we view through the retrospect of the years John Hughes unflinchingly facing the gathering storm, we instinctively exclaim, what a splendid protagonist!

The quiet, gentlemanly Archbishop Corrigan could never have expected that role. His work lay in other fields. The more thorough organization of the Archdiocese and the completion of the works begun by his predecessors in office was the task he set for himself—a task in the performance of which he never faltered for one moment till the hour that death struck him down.

It was the theological seminarary that excites the heights near Yorkers, will remain during the coming years as enduring monuments attesting to future generations the great work accomplished by the third Archbishop of New York.

When it is stated that in his Archdiocese there are a million, two hundred thousand Catholics whose spiritual wants have to be attended to, we can form an estimate of the magnitude of the labors that devolved upon Archbishop Corrigan. Never shirking them, he spent the last seventeen years of his life in laying deep and broad foundations on which his successors will be able to build. First and above all things, a priest, he led a priestly life and has left behind him a memory which will be held in veneration by those who had an opportunity of knowing his many virtues.

IN NEWFOUNDLAND.

The Mission Fathers concluded their work in the colony last week and left for Canada on Sunday evening. During their two and a half months' stay here they did a vast amount of good. Since the closing of the Mission in St. John's they have given missions at Witless Bay, Bell Island, and Port-au-Fort. At all these centres large congregations had come to avail of the generous services of the good Fathers. It is not unlikely that the Fathers will return at an early date to visit other sections of the island which the lateness of the season precluded them from visiting this year.

A large proportion of our population is migratory, and it is impossible to find all our young people at home at any season except during early spring months or late in the autumn. Within the past few years, owing to facilities offered by the railway, the annual exodus to Canada and the Eastern States begins immediately after the return from the seal fishery.

This industry has not been very successful this season; and several

ships are still out in the ice-foo. The catch this year will hardly reach 250,000. This fishery is one of our important industries, is the means of circulating a great deal of money amongst our fishermen, and enables them to outfit for the Cod fishery on a cash basis. In former years this great branch of our Colonial business was conducted on the Credit system, which was always attended with very serious inconveniences both to merchants and fishermen, inducing extravagance amongst the latter, and causing woes unnumbered to the former who were unfortunate in realizing in the foreign markets.

The Colonial Parliament closed a very busy and breezy session on Monday of last week. From the debates of the Lower House it seems evident that the expression "parliamentary language" must be eliminated from our Newfoundland lexicon; and the papers which published the debate will need the services of a regular index expurgatorius if they continue the publication of Mr. Morine's diatribes. No public assembly ever witnessed such scandalous scenes occurred during the Morine-Jackman incident. It is ardently hoped that some of our legislators will never again so fragrantly trespass against the code of honor and propriety.

The session, barring the incident referred to, was important, and many bills fraught, with interest were passed.

Amongst the allocations there is one for Industrial Education which is of great importance. Though possessing a fairly good Educational system, the Industrial Element has been hitherto overlooked; and the awakening to this has come none too soon.

Our people need particularly industrial training; and I have no hesitancy in asserting that a great deal of our unprogressiveness is due to the fact that the education imparted to our young people has not been of a practical kind. Repeated efforts have been made by individual clerics and others to introduce the industrial element into the school curriculum, but nearly all have been unsuccessful.

The only seemingly successful promoter of Industrial Education is the Very Rev. Father Veitch, the zealous and enterprising pastor of Conception Harbor—a very flourishing settlement in Conception Bay—some thirty miles from St. John's. A few years ago, in order to provide employment for the young women of the parish during the long winter months, he established a weaving school, and engaged the services of a teacher for that period. Later, he sent one of the most prominent teachers of his district to P. E. Island, where she underwent a thorough training in Loom management. On her return Father Veitch established the weaving school on a permanent basis; and to-day some beautiful and artistic textiles are on exhibition to prove the possibility of such industries for our people. Some few days ago a splendid specimen of the Weaver's Art was on exhibition at the store of Hon. E. M. Jackman, and has been ever since the subject of kindly comment. The Industrial school grant will doubtless promote such praiseworthy undertakings. Father Veitch has demonstrated the possibility of successful industrial education, and ere long we hope to hear the click of the shuttle in every outport school of the Colony.

In a recent communication I mentioned the fact that we had no Catholic periodical in the country. I am happy to state that since the close of the mission in St. John's, an interesting little quarterly, The "Crusader" has made its appearance. The initial number is of attractive form, and contains a considerable number of original and adapted articles. The editor, Rev. J. M. White, of the Cathedral, St. John's, has been connected with the Holy Name and Total Abstinence societies for a considerable period in the capacity of Spiritual Director. We hope the Catholic public will patronize this laudable work and help the circulation of the Crusader. It is not improbable that a weekly issue will soon be forthcoming.

It is quite possible that we shall have a regularly organized branch of the Catholic Truth Society ere many months. There are already several members amongst the priests here; and it is hoped the President, Rev. Dr. McGinnis of New York, will find it possible to visit us during the summer and establish a branch. This institution has been quietly doing an amount of good work here for the past year by the circulation of sound Catholic reading. Twenty-five families in different parts of the colony are regularly supplied with reading matter through the courtesy of America and Catholic patrons and members.

His Lordship Bishop Howley, accompanied by Rev. V. F. Reardon, left on Tuesday last on his visit *ad limina*, and will likely be absent ten weeks. The local press says His Lordship on his return will be accompanied by three young priests recently ordained for his diocese. They will likely be attached to the Cathedral and St. Patrick's, as the clerical numbers of these parishes is inadequate to meet the burdensome duties of the metropolis.

OUR LADY OF THE HOLY GHOST.

From the Sacred Heart Review. When, at the first Pentecost, in the little upper room in Jerusalem, the Holy Spirit came in tongues of flame and with a sound from heaven as of a mighty wind, upon the disciples assembled there together, it was indeed a marvelous event. That was the great birthday of the Church of God. Yet one was there among them who had known a coming of the Holy Ghost more marvelous still, in a little lonely room at Nazareth, thirty-three years before. There, at midnight, to the Blessed Virgin Mary, the Third Person of the all-glorious Trinity had come, and by His power the Word had been indeed made flesh and had dwelt among us—that Word Who in the beginning was with God, and was God. We look with deep interest upon travelers who have gone man's foot has trod towards the North Pole or among the ice-floes of the southern seas; and we bow down in awe be-

fore the scholars whose scientific or literary genius has lifted them into realms of intellectual endeavor where only the laurel-crowned few have power to penetrate. We place their honored names high on the walls of our great Halls of Fame. And yet men wonder that we Catholics revere the Blessed Virgin with such ardent devotion, keep her month of Mary, sing her praises, and deck her shrines with flowers.

It is difficult, indeed, to explain all this to those who fling aside cavalierly all faith in the supernatural, who deny miracles, and treat Scripture history as a myth. But our separated brethren who still believe in Jesus as their God incarnate ought surely to understand us, at least to some degree, if they would sincerely try to do so. They grant, of course, that a sincere Christian living daily among others sincere Christians would be apt to become more holy, just as they grant that an intellectual man living constantly with students and thinkers would naturally become wiser and more studious than ever. But this holy woman, "blessed among women" as she is called in Scripture, and as "all generations" have called her since, was, as Scripture tells us, the spouse of God Holy Ghost, and the Mother of Him Who is Himself Wisdom and Holiness. She lived in absolute momentary contact with Him Who was not only the Sinless, but Who was incapable of sinning; and upon her, actually, the Spirit of Divine Love and Sanctity had come in an ineffable union even more intimate than upon the apostles at Pentecost.

After a signal grief or joy no man is exactly the same as he was before it. A work has been wrought in him, if he has been true to the test, that lifts him to higher heights than he had yet attained. On what pinnacle must she then stand, who has been lifted, at the Incarnation, and on Calvary, and at Pentecost, into such unparalleled union with that one great God before whose supreme majesty all our earthly joys and all our intellectual attainments fade away like a little passing dream? This, then, is one reason among many why we revere the Blessed Virgin with such ardent devotion. We believe that no simple created being comes near to her in majesty and in sanctity, and we rejoice to contemplate her in that glory and in that holiness, because—and this fact should be carefully noted—such intercourse with her lifts us also nearer to God by the very nature of the case. It is indeed most true of Catholics that they believe with real, practical, intimate conviction in that great clause of the Apostles' Creed, "the Communion of Saints."

SPURIOUS PRAYERS.

To the Editor of the Catholic Record:

Rev. Sir.—I was much pleased at your Editorial on "Spurious Prayers" in your last edition, and sincerely trust it will have the desired effect on those for whom it is specially intended. It is remarkable to find so many otherwise intelligent and sincere Catholics allowing themselves to be duped by such frauds which even a superficial observation will at once detect.

Not long since I came across a lady who possessed one of these prayers said to have been found in the tomb of Our Lord. The prayer itself was a conglomerate of ungrammatical hokum and from its generally un-Catholic tone one would imagine it was written to see how easy some Catholics could be deceived.

But if the language is un-Catholic, the sacramental nature attributed to the paper on which it was printed was still more so; for we were told that to lay it on a person in fits he or she would immediately recover, also the same in the case of a woman in labor. It also appealed to the "Cross of Christ" for protection. The lady told me that she had received the prayer, from a nun in the same place; when I asked her if she had submitted the prayer to her pastor she said she had not. I told her if it were my case I would do so.

In another case a lady had a large number of these same prayers printed and brought them to her pastor to be blessed, he told her to call for them at 8 o'clock next Sunday; on that day at both Masses the pastor (long since gone to his reward) spoke about the prayers, explained that they were spurious and forbade his people to use them. I ascertained afterwards that this same lady expressed her opinion that her pastor was wrong in acting thus.

Many other cases come before my notice regarding these spurious prayers, but those two will be sufficient for the present.

To all I give the same advice, viz, consult your pastor. There are many beautiful forms of prayers, duly authorized, to satisfy the most devotional. The well-cultivated gardens of the Church contain a large collection of the most beautiful and fragrant flowers of piety, watched over and attended by the most learned and cultured gardeners. We have the privilege of enjoying their beauty and fragrance. We may revel in the midst of their abundance, and in our enjoyment we will be reminded of the still more beautiful, more fragrant flowers of love, piety and happiness that exist in unlimited space, for unlimited time, where we will enjoy unlimited happiness. It seems, therefore, very singular that some Catholics neglect to enjoy those most desirable privileges, and will wander outside the walls to pluck such questionable weeds and imagining that they are both fragrant and beautiful.

May 10, 1902. L. K.

'Tis the Same in this Country.

Speaking at a corner stone laying the other day at Bassbrook, Ireland, Cardinal Logue said: "I often notice that those people who grumble about the money spent in the building of churches, convents, or any religious institutions, and point out more useful objects to which this money could be applied, are generally the people who keep their pockets tightly closed against all appeals."