WHERE PROTESTANTS NEED PRESCUERS
SENT AMONG CATUOLICS.

Epocking dispositonately, and leav ing all heated controversy aside, we think our Protestant friends will agree with us that the extracting o think our Protestant riseas win agroe with us that the extracting of a bigan from one's own eye is a much more sensible, not to any Scriptural proceeding than the taking of a mote from the eye of some one oke, says and officious desire to operate upon the optic of "Rouganism," together with an entire forgettuiness of its own eye trouble is one of the notes of American Protestantism of the present day. Since former Spanish possessions have fallen either into our grosp or unifor our influence the desire to perform this service for the benighted Rubbiles of these New Malus has been concianced a thousand-fold, and the press both secular and Protestant, has becomed with articles and lotters and statements about the worful hack of Circutain faith and Christian morality that marks Cha. the worful lack of Christian faith and Christian morality that marks Cuba, Porto Rice and the Philippines. All of this alleged tack of things, Christian is, of course carefully, not to say in-borfonsiy, so town to the credit, or discredit of Protestantism's heredi-tary foe, the Catholic Church. A clomtary foe, the Catholic Church. A clem-orous domains for missionary activity in those isk not has gone forth from various precastant gatherings, while "Constant Render" and "Old Subscri-bor," and others of that lik, are keep-ing opernally at the same thing in the Protestant press.

Yot we must confess that of all the exaggerated reports of religious and social degeneracy we have read, coming from Protestiant sources, in our new possessions, were is none to compare with that made by the Roy. H. L. Hoyt, before the American Missionary Association in Springfield last week. And his report was of the condition of things not existent among a poor, shiftless lot of Catholics, kept in knowneek and subjection by one a poor, suittless lot of Cutionics, kept in ignorance and subjection by con-turies of priestly rule, but concerned, instead, "American Highlanders," the strunchly non-Catholic population of the Cumberland mountains. Here is

what he says;

"A few tays spent among them will make one realize the squalor and wretcheduces of their lives. The cabin will be surrounded by a little clearing, in which corn and potatoes are planted, and a few rasor-back logs root the undergrowth. Evg and hominy are their staple entables. The mon are in the undergrowth. Hog and hominy are takes tappe catables. The mon are many of them victous. The girls marry young, and whoir lives are hard, with heavy work and hopeless surroundings. Let us look into a mountain home. In a one-room log cable, etakeen by thirty, there is one small window, a smutty fireplace of stones and mud, a few broken chairs, a table with only two logs, and a few broken dairs, a table with only two logs, and a few broken dairs, a table with only two logs, and a few broken distres in the cupboard, and in this room a family of thirteen cat and sleep. Can such a thing be other than brutaliting? Most of them cannot road or witho, said their preaches are as ignorant, many of them not being able to read their own taxis. Superstition and immorality are rampant, but their practices are a hundredioid worse than their thootrines. They will do almost anything. Their practicers exist the passions, and the meetings are more like ratirals. I do not mean to say that there is no good, wholesome presching sions, and the meetings are more like revivals. I do not mean to say that there is no good, wholesome preaching by these mountain preachers, for there is some. What these people need are preachers who know and respect than-selves and understand the fundamental toaching of the Bible. The children are receiving the same lessons as their parents did. Little can be done for the older people, for they are obstante. The young people can be reached and littled to a more worthy life, and this is the work that we are life, and this is the work that we are tering to do in our schools and church

life, and this is the work that we are terming to do in our schools and olurchool. The chief opposition that we have is the idea that girls need no education beyond that of the spoiling book. There are many girls who want to go to exhool, Will you give them the chance?" Now the friars in the Philippines end the Spanish clergy in Chieb have been pillorled by non-Catholic writers almost without number for the last two years, but we freely confess that two years, but we freely confess that it is not the camparate that the many of them cannot rend their own texts," that "auperation and immorality are rampart, but their practices are a luminedfold worse," and that "they will be almost anything," is about as sweeping as any clarge we have seen brought against the much maligned Catholic clergy of our new possessions. And these Protestant American popele of the Cumberland montains, as described by Mr. Hoyt, in their squaple of the Chimeriana monasums, as described by Mr. Hoyt, in their squa-lki, cheerises, irreligious, God-forsaken surroundings are much more needful of histruction, education and mission. nyles than any Cuban, Porto Rican or Philippine Catholic community that e have as yet heard of,

the "you be another" style of argu-ment; but so much has been said, and in so Phyrisalcal a spirit, by our sop-trated brothern regarding the povthe 'year fry another' layie or argument; buyer much has been said, and in so Phyth-deal a spirit, by our separated brithen regarding the powerly, sently, temporal and spiritual, of the Get arm new lands, that we teel bestified in ceiling their attention to this report by an American Protestant inhister of the lamentable conditions provailing in an amorican Protestant community, it is not, of course, necessary to go all the way to the Cumberland mountains for landances of degeneracy, worse, imwhy to the Cumberland mountains for thatmees of degeneracy, worse, immutuarably, then anything told of the Spinkin peoples over whom we have come to rule. Every one of our own large etites contains people that need bread, education and the Gospel—and need them hadly; but it is a blumant hotton on the part of our Protestant friends to assume that our city slums were neade by "Romish" inattration. Hence, that argument city situss were made by "Romish" inmigration. Hence, that argument
would not touch them. But the Cumberland mountaineers have been from
the beginning of our country subject
to no other religious influence than
that of Protestantism. They are Amoricans or the Americans, Protestants
of the Protestants. They have inherited none but the traditions of Protestinatism, and their appalling condition at present, socially, morally
and religiously, must be laid at the
doors of Protestantism.

Here is a beam at the eve of Ameri-

Here is a beam on the eye of Ameri can Protestantism which it would be well to remove before it segins to trouble itself about the alleged mote in the eye of Cutholicism in the far-nway Philippines, or even in Cuba or Porto Rico.

#### THE MODERN WOMAN.

observant, writer says with

An observant writer says with reference to the modern woman; "How young the well-dressed women of 46 or 50 look, how free from care and responsibility. There is no single deducted word in our language large enough to express the complex impression made by these straying matrons of high fastion. The limited sense of wealth, of habitual soil-indulgence, of custom to command; soil-indulgence, of custom to command soil-indulgence, of custom to command soil-indulgence, of custom to command the unmistable calls a dog—all this intensely amazing, and to the womans devoted of footmu and lady's match makes an interesting study. Environment has certainly made grand James of these laities, without doubt or con-proversy.

\*\*avorary.

"And the maldone, typical high-class young women of the last of the contury, what a strange development they are from the circumstance, the traditions and the opinions of their grandmontenes! Streight, athletic, and undisturbed by crowde, or pushing, thalf-courteous men, how distinctly and freely they talk of the season, of dress, of the counter weighting, at the last loudly they laugh, how distinctly and freely they taik of the season, of dress, of the contag wedding, or the last broken engagement. How brown they are, depectally their lands, brilliant with dazzillar drings, and how rough and unkempt their hair! What curious, fanctful olothes they wear, and what wonderful combs and buckles. And if who chances to lunch next to a trio of those very independent young girls no elderly woman will fail to be surplesed at what they cat, while they laugh and chaff each other like schoolboys and restlessly put up their mands to pross uncertain combs into their loose rolls of fluffy hair. They are fine specimens of physical health, with form shoulders and quite astonishing muscular arms, but they are not finechanting nor does the new abort, commanding manner charms." communiting manner charm.

WHY THE CHURCH USES LATIN.

Why does the Church use the Latin augunge? For these reasons, says a

writer;

1. Because a universal community requires a universal innguage. The Church of Christ is universal.

2. Because it does not change. It, for example, the Church should use French in one of her formulas alone, that of baptism, she would have been abiliged to change it over sixty times, in the so-called Angio-Saxon of one thousand years ago she could not be understood now except by experts.

8. Because nothing aga equal the

8. Because nothing can equal the dignity of the Latin language, its learness or its beauty. It is the language of scheme and civilization, and deserves to be the language of his

and deserves to be the language of his unclampeable religion.

4. Because it little the literry of the Church above that of every day usage of Mords, which alters their sonses and debuses it by licentiousness. This misfortune shas actually befulles the English Hurray of the Angio American Episcopalians.

5. Finally, a will remail language species of a universal brotherbood, and makes a Catholic at tome in all the Roman Catholic churches of the world. Berdies, he understands the language

though unlearned, by the ceremonies of the Church or from his prayer book, which contains its entire meaning in

Another of these delichtful school etories comes to us from the pois our old friend Father F. J. Fins, S.J. These wonderfully inforesting taken of the liver of our boys in Ca-thelic colleges—of the smaller boys theire colleges—of the smaller boys-are filled with so great drawing pow-er that even adults have grown fond of them, while they have the same interest for the boys themselves that Cooper's "Leather-Stocking Tales." interest for the boys themselves that Cooper's "Leather-Stocking Tales," and for the preceding generating. Father Finn's work is the cloverest yet seen in depecting the every day life of boys, and holds the reader with a grip of steel. In addition to boing full of interest for our boys, this grand sories has the advantage of placing before its young readers ideals that they will strive to follow. While Father Finn's latest story. 'His First and Last Appearance.' Is not a college story, it is one of a boy and it is quite up to the mark set by, his preceding works in this series. Catholic boys cannot tave a better book placboys cannot save a better book plac-ed in their hands for reading. Ben-sizer Brothers are the publishers. The price is \$1.00. The book is nicely libes-

First volume of the "Religious Progress in the Century," by Rev. W. H. Withrow, M.A., D.D., F.R.S.C., has been saved by the Linscott Publishing Company of "his city. It is the first of twenty-five volumes, under the able ditorship of Rev. W. H. Wothrow, C. Roberts, M.A.; J. Castell Hopkins G. Roberts, M.A.; J. Cartell Hopkins, F.S.S., and Rov. F. S. Linscott. The idea is to present to the English-speak-ing world a histor; of the religious acing world a history of the religious activity of the century. Every branch of the Chiptian religion is touched upon in its various aspects. While the work is necessarily largely Proteatint, nevertheless Catholics are not ignored, and where they do figure there is a spirit of toleration toward, even of admiration for the Church's efforts in making the world better. Speaking of the Jesuit, St. Francis Xavier, the author says; "The most distinguished missionary in the bendrole of the Roman Catholic Church, or indeed of any of the churches of Christendom, was the fanous Francis Xavier. The memory of his herolo life and death stirs the soul to high emprise and commands the admiration of mainand commands the admiration of man and community the dimiration of main kind, three hundred years after his body has returned to dust. With a faith that never faitered, a zeal that faith that nover fathered, a zeal shift grow not weary, a passionate love for souls that brook no restraint, and a courage that no dangers could daund, he cagerly tred the thorny path of the confessor and the martyr." While the acries will doubtless be a great addition to our Ciristian history, yet one cannot but feel in going through the work that he would like to go more deeply into the questions so light-terminal tree.

The seventiety volume of "The Jea-ult Rejections and Allied Documents," edited by Rouben Gold Thwalton and published by the Burrows Brothers company, Cleveland, has been received. company, Cleveland, has been received.
There are no fower than seven editors
working upon these grand series of
invaluable Catholic chronicles. This
intest volume is taken up with the
"Travels and Explorations of the invaluable Eatholo chronicies. This intest volume is taken up with the "Travels and Explorations of the Feult Missionaries in New France." The period extends from 1610—1791. The original French, Latin and Italian texts are given on the one page while on the opposite is placed the English translation. Portraits, maps and facsimilies strew the book. The work goes into the smallest details of the missions and gives us a thorough insight into the lives of our carry missionaries, and their trials and struggles known in the interest of the earlier ones and is decidedly an acquisition to Catholic history. The work bestow all in compiling this book must have been something tremondous and reflects credit upon the clater.

lects credit upon the cilitors.

A series of political papers reprinted from "The American," has been issued. Mr. Theodore Marbing is the author and he handles his subject "Expansion," very thoroughly. Every aspect the imperial policy of the United States is carefully looked into. The writer favors the Expansion policy of the McKinier administry on, and supports it with carefully drawn out arguments. The little book is published by the John Murphy Company, Wost Baltimore street. Baltimore, Md. The price is 15 cents. The price is 15 cents.

Benziger Browers have just issue Benigor Brothers have just leaved two little books in their children's series—"The Mysterious Doorway," by Anna T. Seidler, and "Old Clarimontes Seed-Bod," by Saral L. Smith. Very little comment is necessary. The stories are delightful for the little ones and would make cheap and entertaining presents for Christmas time, while at the same time they are full of just such matter as must do good among our Catholic little ones.

Mr. Guerin in his "Rerum Novarum."

port of like work. The back was wel part of the work. The book was written with a thir to achieve the betterment of the laboring chassa in Sunda. The outlory sets adde the single tax theore as being mentled to the ambitton nature of our people of the statement of the substitute of to the ambitions nature of our peo-ple, and advo-sees rather the home-stran scheme. A new system of in-surance with the government as the trompan. Instancing the success of the missionaries in Paraguny in abo-labing poverty the author draws the following 'wants' of Canadian labor-ing men;

A fair Mare of Canada for the workingman, a housestead with lane attached for every family, penny car fares, illo insurance at cost price, a pension for every man and woman in old age. To Hold Canadians in Canada The work is published by A. Pelleti 36 St. Lawrence street, Montreal.

Messrs, H. H. Young & Co., 27 Bar Mossts, H. H. Young & Co., 27 Bar-clay stroet, New York, tas just bessed a protty soiles of Christmas stories, "Around the Crib," by Father Heani Perreyvo, the br' iant young Fronch priest, whose early neath was so regretted. These rendered into English by Father Bruneus, S.S., and his friend Father Thomas Ryan, a young priest of New York, who was ordinical just as deaths was knocking at the door. Apart from these touching incidents, this book has a literary and spiritual interest, which will charm renders and give a new heauty to the Caristmas festival for young and old. The nuther has woren the stories from his own rich-colored meditations on the memorable days that gave a Saviour to the world. It year before his death Father Ryan had written a poom called "A Lotter of One of the Magi." It has been included in the collection. Two volume is completed by a poom on "The Flight unto Egypt. The "The Flight unto Egypt. Th price is 50 cents

THE GREEKS MOVING

A reported movement among the Orthodox Grecks in Asia. Minor in favor of a return to the allegiance to Rome, telegraphs the Vienna correspondent of the London Times, is greated with satisfaction in ciercal circles there, possibly as a promise of that ultimate union of the Eastern and Wostern churches which Leo XIII., has uttimate union of the Ecatern and Western curveles which Leo XIII, has so much at heart. Cocarea, a town in Cappadocia, is said to be one of, the centers of this movement. Numerous appeals by members of the Oxtdodox Church in that place have lattorly been unhiresent to the Apostolic Delegation in Constantinopio for the dispatch of Catholic pricets of the Greek rite to that district. These appeals are frequently accompanied by professions of faith in the Divine missions of the Catholic Ciruch, and of veneration for the Holy See. One such document which is quoted by the clerical organ, the Vaterland, is, together with the accompanying editorial comment, well calculated to open the eyes of certain Professions of the Cirich and compromise in England windram of the possibility of the union of the Cirichian churches based upon a compromise rather. the union of the Christian churches based upon a compromise rather than upon the one condition which is held to be essential in Rome-namely, absolute submission to the authority of the Pope. The patition of thirty Greek Christians of Cassarca, which meets with the warm approval of the Yaterland, states in so many words that all the churches that have been separated from Rome deny some of the truths taught by Christ to the Apostonia to the control of th num Church there is no salvation. The petitioners conclude by stating that thay all long to accept the faith and to become members of the Church of Christ, but as there is no chart that the time that the time to the chart of the church of Christ, but as there is no chart of the time the chart of the time time. priest of the Greek Catholic rite ! Cuesaren they are obliged to remain chimast/ca.

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SAXON CONVERTS.

In consequence of numerous conversions to Catholicism of members of the Saxon aristocracy, the Evangelical Bund of the Lutherian Church has addressed an appeal to Protestant nobles in Saxon's begging them to remember that it was their forefathers who were so helpful to Luther in his reforanting work and abjuring them to stand fast. These conversions are probably owing to the example of the Royal House of Saxony, which is Catholic.

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