

The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, March 31, 1900.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, believe me, to remain,

Yours faithfully in Jesus Christ,

D. FALCONIO, Arch. of Larissa, Apost. Deleg.

PROTESTANT IDOLATRY.

Wesley day was celebrated in Detroit on Monday by a public meeting in the Simpson Methodist Episcopal Church, at which addresses were made by clergymen from various States, all highly laudatory of the founder of Methodism.

After the meeting a banquet was served in the Sunday school room, at which the toastmaster was Rev. C. W. Blodgett.

It is but a short time since this same Rev. Mr. Blodgett created a great commotion because in one of the public schools a picture was found by him representing the infant Jesus in the arms of His mother Mary.

It was declared by the teacher that this picture was exhibited as a work of art and a decoration only, yet Mr. Blodgett was not satisfied, and declared it to be idolatrous to show any honor to the Virgin mother of Christ.

The question now arises whether it is not idolatry to honor John Wesley.

If the plea is that saints are not to be honored, but only sinners, it will be hard on Wesley. We presume, however, that the Methodists who have honored their founder regard him as a saint.

At all events they must be guilty of that idolatry of which they accuse Catholics, whether John Wesley be saint or sinner.

THE CHURCH IN FRANCE.

Some American newspapers have laid great stress upon the fact of payment of the salaries of the Bishops of France by the Government, as a sufficient reason for the justification of the Government in withholding them whenever the Bishops declare that the Government has acted unjustly in dealing with religious orders, as in the case of the suppression of the Assumptionist Fathers for having disagreed with the course taken by the Government in its anti-religious policy.

The salaries are not a gift of the Government to the Bishops or the Church. The Concordat of 1817 fixes the salaries as a compensation for the appropriation of Church property made by Government under the Revolution, and their regular payment is a matter of justice, and it has no right in honesty to withhold them.

A PUPIL OF THE JESUITS.

Among the army promotions recently sent by President McKinley to the Senate for approval, is the name of a young man named Hugh A. Drum, who will not be twenty-one years of age until next September. He is promoted to the position of 2nd Lieutenant, and he will be the youngest officer in the army.

This distinction is conferred upon him partly because of the bravery of his father, Captain John Drum, who was killed in the assault on San Juan, and partly on account of his own deserts.

Lieutenant Drum was a pupil of St. Francis Xavier's (Jesuit) College in New York city, and studied military tactics in the college battalion which was instructed by his father. He was one of three alumni recommended by the faculty of the college to the War Department for excellence in military matters.

The United States Government is conscious of the aid given it by Catholics in the recent war, and by many promotions the services of Catholics have been recognized.

Lieutenant Drum is now in the Philippines serving in the 12th Infantry.

MIXED MARRIAGES.

Statistics have been recently published by Pastor Pieper of Gersheim, a German Lutheran clergyman in relation to the results of mixed marriages between Catholics and Protestants, which will be startling to many Catholics who contract or favor such alliances. Pastor Pieper asserts that in Prussia the total number of children of such marriages under the age of sixteen was as follows on the dates given.

	Protestant	per cent.	Catholic	per cent.
Dec. 1, 1885..	231,712	54	194,542	46
Dec. 1, 1890..	229,688	55	211,325	45
Dec. 2, 1895..	332,947	56	261,618	44

We cannot assert that these figures

We cannot assert that these figures are absolutely correct, but it is at least certain that notwithstanding the fact that in the case of all such marriages when celebrated by priests, a promise is made by the non-Catholic party that the children shall be educated as Catholics, this promise is frequently broken. There are many losses to religion on account of such marriages, both by the falling away of the Catholic party, and by the loss of the children. This consideration of itself should be sufficient to cause Catholics not to enter into such unions.

We do not believe, however, that the figures quoted by Pastor Pieper are applicable to this country.

ANGELICAN PRAYERS FOR THE DEAD.

The Archbishop of Canterbury has issued a special form of public worship on behalf of the soldiers and sailors in South Africa. To the great annoyance of the Low Church party, one of the prayers is for the dead, it being the commonly received opinion of so-called Evangelical Protestants that it is unlawful to pray for the dead, inasmuch as this practice implies the existence of Purgatory.

It would, of course, be useless and vain to pray for the dead, unless such prayer would benefit them in some way, that is that it would relieve them from some suffering in the other life; and if any souls suffer a punishment from which they may be delivered by prayer, the Catholic doctrine of Purgatory, which most Protestants reject, must be true.

Many Low Church clergymen of the Anglican Church have written to the Archbishop remonstrating with him for this approval of a "Roman Catholic practice which Protestantism has hitherto condemned." Several of the Archbishop's replies to these remonstrances have been published, in one of which he says:

"It has been decided at law that prayers for the dead are not forbidden in the Church of England."

In another, he says:

"The prayer to which you refer is not for all the dead, but only for the faithful. To them the Lord has promised entrance into His kingdom in heaven, and just as we pray for that kingdom to come, knowing that it certainly will come, so we pray that the faithful departed may be admitted there, knowing that they certainly will."

The Archbishop's effort to tie the tongue of Low Churchism, while it certainly favors High Churchism of the most decided cast, is somewhat ludicrous, and we are very doubtful whether one or the other of these two parties in the Church will be satisfied with this attempt to walk on both sides of the fence at the same time.

PUERTO RICO MISSIONARIES.

The recommendation of Professor Schurman to the Protestant sects to agree upon some form of Protestantism to teach to the Filipinos, as otherwise the contradictions taught would make the new religion ridiculous in the eyes of the natives, has not been followed out in Puerto Rico, at all events, though the reason for following it would be equally strong as for the Philippine Islands. Among those who have started missions there are the Disciples, Baptists, Presbyterians, Congregationalists and Episcopalians; but whether the last named are represented by High or Low Church missionaries, or both, we have not ascertained.

Bishop Whipple of Minnesota has claimed jurisdiction there, simply because he paid a flying visit to the island, and he has licensed four lay readers to hold the Episcopal Church service in the interior towns. We do not well see by what ecclesiastical law he can claim episcopal jurisdiction there: for that matter, however, his jurisdiction is just as good as it is over the State of Minnesota, that is, it is a usurpation.

Not only did Professor Schurman advise that a uniform Protestantism should be preached in the newly acquired territories, but at a meeting of the ministers of various sects, held in New York soon after the end of the war, it was agreed that it was necessary that no second sect should intrude

itself into the territory already occupied by missionaries of any one sect, so that the delusion of Protestant unity might be successfully palmed upon the unsuspecting natives. But the temptation was too strong to be resisted, and the conclusion arrived at in New York was soon forgotten. No one sect could endure to see another reaping the fruit of its greater activity in reaching a new field of missionary labor, and as the desire to bring the new American citizens to a belief in their own peculiar doctrines actuated all the sects, leading them to propagandism, they would not leave in peace the first occupant of the field.

The first sect to send missionaries to Puerto Rico was the Episcopal, but the Episcopalians were not long there before the others swarmed in, making the same Babel of sects which is to be found in the United States.

AGAIN CORRECTED.

EDITOR CATHOLIC RECORD:

Sir—Your persistence in charging me with teaching that the present war between Great Britain and the Transvaal is an injustice on the part of Britain towards the Boer and yet advocating its continuance, in spite of my express denial of your charge and explanation of my position, is explicable only upon the assumption that it is the policy of your propagandist journal to vilify everything Protestant by any and every means.

The significance of the historical sketch of Dutch exploration and contact with Britain, portions of the Watchman-Wardner's report of which you quoted, is to be found in the first passage of it, which you disingenuously omitted, viz: "Naturally also we feel sympathy for the weaker in a quarrel and always an interest in the Dutch race."

I introduced it to induce my hearers to follow the course of the rest of the war, which unhappily was to continue, with feelings of charity and not animosity towards their enemies, but by deprecating vindictiveness by recounting the large benefits Great Britain has received from the Dutch and by giving the Transvaal's side of the dispute, I did not restate England's case, as that was not needed to achieve my purpose. I was trying to have my people pause for a moment and consider the other side."

Your attack was based upon the Watchman-Wardner's report of my sermon. In view of your reiterated charge, it seemed to me that it would be well to secure the report of that paper what was his conception of my position. I accordingly wrote him a note, stating that you were accusing me of having asserted that Britain's war against the Transvaal was unjust and yet advocating its continuance, and asking him to inform me whether he so understood me, if he intended to convey such an impression in his report. He was kind enough to answer me in the following letter:

"Rev. L. S. Hughson, B. D.:

Dear Sir—I have yours of the 15th inst. re your remarks on the 'Transvaal War' in the 'Catholic Record' of January 21st.

You ask if (1) I understood you to say that the present war is an injustice on the part of Britain; (2) I intended my report to convey that impression.

In reply, I beg to say that my report that appeared in the Watchman-Wardner of Jan. 21st, represented what I understood your sermon to mean. I have carefully examined that report, since receiving your letter and find that it does not discuss the justice of the war as compared with the other, but only the general question of whether war was a justifiable result of the motives and aims of the nations.

That you believe it was not indicated by the words, 'The war was not necessary, and the objects for which it is being waged could have been attained in peaceful ways.' That is my opinion, possibly I am wrong. Not till diplomacy has been exhausted is war justified. In my judgment it was not exhausted by Chamberlain and Kruger."

"These words are the only ones that appear to speak of the justice of the war and they do not refer to either Britain or the Transvaal. I am sure that you will say that 'Chamberlain and Kruger' did not go to those lengths of diplomacy that justify a resort to arms. The question of the justice of Great Britain's war is a different matter."

(The italics are mine—L. S. H.)

"Hoping that this will prove satisfactory. I am, yours truly,

L. S. Hughson.

Surely now, when he who preached the sermon and he who reported the sermon are both agreed as to the teaching given, you will follow the report with the other but say that 'Chamberlain and Kruger' did not go to those lengths of diplomacy that justify a resort to arms. The question of the justice of Great Britain's war is a different matter."

Furthermore, you must be aware that you are not doing that which you say which you falsely charged me with advocating. You have done injustice in attributing to me pernicious sentiments, and yet, in spite of correction and explanation, you have persisted in your course. Who, then, will be blamed, who regards your moral strivings as sheer hypocrisy? It is you, Sir, and not I, who have fallen with the other but say that 'Chamberlain and Kruger' did not go to those lengths of diplomacy that justify a resort to arms. The question of the justice of Great Britain's war is a different matter."

Every scripture inspired of God is also profitable for teaching, for reproach for correction, for instruction which is righteousness, that the man of God may be complete, furnished completely unto every good work."

(2 Tim. 3, 16-17.)

You have assailed my moral system. I propose a test according to our Lord's teaching: 'Ye shall know them by their fruits.' (Matt. 7, 16.) From all available statistics of crime and immorality for any given period could those that refer to Baptists; from all authentic Baptist documents and works of recognized Baptist call out sentiments that you regard as immoral and by any other legitimate means of judging the morality of a body of people that you may suggest, obtain evidence. I will likewise refer you to Roman Catholics and then let us publish the results of our industry in parallel columns in the CATHOLIC RECORD and Canadian Baptist and other papers if you wish. I challenge you to the test.

L. S. Hughson.

It will be seen from the above letter that the Rev. L. S. Hughson again denies that in the course of his anti-Catholic lecture delivered some weeks ago in Lindsay, he maintained that though the Boer war was unjustly undertaken on the part of England, it should now be prosecuted to the end.

We already in our issue of March 10 quoted his words at length, so it is not

necessary to repeat the quotation here.

The general public are not so much interested in Mr. Hughson's personal opinions as to need that they should be constantly paraded at length before their view in our columns. Suffice it to say that the extract already quoted asserts that the "ever restless and active" British "Empire followed" the Boers from settlement to settlement, till the latter "turned at bay" because there was no other place for them to go; yet the war "must go on," and Providence will aid the "restless and active" aggressors.

This doctrine is clearly taught in Mr. Hughson's lecture—a doctrine the immorality of which Messrs. Balfour and Chamberlain denounced in recent debates in the British House of Commons.

Mr. Hughson says that we "disingenuously omitted" the first passage of the matter quoted, viz: "Naturally, also, we feel sympathy for the weaker in a quarrel, and always an interest in the Dutch race." Well: we insert that passage now; but we fail to see how the natural sympathy we may feel for the Dutch affects the question whether or not an unjust war ought to be persisted in. We fail to see how this remark justified Mr. Hughson's attitude.

We only intended and professed to quote the passage in which Mr. Hughson's queer ethics were set forth. There was no "disingenuousness" in the case at all.

We also regret that the Transvaal war has occurred, but we stated long ago in our columns our conviction that the cause of Great Britain is for the right. In desiring the success of British arms, we stand, therefore, on quite a different ground from Rev. Mr. Hughson. This gentleman does not deny, but fully admits the correctness of the Lindsay Watchman-Wardner's report of his words, but he appeals to the reporter who took down his words to interpret them. The public generally can judge of the morality of Mr. Hughson's position, without the expression of the reporter's opinion on the matter. We say that true morality would not urge the bitter prosecution of an unjust war. We could honor Rev. Mr. Hughson if he simply explained that he did not mean what we understood him to say in regard to this matter, but we cannot permit him to browbeat us into putting upon his words a different meaning from that which they convey.

Mr. Hughson's talk of our "sheer hypocrisy," and meanness, and of "the Bible as the sole authority in matters of religion, faith and practice" as interpreted by each individual, has no connection whatsoever with the subject. He evidently introduces this language for the purpose of drawing a red herring across the track, but we are not quite so simple as to be made lose sight of the real issue by such wiles, or by his abusive pen. We will remark, however, that the Unitarian, Universalist, Mormon, Christian Scientist, Zionist and all other fantastic sects appeal to this same rule of individual interpretation of the Bible which Mr. Hughson lays down so dogmatically, while vigorously beating his big drum.

It is a principle of logic and mathematics alike that the proposition or thesis from which contradictions follow is false and absurd. We, therefore, must reject the rule of "religion, faith and practice" laid down by Rev. Mr. Hughson. We admit as unerring the Biblical interpretation, not of "each individual," as proclaimed by Mr. Hughson, but of "the Church of the living God, the pillar and ground of truth," as declared by the Apostle of Christ. (1 Tim. III, 15.)

Mr. Hughson ends his letter with "a challenge" to discuss with him in the columns of the CATHOLIC RECORD and the Canadian Baptist a question of Magdalen statistics on grounds arbitrarily chosen by himself.

It will be noticed that in the course of Mr. Hughson's letters he claims to be the champion of Protestantism in general—that is, of all who accept his rule of "individual interpretation." But in his boastful challenge he dishonestly narrows his championship to a sect which is scarcely even known by name beyond the borders of English-speaking countries, and which, even where English is spoken, is but an obscure sect of very limited extent. When he was at it, why did he not narrow the field still further, and confine the proposed controversy to his own particular Baptist sect, whether that be close or open communion, or seventh day Baptist, or it may be the Tunkers or Dunkers? Which one of these is Mr. Hughson's Simon Pure Baptist religion?

Mr. Hughson's sect has scarcely a history worth exploring, and there is not one nation to which they have given

the gospel, or which professes their doctrines. That is the way they have obeyed Christ's commandment to His apostles to "teach all nations." Where, then, are the columns of statistics which he demands regarding them to be looked for?

No. We shall not accept Mr. Hughson's proposition for the sake of giving him notoriety. We will not degrade the world wide and ancient Church of nineteen centuries by even seeming to put it on a par with a growth of yesterday, which is to be discovered only by searching in an obscure corner.

Moreover, we have uniformly treated Mr. Hughson with courtesy, though we have spoken strongly of his false statements and misrepresentations. In return, he has shown the vindictiveness and ill temper of a defeated pugilist, as may be noticed in his letter inserted above. It is not our wont to insert in the CATHOLIC RECORD communications of ungentelemanly character, which are surely not edifying reading matter. We must, therefore, decline further discussion of what has become a matter of purely personal interest to the Rev. Mr. Hughson, as it merely regards his opinion on the justice or injustice of the South African war.

ST. PATRICK'S MISSION FROM THE POPE.

The Rev. Canon Dann appears not to have profited much by the information regarding St. Patrick given to him a few years ago by the Very Rev. Dr. Flannery, now P. P. of Windsor, on a controversy concerning the history of that great Saint.

In a lecture on St. Patrick delivered in the Convocation hall of Trinity University, Toronto, on St. Patrick's day last, the Canon sadly bungles the Saint's history, though he claims to quote only authentic records contemporaneous with St. Patrick himself. It is clear that this claim is not founded on fact.

According to the Canon:

"While in France St. Patrick spent some time in a monastery, but he eventually returned to England where his parents received him with great joy."

This is preceded by the statement that

"There is considerable doubt as to his birthplace, and he might have been a Frenchman, a Scotchman, a Welshman, or an Englishman. But he was certainly not an Irishman."

It is true that there has been much discussion regarding St. Patrick's birthplace. The saint's own writings declare that he was born at Bonavon Taberniae, and the difficulty lies in locating the place named. There is, indeed, some reason to suppose that the place of birth was at or near the town of Kilpatrick in Scotland, but the most general and most probable opinion puts it near Boulogne-sur-Mer in Picardy, France. There is no good reason to suppose that the saint was born either in England or Wales, as Canon Dann seems to take for certain.

Canon Dann then combats at length the statement "that the priest (Patrick) was ordained by the Pope of the Roman Catholic Church," and said that "in the contemporary records of the life of St. Patrick there is nothing to be found to support such statements."

There was no need that the Rev. Canon should have spent so much labor in refuting a hypothesis which is not generally maintained, though it has been asserted that he was consecrated Bishop by Pope Celestine, who certainly gave him his mission and jurisdiction to preach the faith in Ireland. It appears, in fact, from St. Patrick's own Confessions, which we may regard as his autobiography, that he received in his own country, presumably France, not only deaconship and priesthood, but also the Episcopate, after he had been commissioned by Pope Celestine to preach the faith in Ireland.

Canon Dann's purpose in combatting at length his ordination to the priesthood by Pope Celestine was evidently intended to make it appear that the Pope had nothing to do with the conversion of Ireland, which is contrary to the fact. The ordination of priests and deacons pertains to the duties of a Bishop, and the consecration of Bishops is also usually done by Bishops, though, of course, the Pope, as Bishop of Bishops, may perform these functions if he deems it expedient. In the case of St. Patrick, there is good reason to believe that he was consecrated by St. Germanus of Auxerre, but St. Germanus did not claim or possess jurisdiction over the whole world, so that he could not constitute St. Patrick Metropolitan of Ireland as a new country to be evangelized, and not yet under the jurisdiction of any Bishop.

To do this belonged to the Head of

the whole Church, and, therefore, to Pope Celestine, whom the whole Christian world acknowledged certainly to be the Supreme Head of the Church, even according to Protestant admissions.

Both England and Ireland were in one communion with the Church of the whole world, and the Church of the world at least at the time when St. Patrick went to Ireland was undoubtedly in subjection to the Pope's authority.

Mosheim, the well known Protestant historian, admits that the Pope was recognized universally as the Head, Bishop of the Church in some way in the third century. But there are proofs even more convincing than this that such was the case—the testimony of Christian writers of the period in question.

Let us take a few passages from what has been written by Bishops or Fathers of the Church of the period in question. This will be best done by taking the decrees of Councils which comprised the Bishops of the whole world, or in the case of local Councils, a very extensive territory.

The Council of Sardica in 347, at which British Bishops were present, decreed that "If any Bishop thought his cause to have been misjudged . . . in order that the judgment may be renewed . . . let us honor the memory of the apostle Peter, and let those who have judged the cause write to Julius, Bishop of Rome . . . that he may furnish judges."

The General Council of Constantinople in 381 decreed, "that the Bishop of Constantinople shall have the primacy of honor after the Bishop of Rome, because Constantinople is the new Rome."

The General Council of Chalcedon, held in 451, while St. Patrick was engaged in his great work, in a letter Pope Leo, declared that

"Leo as the interpreter of Peter had negotiated them by his writings and presided over the Council, through his legates, as head over the members, because the guardianship of the vineyard had been entrusted to him by the Lord . . . and being persuaded that you will confirm the same, we have decreed to confirm the Canon of Constantinople . . . that after your most blessed and Apostolic (See) that of Constantinople should have the primacy."

(See Labbe's Councils for all these decrees.)

We say then that it is clear that the whole Christian world recognized the Pope's authority, and England and Ireland were not above or exempt from the general law, though during the lapse of many ages it did once in a while occur that rebellious and worldly minded kings endeavored to undermine or evade it.

We might add numerous other testimonies, but these will suffice to establish the general law. We may add with special reference to St. Patrick that the learned Anglican prelate, Bishop Usher, in his history of the origin of the British Church states (chap. 17) that it was Pope Celestine who gave our Saint the name Patrick (noble) instead of Succath (warlike). Both Usher and Jocelyn, the ancient historian of the Saint, relate that it was from Pope Celestine that Saint Patrick received his mission. Not only was this the case, but there is ample evidence to show that St. Patrick also went to Rome to report his progress in person to the then Pope, and was received with great kindness, and returned to his field of labor, encouraged by the Holy Father to prosecute his work more energetically than ever.

GRATIFYING IMPROVEMENT.

It is gratifying to remark that during the past year there has been a decided improvement in the schools of the Province of Quebec. The total number of children attending Elementary and Model Schools and Academies was 307,267, of whom 270,651 attended Catholic, and 36,616 attended Protestant schools. The increase of attendance for the year, as compared with 1898, was 2,884 of whom 2,877 attended Catholics, and 7 attended Protestant schools. The smallness of the increase of the Protestant school attendance is explained by the fact that a number of the smaller Protestant schools have been discontinued, while the larger schools have increased or have been improved and enlarged. Thus the total decrease in the number of Protestant schools is 69, while the number of model schools and academies increased by 16. The Catholic schools increased by 61, making on the total a decrease of 8 in the Protestant schools, however, notwithstanding the decrease of number, there is an increase of 102 in the number of teachers employed, which undoubtedly indicates increased efficiency. The decrease in the number of teachers in both Catholic and Protestant schools, who have only temporary permits is notably great, being 361 in the Cath-

olic and 53 in the Protestant schools, which also shows a decided improvement all around. It appears, also, that a large number of religious teachers have applied for and obtained diplomas.

The religious teaching communities have their set course of qualifications for teachers, independently of the public examinations, and their standard is high, nevertheless it may be a satisfaction to the parents to know that the religious teachers are able to obtain diplomas through the public examinations.

A CHARITY FOR LENT.

To many people the word charity conveys only one idea: that of relieving material necessities with money or goods. It is a distinct surprise, also, even a shock, when they realize the force of the words of St. Paul, in the epistle of the Sunday immediately preceding Lent, that one may distribute all his goods to feed the poor, and yet be devoid of the charity which avails to salvation.

Charity is love of God and love of our fellow creatures, and the sincerity and effectiveness of the latter is a fairer test of the reality of the former than the most strenuous assistance of religious services of supererogation, or the most public and vehement professions of devotion to the Faith. Indeed it is the judgment Day test.

To our neighbor who needs not our material bounty we still owe the charity of good example, gentle judgment, courtesy, and respect for his rights. Of the last, is the privacy of his domestic and personal affairs.

Detraction and calumny are quite immoral as to other breaches of the Decalogue to which the term is commonly applied.

But is the forcing of the door of neighbor's house or heart, and the publishing of the inventory of what one finds, or suspects to be there hidden out of one's sight, entirely without guilt?

All unsolicited active concern in the private affairs of our responsible adult neighbors is more meddling; and meddling is always meddling, impermanent, and vulgar.

Most of us have something to set order in our own houses. The most effective way of bettering our neighbor's management is by showing him a proximate perfection in our own.

Some people who profess piety gild up novels, or cards in Lent. It never seems to strike them that a vast harder, more useful and more meritorious penance would be the pledge made and kept, to devote themselves so thoroughly to their personal and domestic affairs during the holy season that there would not be a moment's investigation of other people's concerns, and dissemination of the results.

The charity of silence, the repression of vain curiosity and of the instinctive meddling would do more for the perfection of the individual soul and peace of the community than all any Lenten penance that the average woman, at least, could devise or practice.—Boston Pilot.

QUESTION BOX.

Many Interesting Queries Received and Answered by Father Doyle, P. S. M.

Philadelphia's Catholic Standard and Times.

The interest in Father Doyle's ten sermons at the Church of the Immaculate Conception, which commenced on the 17th inst., has been unabated, and "question box" this week, as anticipated, contained an increased number of queries. These were brightly answered by the preacher, the replies given will no doubt be in many of the non-Catholic attendance procuring Catholic literature studying the doctrines of the Church more closely.

An Admirer of Catholic Dogma asked an explanation of the saying: "Outside the Catholic Church there is no redemption," which the quester said is in Butler's Catechism.

The reply first called attention to the fact that "salvation," not "redemption," is the word. It was explained that all non-Catholics are in good faith and have been baptized members of the soul of Church, though not visibly united to it. Those who believe in the Catholic Church and remain out of it for various reasons will be lost, as also those who feel that the Church may be right, but refrain from investigation, for being convinced, feeling that lack the courage to take the only consistent with such conviction.