strinal absurdity is th the fanaticism of ts of Germany, of their denial of the sacrament tered in any other

ersion were called England, however, ame Baptists. The s, and especially the the numerous prohave been chiefly ravagance of their the most amusing of s of this sect has ich appeared among st few years in the id resulted in the sub sects called the and the Suspender older adherents of

the use of suspend. dering to vanity in dress was fastened eyes, whereas the , to keep pace with the age, adopted the ce of "suspenders. important a differ belief and practice, of which we here is very possible that decree of the Old Conference may also

sect of the already tist denomination. tions have also had ave resulted in sarie is in Huron county, a monument which form of two Presby. f similar build facing opposite sides of the ch introduced the use nurch worship, which as diabolical by the the old school. The had a minister till ago, but their Church disuse, and the conwarts, being left withtheir way of thinking. over to the Methodists

site in the country t in order to induce rty to become Methoey have done, thus the schism by utterly Westminster Creed. spect that spite and than religious conof God was the motive rsion to a supposedly

having compromised

ing their church into

JESUITS.

D THEIR WORLD-WIDE UTATION. a Catholic Columbian, York to Baltimore, was

h a summer sea. Alwas not yet 9 most of ad gone below, because lly for an August night etokened rain.
early to my stateroom,
f two in the upper deck upper deck

stern, and had sough from a faintness caused the ocean. But the om I had left open, as I obed and the deck was Reclining a ed to the dash of the tumbled and broke on od I gazed over the e to the darkling line seemed to give support ky. Presently I hea ces of two men, and ne of them was familiar of a friend whom I had s and who I had before ippose was on board, I e sure one way or the

t's a vessel, sir, that g us company since we making, probati it beautiful?" t certain of my man for agh like that of my old

tched in a lower key s no one visible to me, chairs and camp stools the deck. saw a double line o on the surge below so smokestacks above, ble through the deepen

a fine sight!" said the ong before I had got my survey. "At first is for stars as I came up he brilliant salon below I've been outside since d. I'm worn out with a

you good. that the speaker to me ; but I felt resh breeze and so con-

angers would not touch ters in their casual chat, a to shut down my win-tut their talk. So, re-tut their talk. bunk, I lay qualmish in gloom, while this dia-

will," said the second principal of a college
it is supposed to be a Presbyter an institution, but we have representatives of all denominations; that is, pretty much all except the Catholics. And, strange as it may seem to you, sir, I've always had a liking for Catholics. There's some-thing sterling about them—they all thing sterling about them—they are stand by the same faith and have the of their convictions.

courage of their responsible that they're so foreign, especially their clergyexcuse me, sir, I am a Catholic." "I beg your pardon, sir."
"O no offence at all, I only wanted to

object that we Catholics are not all so object that we Catholics are not all so foreign. The majority of us, priests and people, are native Americans. I have some claim myself to consider this my country. Now, how long have your people been here?"

"My folk? Why, they're genuine

Easters; came here in 1810; settled in Massachusetts ever since, and now we think ourselves Yankees of

"Do you? Well, sir, my peop'e came over in 1770. My great-grand father fought in the Maryland Line of father fought in the Maryland Line of the Continental Army and we have an old gun at home supposed to have be-longed to another one of my ancestor who fought under the starry flag in

I take off my hat to you, sir, for being so thorough an American. May I ask if you are a priest?"
"No, sir, I'm not a priest."

"Surely then you are a seminarian?" sir, at least not exactly.'

"No, sir, at least not exactly." Well, well. May I ask you what you are, for I've taken you for a clergyman all along?"
"To be frank and explicit, I'm a Jesuit scholastic."

Jesuit scholastic."

I was interested now and I thought that if I could be considered an eavesdropper, I might as well be hanged for a sheep as a lamb—so I'd hear the whole story. 'I'm really glad to make your ac-

quaintance, sir. Do you know I've always had a desire to meet a real Jesuit? I've read so much about your Order that I've wanted to see the real sh and blood before me and to know the truth about you.

There must have been a smile on the

face of the scholastic when this was said, in view of the fact that he was incarnate proof that the Jesuits have neither horns nor cloven hoof. The momentary silence that followed it was broken by the second voice as it con-

"Your society has a great nam among Catholics, I understand, for learning; it certainly has among us Protestants. I'm a Harvard man, my self, a graduate of a half dozen years Now what is the exent of your course I trust I'm not intruding. Not at all intruding, sir; the

seventeen years. Seventeen years! My, that is a course. I don't wonder at your repu-tation. But what can you be doing all

Jesuit course to the priesthood takes

We spend two years in spiritual training; two more in reviewing our literary course, three in philosophy, teaching four in theology and a final twelve month in the study of our laws and the religious life. Usually our young men have gone through college before entering the society. In our studies we have to speak Latin throughout. We have four hours of class a day, with but one holiday besides Surday in the week. Our philosophy is not such as I've been told you get at Harvard-the history of the opinion of philosophical authors, but a thorough mental drill in the deenest problems of logic, metaphysics. natural theol gy and moral philosophy, given by means of lectures, repetitions of the lectures by the students from their notes and disputations. Our theology is of the same sort, taught in

"A splendid course, truly. But I notice that you speak only of Latin. Now, while you must get a good hold on it it you speak it exclusively in

class for nine years, as you say, may I ask if you take any Greek?" How much have you done in Greek yourself?"
"I've had the ordinary Harvard

course-some Demosthenes, Xenophon and Homer, with bits from one or two "Well, I've read all the classical

"For instance?"
"I've read all of Homer, Hesiod,
Herodotus, Plato, Demosthenes, Isocrates, Lysius, Euripides, Sophocies,
Aeschylus—" My, you do get a thorough course

in Greek, don't you?"
"We do for a fact, We have to write
Greek, too, and I had one professor who talked it to us in his class explana

Is it possible? Then his explanations would have been Greek to me in a double sense.'

myself, relishing the Attic witticism.

"But, anyhow," continued the second voice, "you don't pay much attention to mathematics. I've always heard that the Jesuits were up in languages but below par at figures."

What were you taught in mathema-

"Arithmetic, algebra, the elements only, and about four books of Euclid. Did you do as well?" I've studied all these and the rest of geometry, plane and solld trigonometry, analytical geometry, calculus, determinants, quaternians and the theory

of equations. By Jove! You don't tell me so? Well, your society does certainly give its men a grand training. But, now, in physics..."

What did you get at Harvard?" "About two hours a week for a year, as near as I can remember at the in-

' My course was one of seven hours week from September 10 to June 10, a longer year than yours and, besides, I have spent two years in chemistry, with two and a half hours or so a

You have a fair show at the sciences, too, then, don't you?"
"I should say we do, and we devout
considerable time to geology, astron-

omy and physiology."
"Well, well!"
"Besides, every scholastic takes up
a special study. Among the band of
us now on board this steamer on the way to our private college at Wood-stock, Maryland, to finish our course, are some who have gone in for languages, others for antiquities, others for history, others for some department of the natural sciences, and so on. One of us, for instance, who is making a speciality of one branch of linguist ics, has given about fifteen hours a week for years to the mastery of San skrit. Avestan, Gothic, Anglo Saxon, German and the Romance languages You seem to have the grandest tunity for study of any man I know and you evidently put your seventeen and you evidently put your seventeen year course to good use. But you're kept so busy you can't find time I sup pose for English literature."

"Oh, yes, we do; that is indispen-sable for men who have to teach the

ordinary college course especially what you call the sophomore and junior classes. You rarely meet a Jesuit, especially one who has made his course who has not between whiles gone through the best of the classics of the English literature from Chaucer down

to Longfellow, Tennyson and Holmes. "I no longer wonder at the reputa-tion of you Jesuits. When your men come out of that mill they must be polished scholars. Why, Harvard is only a preparatory school in compari-

But here I fell asleep and dreamed of a school of porpoises taught by a mer-maid at the bottom of the deep blue When I awoke in the middle of sea. the night the voices were silent and the Savannah steamer had disappeared from view, leaving the ocean to ness and to me. -Catholic Columbian

## REMARKS ON THE INQUISITION.

(1.) This tribunal was an institution more closely connected with the State than with the Church, and its members acted often not according to the instructions of the Popes, but according to the orders of the King. As to abuses, which can be rightfully brought against it, the Church was the first to condemn them. Popes often protested against excessive severity, and they went so far as to grant to all persons condemned by the royal tribunal the right to appeal to a special ecclesiasti-cal judge. Later, seeing that the royal udges did not respect the right appeal, the Sovereign Pontiff granted to all the condemned the right to appeal to the Apostolic See. Some Spanish Inquisitors themselves were even excommunicated, in spite of the sneer of the Kings.

The Inquisition had not been in oper ation more than a single year before Pope Sixtus IV. (A. D. 1482) entered his most emphatic protest against its cruelty. He wrote to Ferdinand and Isabelia that "mercy towards the guilty was more pleasing to God than the severity which they were using Both he and his immediate success in the papal throne employed their best efforts to check and remedy the abuses of the royal tribunal, and they insisted that the civil status and the property of every accused person should be stored to them when acquitted, or condemned that these should revert to his children and relatives.

In a word, the Church exhausted all he influence it possessed to induce the temporal rulers, the kings and the judges, to imitate the mildness and noderation, of which she was herself the example. From all this is it not ab surd and unjust to hold the Papacy and the Church responsible for the excesses committed by the Spanish Inquisitors? That tribuual therefore, when properly understood, instead of being a monument of the religious despotism of the Roman Pontiffs, was, on the contrary,

the means of exhibiting to the world the traditional elemency and mercy of the Vicars of Christ. In the face of all these facts is it not very unjust, says
Archbishop Spalding, ("Miscellena,"
Archbishop Spalding, the charge the Archbishop Spalding, ("Miscellena," Vol. I, page 232), "to charge the Popes, or the Catholic Church with the abuses of the Inquisition? It is certain that they did everything in their power to restrain the excesses of that tri-bunal, and if they at times failed, it was the fault of temporal princes, not of the Church. One fact would alone suffice to show how utterly unable the Pope, and even a General Council was to reverse one of its decisions. While the Council of Trent was in session, Bartholomew Caranza, Archbishop of Toledo, and Primate of all Spain, was arrested by the Inquisition (1557) at the command of Philip III. and kept eight years in prison for having it curred the royal displeasure, and on a charge of heresy. As soon as the distinguished prelate's innocence was known, Paul IV. and the Fathers of the ouble sense."

Good for you, Harvard! said I to self, reliabling the Atria mitting. efforts were unavailing; the Inquisi-tion remained inflexible, and the imprisoned Archbishop was released only after eight years of captivity. If this fact does not prove that the Church had no control over the Spanish Inquisition and cannot consequently, be held responsible for it; ab ses, we are at loss to find better evidences of our con

loss to find better evidences of tention."

(2). It is proved that the crueltis attributed to the Spanish laquisition have been exaggerated beyond measure, and this with notorious dishonesty and bad faith. Llorente himself, this history that the Church, actorian so hostile to the Church, ac torian so hostile to the Church, acknowledges that the prisons of the Inquisition were dry and high vaulted rooms, that they were palaces compared to the other prisons of Europe. No prisoner of the Inquisition, he assures us, was ever loaded with chains or iron collars. On the other hand, Mr. Bourgoing, ambassador to Spain, does not hesitate to say in his "Tableaux de l' Espagne moderne " (" Tautender hom-" (" Tableau of Modern Spain "): "To render homage to the truth, I must acknowledge

age to the truth, I must acknowledge that the Inquisition might be cited in our day as a model of equity."
(3) What above all makes the less educated people of our day shudder is the thought of the autos da-fe. They are usually represented as frightful

to destroy a multitude of victims, are represented a fanatical crowd, and especially the implacable judges of the Holy Office, hastening to contemplate with ferocious delight this spectacle

worthy of cannibals.

The truth is that the auto-ca-fe, that is to say the act of faith, consisted, not in burning or putting to death, but in proclaiming the acquittal of the persons brutal recognized as falsely accused and in re-conciling repentent criminals to the Church. For this tribunal, like the tribunal of penance, absolved those who repented. After this abolition the judges retired. Obstinate heretics alone, and those whose offenses were partly civil, were handed over to the historical documents. secular arm, to be dealt with accordin ; to the gravity of their crime. (4.) It was a question here then of a public profession of faith pronounced by the acquitted prisoner on his being

set at liberty. This is the testimony of Llorente, a great enemy, as we have seen, of the Inquisition. That writer speaks of the gross ignorance of some that confounded the auto da fe (the act of faith) of the acquitted with the punishment of the convicted. Moreover, we must here remark that heresy was a crime, which came under the jurisdiction of the Inquisitors; but it was not the only crime of which they took cognizance. In Spain they were the guardians not only of Catholic taith, but also of public morals. More than a dozen other offenses were amenable to that tribunal, such were amerable to that tribinal, such as blasphemy, sacrilege, usury, polygamy, treason, and above all, sorcery and magic. The punishment was administered by the secular judges, not by the Inquisition. Were the punishments severe? It was the laity who apportioned them. The laity, imbued as it was at that time with a genuine Catholic spirit, felt the gravity of ar offense against God, and had some care for the honor of God. They did not make light of blasphemy, sacrilege, apostasy, or atheism, as it is done by secular rulers in our day, under the absurd plea of liberty of conscience. They held that an insult to the Sue Ruler of all nations was an in sult to society itself, and they measured the punishment by what they rightly esteemed the gravity of the offense. Hence, as Balmes wisely re offense. Hence, as Balmes wisely re marks in his often quoted work (p. 452, " the Catholic religion cannot be held responsible for any of the excesses of the Spanish tribunals, and when men speak of the Inquisition, they ought not to fix their eyes principally on that of Spain, but on that of Rome acting under the vigilant eye of the Sovereign Pontiffs. In fact of the In quisition, as it was in Rome, there are not wanting high authorities to affirm that it has never been known to pro nounce a sentence of capital punish-ment; or, at least, it is unquestionable that such executions were extraordinar ily rare. In Spain the Inquisition was severe, because, as we have shown, it was more of a civil and political in-

east for the sake of religion. 5. Often the number of the Spanish Inquisition is stated as being hundreds of thousands immolated during a short space of time. Now the figure of Llorimate number of victims for the 331 years during which the Inquisition lasted. And again, in this number are ente himself give 35,000 as the approx lasted. And again, in this number are included various categories of malefac tors, properly so called, who were subject to this tribunal, for instance, smugglers, magicians, or sorceres, perjurers, usurers, seducers and other criminals guilty of abominable excriminals guilty of abominable ex-cesses. Hence it clearly results that the number of those who were executed for wilful and obstinate adherence to heretical doctrines was comparatively insignificant, as the greatest portion of victims was made up of criminals, who, down to the commencement of the pre-sent century, would have been sent enced to death on conviction in any other tribunal of Europe.

stitution, and because it often acted in

opposition to Rome, the part of the world where humanity has suffered the

Moreover, even this industrial manner of the stly exaggerated. Thus, if we believe Llorente, at the auto da fe of Toledo, of February 12, May 1 and December 10, there were 700, then 900 and 750 accused persons, respectively. The truth is that there was not one single victim; they were simply repenting criminals brought before the tribunal, and none were put to death. Here, when it is a question of comparing the much decried severity of the Spanish Inquisition with the doings of rulers of other countries, we are of opinion that, on this point at least, Protestants ob-jectors, would do well to be silent. Certainly it is not wise for them to pro voke a comparison which, if impartially examined by the light of reliable historical facts, rather than by that of traditional prejudice, will be found to redound to the credit of the Inquisition, and the disgrace of the secular tribunals of their countries. English Protestants in particular member the records concerning the use of the rank; of thrusting needles under the nails; of the Scavenger's under the nails; or the Scawenger's Daughter, a hoop or circle of iron, in which a man's whole body was, as it were, folded up, and his hands, feet and head bound fast together: of the Little Ease, a chamber in which a man could r sit nor stand, nor lie d and of various other devices of torture, which were used by the Protestant legislature of England against Catholic priests. Though it is true that in Protestant countries, such as Germany, Switzerland and England, not to speak of other minor places, there was and there could not be either the Sp ish or the Roman Catholic Inquisition, yet it is not true that there existed in these regions no Inquisition at all. There were indeed in full at all. There were indeed in full blast the Protestant Inquisitions of Henry VIII., Queen Elizabeth, of Luther and Malancthon. Calvin and Z vinglius, purposely organized against unoffending Catholics and directed to rob of their very life all who were courageous enough not to allow the

statistics, all taken from Protestant au-

scenes; around an immense fire, lit up during the reign of the Grand Roya inquisitor, Henry VIII., by the hand of the public executioner, at 72,000; and of his worthy daughter, the female Inquisitor, Elizabeth, Cobbett does nothesi-tate to inform his readers that "this sanguinary queen put to deathmore per sons in one year than the Inquisition did during the whole of its duration, 331 years.' It would be easy to prove that brutal violence and wholesale slaughter

in Germany, Switzerland and Southern France, not to speak of Holland, Denour Protestant brethren that, as Blessed Lord says in His Gospel, should first cast the beem of their own eyes before clamoring about the mote in the eye of their neighbor "(Matth. vii. 5). As the proverb has it, they that live in glass ouses should be careful not to throw stones at their neighbor. Then, as we have seen, the intolerance of Protest ants have been everywhere much more violent against Catholics, than that of Catholics against heretics. In fact, it was by a most sanguinary persecution that Protestant rulers forcibly snatched the people from their allegiance to the Roman Catholic Church. And yet it is upon the members of this Church that some writers cast the blame of bloody persecution against their fellow men!

## THE PROBLEM OF MIXED EDUCATION.

Antigonish Casket. The Jesuits have been wittily named "the apostles of the genteels." They certainly try to adapt their ministra tions so as to meet, as far as may be consistent with Christian charity, the views of those Catholics who regard themselves as a superior caste. While they have day schools and boardingchools which receive pupils from every grade of society, they have others in-tended especially for the sons of "the best people." Such are Beaumont best people." Such are Beaumont college, near Windsor, England, and Loyola college, New York. There is apt to be a taint of snobbery in the demand for each explanation and it. mand for such exclusiveness, and it shows itself in the fact that many of the wealthy families of New York, for whose benefit Loyola was established, continue to send their children to "select" non Catholic schools. This can mean nothing eise than that these families regard the advantage of social intercourse with Protestants as greater than the advantages of a Catholic eduwith Protestants as greater cation. It was a French snob who declared that he would "rather be damned genteelly with a duke than saved in meaner company." And there are American Catholic snobs who would rather see their sons and daughters leading the life of the "smart set" which loses immense sums at bridge whist, divorces and is divorced, and in whist, divorces and is divorced, and in a variety of ways "goes the pace," than see them walking the quieter path of the Ten Commandments in company with an unwashed multitude." Father McKinnon, rector of Loyola College and pastor of St. Ignatius Church, has ssued a circular to his parishioners in which he warns them that, because of the tendency of Catholics, especially of wealthy Catholics, to embrace the "time spirit," a great calamity is threatening, for "it would be a calamity, surely, if here in America the Spirit of Wisdom and of Knowledge and of Fortitude were to cease to manifest Himself in the conduct of our Catholic people." Father M. Kinnon's warning emphasized by these grave words from

as emphasized by these grate where the Archbishop Farley:

'I have read carefully your circular in behalf of Catholic high schools, and of the Loyola school in particular, and most heartily indorse every thought of that letter. Were I to rewrite it, I when stronger and should make it much stronger and illustrate the various positions taken ARE CATHOLICS TOO EXCLUSIVE?

to death on conviction in any ther tribunal of Europe.

Moreover, even this number is manistly exaggerated. Thus, if we been the case by facts that would appal it they would not appeal to our well-to do families."

The facts to which the case by facts that would appal it they would not appeal to our well-to do families." The facts to which the Archbishop refers are doubtless the mixed mar-riages which inevitably accompany a social system in which Catholies regar non-Catholics as the only "worth knowing," and the de eakage which follows such marriages. But he probably refers to more than this—to the intimacy between Catho-lies and members of the "divorced set" which leads the former to think set which leads the former to think almost as lightly of the marriage bond as the latter, and sets them looking for flaws in their own marriages which may enable them to take advantage of the divorce laws of the State without utterly breaking with the Church, should the occasion arise. The society should the occasion arise. The society of "Daughters of the Faith" was formed for the special purpose of unit ing Catholic women in opposition to the divorce evil, and already it is threatened with disruption, because some of its members declare that to refuse to hold social intercourse with divorced women will force them to drop some of their most desirable acquaintances.

At the same time with this moveof Catholics into non-Catholic secondary schools—a movement which is going on in England as well as in America—we have the open expres-America—we have the open expression of opinion on the part of some Catholic Irishmen that the best solution of the university problem would be that Catholics should enter Trinity College in large numbers and make their own in the same fashion as they have made the National Schools their own. In Ireland this solution is pro-posed by Dr. Walter McDonald, Pretect of the Dunboyne Establishment, Maynooth, while on this side of the Maynooth, while of this side of che ocean it receives strong support from Professor Stockley of Halifax, himself a Trinity graduate. On the other hand, the late Judge O'Hagan, also a Trinity man, said, "Trinity College is

Trinity man, said, "Trinity College is single Catholic. They were protes no place for Catholics," and the Archibishop of Tuam, at a recent meeting of the Catholic Truth Society, voiced the the Catholic Truth Society, voiced the men, whether they began, with the catholic truth Society, which is the catholic truth Society, which is the catholic truth Society, which is the catholic truth Society and the catholic truth Society and the catholic truth Society is single Catholic. They were protecting to the catholic truth Society is single Catholic. They were protecting to the catholic truth Society is single Catholic. They were protecting to the catholic truth Society is single Catholic. They were protecting to the catholic truth Society is single Catholic. They were protecting to the catholic truth Society is single Catholic. They were protecting to the catholic truth Society is single Catholic. They were protecting to the catholic truth Society is single Catholic. They were protecting to the catholic truth Society is single Catholic truth Society is single Catholic. They were protecting to the catholic truth Society is single Catholic truth Society is single Catholic. They were protecting to the catholic truth Society is single Catholic t be robbed of their faith. To give some for Catholics, and in my opinion we ought not to have anything to do with of Rome. thorities. Holinshed put down the number of those who were butchered

Fruit-a-tives "I am taking Fruit a-tives and must say they are the best remedir used for Stomach and Liver Trouble. I would not be without the any price."

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Catholic fellow countrymen on such common ground as Trinity might aford. Yet in his article on this subject in the May number of the Fortnightly Review he admits that no Catholic Review he admits that no Catholic for her material success. The Bishops could hope to win his way to a place on the governing board in less than They pay their debts, and there is no on the governing board in less on the governing balance in the governing balance in the governing balance in the says, "be an extremely long time before Catholics of the balance in the ba acquired any real influence, as such, "and though he believes that the university would simply try to get the best man for each vacancy that had to be filled, he acknowleges that Catholical the second of the seco ics are not unnaturally afraid of having all fellows and professors chosen by a governing body which is at pres-ent, and is likely to be for the next forty yeary, entirely Protestant, and sees the force of the objection: "Your present Provost is an Orangeman, he reflects not unfairly your prevailing tone, and it is very hard to persuade an Orangeman that a Catholic is the best man for any job whatever. "

Aside from these provides or "

Aside from these practical difficulties, we think that the warning note sounded by the Archbishop of New York and the Archbishop of Westminster about the danger of non Catholic sec-ondary schools (for Catholic youth, should fall on the ears of those who are discussing the university question. Much has been made of the presence of Catholies at Oxford and bridge, but this privilege was granted for very exceptional circumstances and the system is yet on trial. Whether the results will be satisfactory, only the future can tell. At any rate England's case is not parallel with land's. Catholics are three fourths of the population of Ireland, and by every right the national university, should be Catholic. English Catholics complain that they have not been able to take their share in the national life, owing to non intercourse with their Protest-ant countrymen, in the universities. On the other hand, we believe that the enforced segregation, due at first to penal laws and afterwards to ostracism, enabled them to cutiva'e a peculiarly sturdy faith. The Irish Catholics were helots allowed to associate with Protestants only as servants may associate with their masters, and we fancy it is more than a mere coincidence that Irish Catholicism has also retained its pristine purity. We can not help thinking of those stern Old Testament regulations by which alone Jehovah could keep His chosen people faithful to His law. Every attempt at intercourse with the nations outside the pale was followed by a lapse into idolatry. The wisest of men fell a idolatry. The wisest of men fell a victim to mixed marriages. When St. John wrote "A man that is a heretic avoid," it was not that his heart any longer harbored the false zeal which Our Lord rebuked when He desired to call lightning from heaven on the cities which would not receive the disciples; the fires of Pentecost burnt all such dross away. Rather must we believe that he saw the dangers to purity of faith in intimate association with those who had lost that purity. Has that danger grown any less since the Apostolic age?

SOME PERTINENT OBSERVATIONS OF A TRAVELLING PRIEST.

Last week the travelling impressions of Rev. D. S. Phelan, editor of The Western Watchman, were quoted to show in what respect the Catholic nly people priest is held by all classes and people deplorable and how unique are his and how unique are his authority and opportunities. This thought is even more strikingly brought by the Rev. P. C. Yorke, another travelling editor, who is deeply struck with the growing attitude of respectful inquiry in which the Catholic and his faith are regarded by outsiders. The ready, even anxious receptiveness of the non Catholic mind suggests to him the great responsibility of Catholics in being able to rise to their opportunities, and in overcoming the exclusiveness in which they hold their most intimate belief and practice. Writing, like Father Phelan, from abroad ship, Father Yorke says:

"One of the benefits of a trip like this is that it gets a man out of a rut. The priest especially is so cut off by his calling, his associations, his habits, that he lives in a world of his own, and knows not how the great world of men is moving on about Sometimes I imagine our parish houses are like diving bells. The rails of the

sanctuary are an ever-rising, ever-thickening Chinese wall.

"This was brought home very for-cibly during the last few days. Every subject under the sun is discussed in the smoking room, but, as all roads lead to Rome, somehow or other every subject seems to lead up to re-Man is naturally a religious ligion. Man is naturally a religious animal, and his thoughts, no matter how wide they may circle, come back again and again to this center. again and again to this center. And, sure as fate, whenever the subject of religion is brought up, the Catholic Church comes in by hook or by crook. In the crowd of fifteen or twenty men who foregathered in a certain corner an, also a there was not, to my knowledge, a College is single Catholic. They were profesthe Arch sional men, business men, college opinion of his colleagues as well as his own when he declared "It is no place for Catholics, and in my opinion we the thread ran through to the Church

it. "Stephen Gwynn is a good representative of those fair-minded Irish our exclusiveness. These men knew our exclusiveness. These men knew the Church as a great institution. They were from the cities where cather the colleges, stared them drals, hospitals, colleges, stared them every day in the face. They respected every day the Church, as every modern man will, haggling and bargaining with vestries and trustees. When you are dealing with the Catholic Church you know whom you are dealing with, and a con-tract is a contract. But here is the rub. Of the interior of the Church, of her purpose, her life, her doctrines, they know no more than if there were not a single Catholic from Maine to California.

"I cannot bring myself to believe that this shi 's company is exceptional. They are not from the backwoods. They come from such centres of culture and bus ness as Boston, Chicago, Memphis, On any other subject I Memphis. On any other subject I would take them to be representative Americans, and therefore I am compelled to believe that they also represent the non-Catholic American mind in its relations to the Church.

So ne question came up about a point of belief I don't remember now what it was, but I gave the ordinary explanation. It was not exactly a catechism question, but one that involved a little history and philosophy. The questioner seemed to be satisfied, but he added: Your ordinary lay Catholic would not give that explanation; he would not know it." "Precisely," I said: "it is none of your business to expect it If you want an opinion on a from him.

legal difficulty, you don't stop a man on the street; you consult a lawyer. Now, just as it is the lawyer's businow, just as it is the lawyer's business to answer legal questions, so it is my business to know and answer religious questions. That is part of my training. Sixteen centuries ago a very distinguished man said that while it was necessary for that, while it was necessary for the baker and the cobbler to have served an apprenticeship to their trades before any one would give them work to do, every man thinks himself com-petent to decide all matters of religion, and more so the less he knows about

"But, while that answer is satisfactory enough as a retort, one can't help inquiring. Why can't the Catholic laity know more and do more than they are doing? I was never so astonished, never so edified, by the anxiety to know about the Church, and the patience to listen to often long explana-tions. I have been sitting night after night, in a corner, with my back to the wall, while they fired question after question, until the steward in despair fired us, questions and all, at midnight. There was absolutely no disrespect, none of the old style conentious arguments, but a consuming desire to know and a readiness to accept the reasonableness of our position, even though they might not receive the grounds on which we based our argu-mentation."

## CONSTANT REVIEW NECESSAR Y

There appears to be Catholics quite content with the idea that faith sufficient for salvation. Such is not actually the case, but their actions would seem to indicate it. Some seem would seem to indicate it. Some seem by the same evidence to indicate that nothing concerns them but the salva-tion of their own soul. True this is their all important duty. It is the essential business of their existence.

Yet none of us should lose sight of the fact that while occupied with this primary work we must not be a hin-drance to others in their performance, of a similar duty. Do not some, how-ever stand in that relation to others? Do they not sometimes in their zeal for self, or by their indifference, exclude others from the light of truth?

Many are inclined to believe that ach is the case. And there are such is the case. And there are strong evidences to confirm their opin-Tney point for conviction to the polic laymen are constantly in contact, frequently on most friendly relations with their non-Catholic breth-ren. Times and occasions arise when the latter curiously perhaps, but honestly, enquire concerning Catholic honestly, enquire concerning Catholic doctrine. Do they obtain the desired dostrine.

information?
The answer depends upon whether or not the Catholic possesses, as he should, an intelligent understanding of his faith and is able to make a ready and intelligent explanation. This he is supposed to do. It is expected of him. It is a part of his duty, and if he fails to discharge it a grave responsibility

Failing to discharge it faithfully is he not obstructing the salvation of him who if searching for the light? falls upon his soul. Is he who so fails not refusing to become the instrument of God to convey the gift of faith to another? ly such a failure is attended with erious consequences. Hence while not called upon to preach, or to be going abroad constantly and perhaps offensively striving for conversions, it is still the solemn duty of every Catholic to be able to intelligently explain the doctrines he professes whenever occasion requires. And to be able to do so, constant review is necessary. Church Progress.

Never esteem anything as of advantage to thee that shall make thee break thy word or lose self-respect.— Marcus Aurelius.