Conference. The British or English Methodists will retain the doctrines as they stand for the present, not for their truth, but because they are free to the people to believe them or not, just as they please. We are indeed not surprised that the Japanese have recently determined to establish a United Methodist Church of their own, which will not, at al! events, be reproachable with the fault of teaching such doctrines as they deem proper according to the whims of localities.

SUNDAY AND THE SALOON.

To the heat of Sunday, the 18th inst. the Detroit News attributes an enorm ous increase in the number of drunken people who were brought before the judge of the city on account of drunkenness. On that day there were no fewer than sixty seven persons charged with and convicted of drunkenness, and receiving punishment for that crime alone on Monday, besides a considerable number who were only committed to prison for other offences.

Sunday is a day when, though the law is specially strict against the opening of saloons, that law is evaded by the majority of the saloon keepers in that city, who leave the side door of their establishment open so that liquor may be obtained on the sly. The police should be more vigilant to see that the law be kept; but as a matter of course the saloon keepers who pile up the money, while their dupes are fleeced, encourage the latter to drink till their money is exhausted, be the day Sunday or Monday-and the warm weather is even taken advantage of as a reason for persuading the dupes to drink more persistently, for they are told that " a nice cool drink properly iced and flavored is the best protection against the overpowering heat," whereas in reality no matter what the liquor may be flavored with, the intense heat sends the volatile alcohol through the veins and brain and the drinker is scon the victim of his folly. Thus is the Sunday spent to the ruin of the devotees of Bacchus, and on Monday mornings the police court has a larger crop of drunks before it than on any other day. The Sunday calls for more respectful treatment than other days. God should be adored and served on that day, which is His own day, as He has sanctified it for Himself. But the frequenters of the saloon desecrate it beyond other days. They devote it to gluttony, intemperance and disorderly conduct beyond all days of the week. They dishonor God, defile themselves and ruin their families on the very day when they should be more careful than at any other time to fulfil the law of God and to keep His commandments faithfully.

### PRESIDENT ROOSEVELT AND THE POPE.

The message sent by President Roosevelt to the Holy Father, Pope Pius X., by Bishop Gabriels of Ogdens burg, N. Y., has aroused to a higher pitch than ever the President's popularity with Catholics in every State.

It is not to be denied that by his treatment of every scandal which has administration, he has shown in office a courage and a determination to suppress such scandals at any cost as were hitherto unequalled even though enormous wealth was ranged against him : and he has shown himself to be the President of the whole nation, and not of any clique, faction, or section of the people. In his endeavors to arrange the difficulties between the employers and the employed, he was eminently successful, not seeking to gain votes at an ex pected election, by over-riding the special interests of either class, but bravely facing the trouble which he knew would certainly meet him face to face if he could truly be accused of having swerved from justice in the slightest degree. His solution of this very difficult position raised him at once in the affections of the people of both classes, rich and poor, capitalists eligible to fill the presidential chair, and working men. And although he knew of the existence of an aggressive anti Catholic party, who kept up the spirit of hate in which it was conceived. he braved their aggressiveness by giving Catholics a share of the highest positions in the land, as well as other posts which, though not the highest, were of such importance that old Apaists locally resuscitated that almost dead association in order to oblige the president to pass over deserving Catholic candidates. This decided President Roosevelt to appoint the men whom the dark lantern party wished to taboo.

We do not in the least believe that the President's courage in this and similar instances lost him any votes when those which were cast for him were weighed against those cast against him; for it must be remembered that in closely contested elections, the vote of a certain percentage of Catholics has more than once been decisive for victory, and this sometimes probably even the non-Catholic world as Sovereign of the Papal States before they were unjustly taken from him, he claimed no temporal power over the citizens of any other state. The only temporal power which the Pope claims is the tory, and this sometimes probably even

when its weight was estimated at much ess than the reality.

The President, on learning that Bishop Gabriels was about to lead a large pilgrimage to Rome, commissioned the Bishop thus:

"Tell the Pope that I send him my profound regards. I have tried to treat Protestants and Catholics alike, as my Protestants and Catholics alike, as my latest appointments show. I will try to perpetuate this policy. This Republic will stand for many a century. I expect that there will be Catholic presidents as well as Protestant. I trust that they all will treat each other as I have tried to do." Not only, therefore, has the Presi-

dent dared to tell the public that he will regard all denominations as equal, but he is convinced that the future policy of the United States will be to follow the same course as he has laid down for himself. We have no doubt that this is what will occur in fact, and President Roosevelt's course will undoubtedly hasten the day when this will come to pass. Hitherto, however, there has not been any Catholic nominated for the Presidency; but the time will undoubtedly come when it will be otherwise, for the American people are daily growing more and more liberalized, and as the anti-Catholic associations of the past have all come to an ill end without gaining their purpose, the future will undoubtedly utterly destroy the influence and power which these associations have enjoyed.

#### LONDON'S MORALS.

The Very Rev. Father Bernard Vaughan has aroused a good dea of comment in the fashionable quarters of London, especially in Mayfair, by the directness with which he preaches against the vices which prevail in the midst of the fashionable people of the great Metropolis and with which he denounces the sins of the upper classes, as when he asserted recently that "London from end to end is lit tered with broken marriage vows, and in the divorce courts nearly three hundred traitors to their troth are waiting this day to be relieved in this world of what God will not relieve them in the next.' Father Vaughan mourns that the time is past when " Englishmen were wont to have large families, and to boast of them. Now plenty of men would be ashamed to show their equals in society in London a nursery full of children. On the other hand, the London Spectator de votes a great deal of space to the discussion of the problem, maintaining that the picture as shown by Father Vaughan is overdrawn, and that "unlike Sovonarola, his sermons will not be followed by a bonfire of vanities."

We do not for a moment hesitate in pronouncing which of the two, the priest who knows thoroughly, through individual intercourse, the people of whom he speaks, or the editor who knows the people only at a distance from him, and cannot tell anything about the characteristics of the classes concerning whom he writes, are most worthy of credence.

And the first step toward remedying the evil is evidently to tell those who are guilty the grievousness of their sin, and the next to make them aware that they are guilty of it and to induce them to abandon it and to return to a better ourse of conduct.

We do not see what beneficent in fluence, says the Spectator, these diatribes will have upon the public, and human nature is not such that it will not be warned off the gross obvious sins, if it has the wish or means to comply with them. We say, on the contrary, that they must be made aware of the fact of their sin and of the immensity of their malice before they can think of reforming their conduct, as it is Father Vaughan's desire they should do.

### THE "FOREIGN POTENTATE.

A correspondent, who signs himself conald E. Smith, sent the following Donald E. Smith. Donata E. Smith, sent the following query to the Free Press. Sir —Kindly answer the following question in your valuable paper: Can a Roman Catholic citizen of the United States who was born in that country and elected by a vote of the people, be even though he is subject to a foreign potentate, the Pope of Rome, who claims temporal power over his sub-

Our Portage avenue contemporary of the 10th inst. replies by merely quoting the constitution of the United States, Art. 2, sec. 1, which says nothstates, Art. 2, sec. 1, which says nothing about foreign potentates, but simply provides that no one shall be eligible to the Presidency unless he be a natural born citizen, thirty-five years of age and fourteen years resident within the United States, and that he shall swear to preserve, protect and defend the Constitution. This This answer, while shelving the question does not refute the error that under lies it. A Catholic citizen of the United States is not "subject to United States is not "subject to a foreign potentate, the Pope of Rome," first, because the Pope is no longer a foreign potentate, and secondly, because even when he was recognized by the non Catholic world as Sovereign of

over the States of the Church: in other words, the Pope claims rightfully that he is the legitimate king of Rome and of the adjacent territory. He lays no claim to interfere with the temporal affairs of any other country. In point of fact his temporal power is now con-fined to the precincts of the Vatican.

Consequently, there is nothing in the law of the Catholic Church or in the Constitution of the United States that would preclude a Catholic from becom public. On the 4th inst. we quoted President Roosevelt as saying to the Catholic Bishop of Ogdensburg, "I ex nect that there will be Catholic presi ents as well as Protestant." theless, until the present dormant and secret, but very real, prejudice against Catholies occupying the position of Chief Executive is removed, there is no likelihood of any Catholic being elected to the presidency .- Central Catholic.

### GOD'S GREATEST GIFT TO MAN

SERMON OF REV. JOHN PRICE AT PRIEST'S DIOCESAN EUCHARISTIC LEAGUE, PITTS

BURG. The following sermon, on the Preciousness of the Eucharistic Gift, was delivered by Rev. John Price on the occasion of the Priests' Diocesan Eucharistic League's annual convention recently held in Pittsburg. It is quite instructive and should prove of benefit to all readers:

Right Reverend Bishop, Rev. Fathers

and Brethren: It is with a deep sense of unworthiness and incapacity that I venture in this illustrious and intelli-gent presence, and on this feast of St. Pascal Baylon, our patron, to treat of the greatest gift that God's love has vonchsafed to bestow upon men. The very thought starts to my lips the cry of Jeremiah: "Ah, ah, ah, Lord God! Behold I cannot speak, for I am a But surely, if anyone may speak, it should be a priest, and it ould be a shame if a priest could not of appreciation, and say some words should falter in finding expression of his love for the Love Divine which placed him in the sanctuary to be the consecrator, the custodian and the dispenser of this bounty of bounties, this sacrament of sacraments, this summary memorial of all God's wonderful works.

To make up for his own lackings, the priest, however, has printed volumes roduced by master-lovers of Jesus in the Blessed Eucharist, and from these he may draw stores of appreciative thought, and plenty of rich and beauteous wordings for exalted sertiment. I will be readily pardoned, then, if permit my hand to rest in the palm of the great St. Thomas of Aquin, who will be my guile in this Eucharistic and my master in this theo-

logical exposition.
In some of St. Thomas' minor works, "De Venerabili Sacramento Altaris," one will find set forth in succinct, yet nasterly manner, illustrated by texts of Writ and choice paristic selections, abundant substance for many-a s meditation, and most admirably suitable for the contemplations of the holy Eucharistic hour.

Taking for his text: "Come, eat My bread, and drink the wine which I have mingled for you." (Prov. ix, 5), Sb. Thomas opens his tract with an inquiry into the reasons that led Love to institute the Blessed Eucharist. These reasons were the following: To set up a memorial of Himself, to establish a sacrifice, and to provide a food for man. This morning will confine myself to the third reason -the provision of a food for man.

this provision proceeds from As divine liberality, it must comport with its source. That this precious food is the greatest gift of divine liberality shown by three considerations, ch, when weighed, possess the which, the consideration of the magnificence of the gift; second, the consideration of the magnificence of the Giraforce of argumentative proof; first, third, the consideration of the magnificence of its fruits.

when God created man, He gave over to him all the work of His omni potence, as the writer of Ecclesiasticus testifies: "God created man from the earth and gave him power of those things that are upon earth," and, in the Book of Deuteronomy, we read: "God created the sun and the moon and all the stars of heaven for the service of all the nations that are under heaven (xix)." Thus man was divinely constituted the lord and high priest o the universe. It is by the mouth of man that the irrational things of the earth send forth their praises of the Creator, as is beautifully illustreted in the immortal "Benedicite." when an earthly king confers a gift of land and title upon a favorite the whole world praises his liberality. What must we say, then, of God liberality, who gives over to man's lordship the whole stupendous creation of His almighty flat?

But God's liberality outstrips even this large and dazzling investiture; for He commands the angels to be man's servitors. St. Paul is authority for this: "Are not they all ministering spirits, sent to minister for them who shall receive the inherit ance of salvation?" (Heb. xiv.) The angels, then, are appointed to serve man, leading him away from the snares in his path, defending him in his con flicts with the powers of evil, and conducting him, when just, to the gates of heaven. Who has such servants as these angelic ones? Men serve kings for pay, or in the hope of rewards, but their service is to often unreliable for men may be treamerous, of passion, or self-seeking, or they may or passion, or self-seeking or they may be corrupted by bribery. None of these contingencies can betall our angelic servitors. How ast nishingly large looms the stature of God's liberality seen in the light of cais great con-

But God's bounty presses upon us more richly still. C estion is ours the service of angels is ours what rarer treasure is the Divine be stowal? The answer of the Lord God of Israel, because He hath visited and wrought the redemption of his people."

Through the incarnation, God's eternal

Word became man's companion on life's sions of interse, energetic values, and pilgrimage, and, by example, made its you have heard the doctors and theolog-burdens light and its yoke sweet, refreshing the weary, the broken, the and consanguined "with Carist. Oh, and consanguined "with Carist." heavy burdened, strengthening the weak kneed, unstopping the ears of the deaf, giving sight to the blind, making the lame to leap as the hart, cleansing the leprous, healing the sick, and even spatching the dead from the Not only was He companion, "He emptied Himself, taking upon Himself th form of a servant," He fed the hungr and washed the feet of the disciple But He went farther than companion He fed the hungry ship, farther than serv.ce; He died for man on the tree of shame. "The Son of Man is come, not to be minis tered unto, but to minister and to lay down His life for the redemption of (Mattew xx. 28) But the list of divine liberalities

not exhausted yet. Behold the final and crowning one! He gave Himself as food, "Take ye and eat, take ye and drink." It was great liberality to make man sharer in the sovereignty of the universe, greater to dispute His angelic courtiers to be man's bodyguards and valets, greater still to be a Raphael in man's journeyings, amazing ly greater to die for man's guilt. all liberalities. God yet maintained superiority and an aloofness. When, however, His condescension goes to th length of making Himself man's food superiority apparently vanishes, aloof ness disappears and a union of most kind is wrought; a union of thorough body and soul in receiver ceived. Here, then, behold the farthermost reach of divine love, its highest realization- the masterpiece of divine liberality! As there is nothing higher, greater or more magnificent than God, in giving Himself He gives all-no superior gift in the power of His omniscience and omnipotence.

This magnificent masterpiece of lib erality is seen in greater splendor when e contemplate the magnificence of the ive. Who is it that heaps upon man Give . ich signal and copious marks of love. crowned with the gift of self for man's partaking as food? It is the infinite Being who drew man from the bosom of nothingness. The thought is over-whelming. If St. Peter essayed to avert the agonies of the Passion, out of love for the divine Sufferer, our minds feel impelled to protest against this excessive outpouring of self as food, not wholly because of the lowliness of the sacramental state involved in the gift, but mostly because we recognize that but mostly because we recognize that the gift will fail to meet proper appreciation, and its manifested love be out-raged, chiefly because majesty will be concealed, omnipotence seem powerless and vitality shows itself apparently inert. But divine liberality is not sta not even by the lamentable fact that men may profane the great gift, and outrage the helplessness that goes with the mystery of transubstantiation. No; He who permitted man to scourge Him, to buffet Him, to spit upon Him, to ake mockery of Him, to nail Him to a cross and jeer His agonies, will permit for the sake of choice souls, that unholy hands may seize Him, and unholy lips receive Him in the thrice Blessed ment. Like the sun which sends its ght and warmth upon the just and unust, Jesus in the Eucharist lives for all he good and the bad, to be eaten by both-sorte tamen inequali. 'Tis great to give rich gifts to friends, greater to cenfer them upon menials, but oh! how generously and unspeakably greatest to

thankless and the unfriendly! But we will find ourselves more at home when we glimpse at the greatness of God's liberality shown in the donation of the Blessed Eucharist by studying the beneficent fruits that are the garner of its worthy reception.
The chief effect of Holy Communion is to bring about a union between man and God that makes man a partaker of divinity and accords him a foretaste and pledge of eternal union in glory. He who eateth my flesh and drinketh My Blood has everlasting life, and I will raise him up at the last day."
There is an anology between the
effects of material food upon the body and the effect of this sacred food upon the soul. Material food augments our physical and vital powers, repairs waste, imparts vigor conveys a sense of relief that soothes and sweetens the whole body. Holy Communion confers and increases sancti-fying grace, refits the spirit's losses, its efforts for supernatural accomplishments and imparts a joy that is the dawn of everlasting glory. This last effect is the chiefest in St. Thomas mind, and he puts it forth in the post-Communion of the Corpus Christi Mass:
"Make us to be filled with the ever lasting truition of Thy divinity, which the temporal partaking of the Body and the Blood prefigures.

shower them on the indifferent, the

Again, Fathers, man is a wholean entity—though he possesses two natures, the material and the spiritual. Death, it is true, cleaves apart the union of body and soul, but this separation is a punishment consequent upon sin, and was not, I take it, a portion of the original, divine, creative intent. After all, death is only a temporary separation; reunion will come on the great day of universal resurrection, and the just shall en-ter, body and soul, into immortal life. Now if the Blessed Eucharist directly applies the life of grace to man's soul making it fit and more fit, communion nunion for its blessed rest wit od, it surely affects the body, in directly at least, and shapes and fits it more and more for the everlasting joys it will share with the soul. How ould the soul leap from perfection to erfection without the body feeling the spur of grace? Man eats with the body; and has not Jesus said, "He who eateth My flesh and drinketh My blood, has everlasting life and I will raise him up at the last day?'
Who dares, in the face of this state ment, exclude the body from the action of the divine graces preparative of a glorious resurrection? the divine graces preparative a glorious resurrection? Is

of the ciborium he cup of the sacred What, then, of conscious, willing, lov-ing contact with man's living lips and living bosom? Your ears, Fathers, an attuned to patristic expres-

no, it is not metaphors they employ is the use of terms of unmiscakable strength, to convey an unmistakable belief. May it not be, too, that through Holy Communion has come that, I know not what, mysterious resemblance that priests bear, one to the other? Say that it springs from the sacramental seal of orders, and you grant at once the principle that superatural forces reach and mould the ody's aspect. And why should we body's aspect. wonder at this, when vice possesses the secret power of showing its loathesome the bearing of the habitually gross

If you have followed main my humble presentation of the divine liberality m.nifested in the giving of the blessed sacrament, is not that liberality shown to be most resplendent, not only in the magnificence of the gift, nificence of the Giver, but also in magnificence of the benefits that follow from its worthy reception? No wonder we sing-

"O Salutaria Hostia

Fathers, it is your peculiar privilege to move in the eucharistic sanctuary, as if to the manor born, and to be the favored courtiers about the throne of the Eucharistic King. You are on a footing of reverential familiarity with Him of reverential landings.

for He said to His first priests: "Non

sed amicos"—I will dicam vos servos, sed amicos not call you servants, but friends four King and Friend is in your midst, and daily in your hands—concealed from the eyes of flesh, but revealed to the dazzled vision of penetrating faith. To you, the concealments do not hide great Heart of your Friend, nor His winning wondrous humility, His obedi nce to your consecrating calls, and His longanimity as the prisoner of love in your tabernacles. To you and to all meditative minds He is the cdel and examplar of unnumbered virtues, which are the more largely pprehended, the more He is contem plated. How rejoiced are we when persons are found who improve on earer acquaintance and whose natures constantly yield glad surprises in ex-cellency! How rare such characters! Too many are disappointing; and our initial admiration gives way gradually o final disenchantment. a "Rex accrescens"—an inexhaustible admiration. In the silent contemplations of the eucharistic hour we may see Him flowering ever more fair, the more we seek to fathom the eucharistic mystery. Can you not echo from your experiences my concluding strain? "With each passing hour

"With each passing hour Thou dost reveal new beauties to mine eyes. New virtues to my mind. Yet, thou art like The heavens at early evening, when we see A single star, and then a brighter star, And then a cluster, till upon the night Unfolds the glory of the firmament—To watch Thee, Jesus, and to study thee—To love the and to know thee as thou art—Is occupation for a man's whole life; Xes, occupation for eternity."

#### MUST SOON RETURN TO ITS SENSES.

N. Y. Freeman's Journal.

The writer known in French liter ary circles by the name "Trois Etoi-les" (or "Three Stars"), that being his literary signature, is a retired general of the French army and a member of one of the oldest Catholic families in Britary. Like the major ity of Frenchmen of his kind, he has oked upon the disestablishment the Church in France as the final blow to the hopes of a grand Catholic revival. He refuses to believe, however, that the situation is beyond recovery, and his views, as representing those of a party growing in strength every day, namely, the Church restora-- are an interesting study. He contributes to Le Corresponden (Pars), an article in which he foretells an inevitable reaction against godless government, as a result of the anarchy he thinks is certain to occur as the logical consequence of irreligion in a country so closely bound up with Catholic tradition as France. In the following terms he expresses the tenor of his sentiments:

"Tae rupture has taken place, and France has lost her best friend. In disestablishing the Courch, her enemie thought they were giving the last blow to a dying institution. Instead they found themselves face to face with a blazing energy. A country has not been in vain Catholic to the core for been in vain many centuries. France has been chiseled in Christianity. Nations, like individuals, are influenced even unconciously by heredity and the faith o his fathers still burns brightly among the rural populations of France. In the North even where undutifulness to the Church has affected whole districts, these same districts I have seen rise as one man and demand the maintenance of the Old Faith. It is perhaps a blessing in disguise that has overtaken atheistic France; she will learn from the tyranny of a godless government the real value for her of the principle of Church and State and the event will prove the reawakening of her consci nce so long indifferent and dormant Even as it is, the adversaries of Christianity are beginning to see that they are threatened by the very arms which

are threatened by the very arms which they themselves forged."
The writer proceeds to show that the creed of godless immorality, or morality without a god, is not a novelty. It has existed since the beginnings of coherent society and the measure of the success of any society conceived on this purely ethical basis is gauged by the shortness of such society's existence as a national Nor is the political application entity. of principles without religion, particu larly to a democratic government, sound in its vital particulars, in his

opinion. He says: "Any well organized and sound de morracy is based on two specific princi-ples—liberty and unity. The liberty ples-liberty and unity. that a government can grant individual is in proportion to the moral individual is that the individual consciousness that the individual shows; to his predisposition to be right-eous for the sake of righteousness, not from fear of the punishment inflicted by

# When the Liver is out of Order

calomel, cascara, salts, strong liver pills and purging mineral waters won't any permanent good.

When a person is bilious, the liver is not giving up enough bile to move the bowels regularly-and some of the bile is being absorbed by the blood. In other words, the liver is in a weakened, unhealthy condition.

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law for infraction of order. In the case of a country which has for centuries been taught the moral law before it has learned the civil, the only result of the overthrow of the foundation of its morality must be either scepticism as to the value of a moral code and a disinclination to be law abiding, or else a feeling of distrust for the forces which have removed its moral support. In a law-abiding nation like France, this is the most likely result, it being intolerable to suppose that the educative work of so many centuries can abolished and eradicated in one day. As to union among the people of a de-mocracy a lack of a strong religion bids fair on all grounds to breed materialism which leads to reckless competition and consequent factions — the rich against the poor, the question of national unity being impossible where the idealism bred of religion is likewise impossible. Gross materialism renders real patriotism impossible and national reposes in a strong patriotic Victory or death was the sentiment. cry of the French revolutionaries of the nineteenth century; it seems that the choice of the twentieth century for France will be between anarchy and a return to religious ideals. The age of political neutrality is dead; the enigma of life weighs too strongly upon man-kind to permit of human ideals being shattered at the whim of any political regime. A belief in God has been man's only sola all the ages and the Catholic religion has ever supplied the logic of sentiment and reason that have sustained him in his ideals at all times, has ever preserved the mental balance of the people of France through its most arduous trials."

## CHURCH AND CLERGY IN SPAIN.

In reply to the strictures of a Madrid correspondent of the London Times, who describes the Church in Spain as who describes the United in Spain as extraordinarily weak, and the Spanish clergy as uneducated and for the most part idle, a London priest is quoted by the Manchester Catholic as an authority on the subject by reason of long residence in Spain. He stigmatizes as absolutely false the assertion of the Church's weakness. He admits that Socialism has had some effect on the simple piety of the Spanish people in simple piety of the Spanish people in certain quarters; for Socialism, in Spain, as in many other countries, is bitterly anti-clerical. But, on the whole, the Church retains her ancient power both in town and country, as is proved by the crowded churches, andto take another phenomenon—by the great influence that some of the Bishops and clergy were able to exert in the Carlist cause. The same authority says: "There are no greater theologians in the world than the Spanish clergy. The theological learning of clergy. The theological learning of the Spanish Bishops excited the admir-ation of the Fathers of the Vatican Council. The Spanish priests, as a body, are an excellent and holy set of men. In such subjects as science and languages they may be behind the clergy of some other countries, but that is largely owing to the peculiar circumstances of Spain. In the domain of Theology and Scripture they are sur-passed by none; and it is absurb to call such men uneducated and ignorant. An important point to reme connection with the is that all ecclesiastical preferment is that all ecolesiastical preferment goes by merit, as a candidate for an office must pass a special examination or 'concursus'—hardly a system for an 'uneducated and ignorant clergy.''