

The Catholic Record.

Published Weekly at 481 and 483 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES.

Author of "Mistakes of Modern Infallibility" THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.

Managers, Luke King, John Nigh, P. J. Neven and Joseph S. King are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

Agent for Newfoundland, Mr. T. J. Wall S. Johns.

Rate of Advertising—Ten cents per line each insertion, advance payment.

Approved and recommended by the Archbishop of Toronto, Kingston, Ottawa and St. Catharines, the Bishops of Hamilton, Peterborough, and Owen Sound, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as the having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

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

Agents or collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, with great interest.

It is a matter of fact that both good and bad Catholics are in the world, and a truly Catholic spirit pervades the whole.

Believing you and wishing you success.

Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, November 9 1901.

EMMANUEL AN ARBITRATOR.

King Victor Emmanuel of Italy has been chosen as arbitrator to settle the dispute between Great Britain and Brazil in regard to the Guiana frontier question.

It is stated that the Italian Government and King are highly gratified at this tribute to King Victor Emmanuel's ability paid by the two countries concerned in the dispute, and the choice is further regarded as a great compliment paid to the whole Italian nation.

PORTUGAL AND GERMANY.

Portugal has a serious complaint against Germany, and anger has been expressed by the Portuguese press because, as is asserted, troops from German South-west Africa have crossed the frontier of the Portuguese territory of Angola and established themselves at Quahama, hoisting the German flag.

The Portuguese demand the determination of the frontier between the territories of the two nations. It is not thought likely that there will be any quarrel on account of the alleged incident, as the Berlin press admit that the demand for the fixing of the boundary line is reasonable, though they make light of the reported invasion.

It may be presumed that there was no intention to trespass upon Portuguese territory, as it is possible the boundaries between the possessions of the two countries are as yet somewhat indefinite in a territory which has been settled so recently.

THE CARDINALATE.

Archbishop Elder of Cincinnati was recently highly amused when a statement of a certain American daily paper was shown to him to the effect that there is a movement on foot to put him aside from the attainment of the high honor of the Cardinalate, which Pope Leo has been desirous of bestowing upon him, and to substitute Archbishop Ireland's name for his in the proposed appointment.

The Archbishop told the reporter who showed him the story that he is too old to expect such an appointment, being eighty-two years of age, but that Archbishop Ireland has been very prominently before the people of this country, and is a national figure well known to all classes. It is for the Pope to decide this question, but if the Pope should wish to have another Cardinal in America, he could not make a better choice than Archbishop Ireland.

The story of a rivalry between himself and Archbishop Ireland, or of any plot to set himself aside from an unexpected appointment, he characterized as absolutely without any foundation in truth.

CROWWELL.

It has been announced that a Bishop McCabe who preached on a recent Sunday in Chicago eulogized Oliver Crowwell and abused the Boston City Council for changing the name of Crowwell street to St. Germain street.

We do not know whether Bishop McCabe is of the Protestant Episcopal or the Methodist Church; but in either case it is a matter of surprise that the anti-Prelate regime should be made the subject of a laudatory sermon in a Prelate Church. Bishops were regarded by the King-killer as creatures of anti-Christ, or of Satan himself. Independently of this, Crowwell's diabolical cruelties in Ireland should exclude him from being put among the saints even in a Methodist Church.

As regards the change of the name of a street in Boston, it appears that this took place on the petition of the residents on the street, who are for the most part French Canadians who have more

respect for a Christian saint than for a Puritanical king-killer. It is surely unseemly that an American citizen, who we presume Bishop McCabe to be, should wish to honor a murderer and persecuting ruler of Great Britain, in contempt of the rights of other American citizens who are taxpayers, to have the business of the city of Boston carried on in accordance with their views of the fitness of things.

A THREATENED TARIFF WAR.

A tariff war between the United States and several of the European continental powers is seriously threatened, though it is also dreaded in Europe as being sure to bring on a commercial crisis on those countries which engage in it.

The persistent protectionist policy of the United States is the immediate cause of the present critical situation, and some months ago Russia opened the ball by actually adopting a retaliatory policy in reference to one or two articles which are largely imported into that country from America.

Now Germany, or at least the German Emperor, takes a very menacing attitude in regard to the matter. The German press are very indignant at the high duties which are kept up against German manufactures, and see no way of changing the situation unless by imposing equally high duties on articles from America. They are not blind, however, to the fact that the result will be the most serious economic and social crisis which the empire has yet faced.

The matter has now put on a new phase. Coal and iron are not found in Germany in such quantities and so convenient proximity as in the United States, and therefore it will be difficult, if not impossible, to carry out a policy of retaliation in these articles without hampering the intentions of the German Government to develop a progressive canal system, as it has long been its intention to do.

A speech recently said to have been made by the Emperor William has brought this matter to a very critical position. It is currently reported that the Emperor said in a recent speech: "If the commercial treaties are not concluded, I will smash everything to bits." The Emperor is accustomed to demand that his wishes shall be respected in every thing, and he is the man to carry his threats into action. There is, therefore, considerable fear expressed that the threatened tariff war will be precipitated, unless a compromise be effected within an incredibly short time.

CHARITY, FAITH, AND SCIENCE, IN COMBINATION.

The eminent Brazilian balloonist, Monsieur Santos-Dumont, has received from M. Deutsch 25,000 francs as a special gift or prize for having accomplished the trip from St. Cloud around the Eiffel tower and return within 30 minutes.

M. Santos-Dumont at last accomplished this feat after having made several attempts which did not succeed owing to unfavorable circumstances of weather, and to accidents resulting therefrom, though even these failures demonstrated that he had built a dirigible balloon which is perfectly under control of the aeronaut, and had thus solved an important scientific problem.

It was precisely to encourage the discovery of the principles on which a dirigible balloon could be constructed that M. Deutsch offered a prize of 100,000 francs to the first person who should fulfil the conditions laid down.

M. Santos-Dumont did more than was required, as he purposely went beyond the starting-point on his return, and returned thereto a second time, and by so doing exceeded the time allowed by 15 seconds. The Aero Club with whom the prize had been deposited maintain that the first arrival at the starting-point was not to be accounted in the balloonist's favor, as he did not descend then, and that his second return overshoot the time limit so as not to entitle him to the prize.

On the other hand, M. Santos-Dumont contends that he fulfilled all the conditions and is entitled to the full prize. The final decision will probably be settled by amicable arbitration, as it has been left to a committee of learned men to decide the matter. In the meantime, M. Deutsch, the donor of the prize, to manifest his sincere admiration of M. Santos-Dumont's achievement, and his esteem for the balloonist personally, has voluntarily granted the supplementary prize of 25,000 francs to M. Santos-Dumont for having done what it was his actual desire to see accomplished.

This supplementary prize is given independently of the decision which may be reached by the arbitration committee on which it devolves to award finally the original greater prize.

M. Santos-Dumont has shown that he was not influenced by mercenary motives in accomplishing the task to be fulfilled in order to gain the prize, as he has given M. Deutsch's gift to the poor of Paris.

M. Santos-Dumont is a fervent Catholic of strong faith; and it may be remembered by our readers that when on August 8 his effort to accomplish the task allotted to him was attended with a disaster which destroyed his balloon, and almost cost the brave aeronaut his life, he attributed his miraculous escape to the intercession of St. Benedict, a medal of whom he wears attached to a bracelet on his wrist. This medal had been presented to him by the Countess d'En on the occasion of a previous attempt made a few days before to accomplish the same task in which he at last succeeded.

On the occasion of his escape above referred to, when stating his conviction that St. Benedict had been his patron and guardian in his perilous undertaking, he reverently kissed the medal of the Saint.

From M. Santos-Dumont's scientific success, it may be inferred that the opinion of some non-Catholics, that Catholic faith is inimical to science, is decidedly a fallacy.

A SAD EXAMPLE.

A sad instance of the terrible effects arising out of the drinking habit has just occurred in the city of Toronto.

It is not necessary when inculcating the importance and necessity of temperance to have recourse to the realms of fiction to find illustrations of the horrors of intemperance, for hard and undeniable facts are quite common enough to afford all the examples needed for this purpose; and the present instance is only one out of the many which might be adduced in this connection.

Truth is, indeed, stranger than fiction in this case, as the bare facts appear to us more forcibly than the most vivid word-painting of imaginary happenings could possibly do.

On the 30th of Oct. Herbert Armstrong, a youth of sixteen years of age, the son of John Armstrong, a marble polisher residing on Dece street, Toronto, was horrified at finding the body of his father hanging dead by a rope from the rafters in the cellar of his home. The boy cut down the corpse, and called in some neighbors and a doctor to assist in the emergency, but in vain; for it was at once discovered that the suicide had succeeded too well in his effort to destroy himself.

But the horror of the situation did not end here. On going into another room, it was found that Mrs. Armstrong, the boy's mother, was also lying dead on her bed. The husband was fifty-five and the wife fifty-four years of age.

Mrs. Armstrong was lying partly on her left side, and partly on her stomach, and her face was buried in her pillow. Some blood had oozed from the nostrils, but there was nothing to indicate that she had been murdered or that she had struggled for life against any assailant.

There were in the room an empty whiskey flask, an empty carbolic acid bottle, and some other bottles and vials which had contained sleeping draughts, and a poisonous lotion for external application. It is believed, however, that the drugs had nothing to do with Mrs. Armstrong's death, but that she had killed herself merely by excessive whiskey-drinking. She had suffered from a weak heart, and had been warned by the doctors not to indulge in liquor-drinking, and this fact of itself is sufficient to indicate the cause of her unhappy death.

John Armstrong was a skillful workman at his trade; but for the last three weeks he and his wife had given themselves up to a prolonged drinking spree. The husband used to go out for the liquor and bring it home, where both parties would indulge in it without stint, and the result was the suicide of the father of a family of three promising children ranging from sixteen to seven years of age, and the death of the mother by over-indulgence.

This is a suggestive object lesson to those who are accustomed to indulge their craving for strong drink, and we trust that our recording of the sad facts of the case will be a caution to our readers, boys and girls, men and women, not to give themselves up to this pernicious habit of intemperance.

THE EXECUTION OF CZOLGOSZ.

The Anarchist L. F. Czolgosz underwent on Tuesday, October 29, the capital punishment of electrocution on account of his awful crime of assassinating President William McKinley who was in the act of fulfilling his functions of the Presidency of the United States.

The crime was aggravated by the fact that like the betrayal of Christ by Judas, it was committed under the guise of friendship and affection. The particulars are already well known to our readers and need not be repeated here; but it will suffice to say that the awful deed was perpetrated at the Pan-American Exposition while the President and the people were in the act of extending to each other friendly greetings. Czolgosz was among those in line who passed onward toward the

President. The latter offered his hand to the intending murderer, who at the moment presented at his unsuspecting victim the revolver with which the crime was accomplished.

During the assassin's imprisonment, the Rev. Father Hyacinth Fudzinski of the Corpus Christi (Polish) Catholic Church, called several times at the Auburn prison to ascertain whether the condemned man would repent of his crime and receive the ministrations of the Catholic Church. Father Fudzinski had in fact two interviews with Czolgosz, and it was reported that the latter was repentant, and would express sorrow for his crime; but it appeared afterward that these reports were incorrect, as he subsequently entirely refused to see the zealous priest, and declared his contempt for all religion.

Father Fudzinski, however, expressed his hope that the criminal would become penitent before his execution; but this hope was not realized.

Czolgosz was not permitted to make an anarchistic address before his death, but at 5:30 on the morning of the execution, when Superintendent Collins entered his cell he said: "I want to make a statement before you kill me. I want to make it when there are a lot of people present. I want them to hear me." "Well, you cannot," answered the Superintendent. Instructions had been given by the authorities that there should be no sensationalism allowed, nor any opportunity given to Czolgosz to pose as a hero or a martyr. The Superintendent's answer was in accordance with these instructions, and Czolgosz answered sulkily: "Then I won't talk at all."

At 7:11 o'clock he was brought into the death chamber, and at the moment when he was being placed in the fatal chair that the current of electricity should be sent through his body, he faced the witnesses to his execution, who were limited to twenty-six and said:

"I shot the President because I thought it would benefit the good working people and rid all nations of the abominations of presidents and governments. I am not sorry for my crime. I am heartily sorry I didn't see my father."

His words were heard distinctly by all the witnesses, but he was prevented from making a further speech by the completion of the preparations for his execution, the fatal electric current being turned on at 7:12. Then 1700 volts of electricity were sent through his body. The current was kept on 45 seconds, and the impenitent criminal appeared to be dead. Nevertheless, he was turned on a second time, and was finally turned off at 7:15, after which he was declared officially by the warden of the prison to be dead.

The body was afterward taken to the prison cemetery and was interred with quicklime and sulphuric acid that it might be quickly disintegrated. The clothing and personal effects of the prisoner were burned to ensure that portions of them should not be taken away as relics to subserve the morbid appetite frequently manifested by the public for memorials of notorious criminals. The wisdom of these precautions is self-evident, as it would be shocking to the sensibilities of all refined persons to be forced to gaze at such mementoes exhibited in the dime museums.

It is a somewhat strange circumstance that Czolgosz denied that the hand which fired the revolver was enveloped in a handkerchief, which covered and concealed the weapon. It has been consistently and constantly stated by those who stood by when the deed was committed that his hand was so wrapped up, and this was most probably the truth, as the handkerchief was even produced at the trial, burned by the ignited explosive.

It is stated that when the matter of preparing himself for death by accepting the ministrations of a priest was mentioned to Czolgosz, he seemed to be influenced by a diabolical hatred whereby he was roused from his usual lethargy, and violently denounced the Church and the clergy, and asked from the relatives who visited him a promise that there should be no religious service for him living and dead. This desire that he should die like a brute beast and not as a Christian is evidently the result of his having been reared without religious instruction either at home or in the schools to which he was sent for what little education he received in his youth. He was, indeed, baptized as a Catholic, but this appears to have been all the religion which was ever taught him. He was not educated in the Catholic parochial schools as some papers asserted immediately after the assassination, but all his schooling was in the secularized public schools of Michigan. His terrible death should be a warning to parents to "bring up their children in the way they should go," according to the counsel of the inspired prophet, so that "when they grow old they may not depart from it."

The magnitude of the danger which is sure to arise out of an irreligious or

non-religious education is further exemplified by the disgusting fact eabled from London, England, to the effect that the Anarchist clubs of that city on the 29th ult. celebrated the so-called "noble death of Czolgosz" by dances in honor of the assassin. This celebration was kept up till 4 o'clock on the morning of the 30th, revolutionary songs, such as the Carmagnole being sung. All mention of Czolgosz's name was cheered vociferously, and his portrait draped with black and red was put in the place of honor. This celebration was followed by noisy singing, dancing and shouting on the streets at that unreasonable hour, the chief cries being "Czolgosz the brave." Some of these groups were dispersed by the police.

RELIGIOUS EDUCATION.

Two sermons preached on education on the same day, Oct. 29, in two of the Anglican Churches of Toronto, have deservedly attracted considerable notice from the public, inasmuch as the teaching therein inculcated is in line with that which has always been the teaching of the Catholic Church, which has been constantly maintained in our schools. We heartily congratulate the preachers of these two sermons, the Rev. Dr. Langtry and Rev. E. C. Cayley on the rational and Christian view they have taken on this matter, and we would be equally gratified if on other points they could also see their way towards accepting unreservedly the Catholic truth.

The Rev. Dr. Langtry selected for his text Rom. vi, 17, "But thanks be to God, that whereas you were servants to God, that whereas you were servants of sin, you became obedient from the heart to that form of doctrine whereunto ye were delivered." The reading of the Catholic version is identical in meaning, though the language is slightly different.

The Rev. doctor explained that the teaching or form of doctrine here referred to is the doctrine of the Christian religion, which is the mould for shaping the lives and characters of men to be a reproduction of the life and character of Christ. It is the will of God that we should accept the whole truth which He has revealed, and it is said, therefore, in one of the creeds (the Athanasian) which the Church of England has received and accepted from the Catholic Church: "Before all things it is necessary that he (who wishes to be saved) hold the Catholic faith."

Dr. Langtry declares rightly that we have in this province an excellent educational system which produces fairly satisfactory results within the sphere to which it is limited;

"That is to say a good secular education is given thereby, but he points out a lamentable defect in the system, which is the result of what he himself calls 'our accused sectarianism,' that where the teachers are permitted, nay, are required to teach all the truths of literature, and history, and science, they are not perfect in the Christian line. I do not attempt to get over this great slur upon this Christian land. . . The great fault of our educational system, both in the public schools and the universities, is that it has no ideal, no pattern, and no mould. It is aiming at nothing. Its advocates talk a great deal about the forfeiture of hope to the future, but by what intimation of character; reach its goal? It has no right; no man has a right; neither teachers nor preachers, nor parents have any right to subject their children to any influence which shall mould their characters after any pattern they may desire. None but God Who made us can have that right. None can have a right to mould the life of another after any other pattern than that which God has prescribed."

Dr. Langtry admits that in some respects the civilized and educated world is better than it was in former times. "It is more enlightened, more temperate, less cruel. But after all," he declares, "there is abundant reason for fearing that under the influence of the secular system, the world is growing worse. There is less drunkenness and less cruelty; but there is surely far more forgery and fraud and speculation and breach of trust. There is far more gambling, horse gambling, and wheat gambling, and stock gambling, and real estate gambling, and athletic sports gambling, and all the trickery by which men try to transfer to their own pockets what belongs to others, than there was formerly."

As an example of all this he instances the formation of trade trusts and combines by means of which dealers in certain commodities sell their goods, which are among the necessities of life, at most exorbitant prices. He gives the testimony of a coal merchant who assured him a few days ago that by means of these combines, a dollar a ton more is levied on the public, rich and poor alike, than the most remunerative legitimate profits of the merchant justify.

The remedy for these evils is undoubtedly precisely that which the Rev. Dr. Langtry wishes to be applied, the teaching of Christian doctrine and morality in the schools. This is what Catholics have always maintained, and we

have endeavored to make provision for this by the establishment of Catholic schools wherever we have a fair prospect for their adequate maintenance. In merely secular schools, these things cannot be inculcated.

The doctor declares also that the crime of murder, and particularly of child murder, has become common even in the highest ranks of society, where fathers and mothers agree to prevent the birth of their own children by the use of methods which are contrary to the laws of God.

Treating of this subject he asserts that if this crime be not stopped, "it will end in the destruction of our Anglo-Saxon race and the substitution of a Celtic Roman Catholic population for that of which we are so proud."

This is a graceful compliment to the teaching of the Catholic Church, which, of course, has strenuously endeavored to prevent the commission of the horrible crime of which Dr. Langtry here speaks. But we have reason to fear that even some Catholics do not obey the natural and divine law on this point. It is a matter of strict obligation on all parents to guard the safety of their offspring both before and after actual birth, and they who neglect this duty, or use such unlawful means as the Rev. Dr. Langtry refers to, are undoubtedly guilty of the crime of murder. We fear that in spite of the care taken by the Church to inform parents of their duties, there are still many who do not fulfill them. This is undoubtedly in a great measure the result of the bad example given by others who are outside the Catholic Church; but we are happy to be able to agree with Rev. Dr. Langtry so far as to say that the crime referred to is not so common among Catholics as it is among those who have not the restraint of the authoritative teachings of the Church of God on this point to guide and direct them.

In St. Simon's Church, the Rev. E. C. Cayley spoke similarly to Rev. Dr. Langtry on the necessity of Christian education. He said that indeed "most of our children go to the Sunday schools, but this is not enough." He illustrated this by the following convincing argument:

"Imagine the chorus of criticism that would be heard if, say, arithmetic were taught in our schools but once a week. It is the fashion in some quarters to decry Sunday schools, and no doubt there is room for vast improvement. But only the day of judgment will disclose the greatness of the harm which has been reaped by those who with great self-denial give up the rest of Sunday afternoons that they may bring the little ones to the School of Christ."

In answer to those who think that it is sufficient to instruct the children at home in Christian doctrine, Rev. Mr. Cayley says:

"Many do so, and this is most proper, but many cannot do so partly because they are not equipped for the teaching office, and partly because they have not the strength nor the time. Religion is a matter so important that it ought to have a regular place among the studies of all our schools and colleges."

There are other important points treated by the Rev. Mr. Cayley; but we are reluctantly obliged to defer their consideration to a later date.

THE POPE'S HEALTH.

Recent despatches from Rome assert very positively that the Holy Father, Pope Leo XIII., is seriously ill, but the authorities of the Vatican have denied that such is the case. The Holy Father himself declared in effect, a few days ago, that such reports are circulated merely for the purpose of creating a sensation, and that he has still much work to do. A later despatch states that Dr. Laponni has admitted that "the Pope is aging rapidly and visibly."

As it is well known that the newspaper correspondents have a perpetual inclination to give sensational intelligence in regard to the Pope's condition, and to state that he is constantly on the brink of the grave, all these statements are to be taken with great reserve. It is true that at the great age which the Holy Father has attained, he must be correspondingly feeble, reliable news may come at any time that he is failing in health; but when such news will be trustworthy, the Vatican authorities will not be backward to admit the fact, so that at present we have no good reason to give implicit credence to the reports of interested correspondents of the press. In fact, past experience will rather incline us to doubt such reports until they come to us confirmed by the attestation of the proper authorities. We, therefore, give the reports which are being so persistently published on the subject merely as a very doubtful piece of information, the truth or falsity of which will appear in a short time. Meanwhile, all Catholics will wish the Holy Father many years of life and health, while they wait for intelligence from reliable sources before giving credit to such doubtful statements as have hitherto been made in regard to this matter.

The following masterly tribute to the Immortal Discoverer of the New World was given by the Reverend James H. Halligan, Chaplain of Wellsville Council No. 502, Knights of Columbus, at the Banquet of the Knights of Columbus, at Steubenville, Ohio, Sunday, Oct. 27, 1901.

Rev. Fathers, Officers, and Brother Knights:

If there is one reason above others why we should be thankful to Almighty God, and especially grateful for the favors he has bestowed upon us, it surely is because we are blessed with the favor of all favors in being members of the grand and glorious, One Holy, Catholic, and Apostolic Church of Christ, the living representative of Him on earth, and the possessor and perpetuator of all the Divine powers, authority and blessings which He brought down from heaven to earth to bestow.

The Church of no nation but all nations, the Church of the present and the future, of time and eternity. Militant on earth, fighting the battles of life, the greatest share of both, because he merited them by doing that which no man has done before, by opening the gateway to this grand and glorious Republic, our country, where the exile finds a home, where the rights of its people are protected and respected, and afforded constitutional rights to worship God according to the dictates of conscience; and where the Church of Christ, like a peaceful dove, spreads her wings and carries in safety, to all who await it, the olive branch of God's love and truth.

In emphasizing the name of Columbus, and in keeping his deeds before the world, we will be doing a benefit to the others, and the willingness of the other to lend her aid to science and progress (a fact sometimes denied), and demonstrating the truth that the Church, now as then, is willing to lend her aid and send her representatives on missions of science and progress, as she did with Columbus on that perilous journey across the trackless ocean.

In honoring Columbus we will be honoring the Church whose child he was, and at whose knee he received the first lessons of wisdom, and through whose prayers and sacraments he received the Divine aid which must have inspired him to undertake, persevere and succeed amid trials where the less brave would have faltered.

In recalling the deeds of Columbus we will be telling the world facts which many in it have never known, or, if they do, are inclined to forget, that there is a nation on the face of the globe which we Catholics have a right to call our own, and where we ought to feel at home, it surely is America, "Columbia, the land of the free and the home of the brave," because it was discovered by Columbus, a Catholic, named after America, a Catholic, named after the early missionaries of our holy faith, who twenty-nine years before another Christian body came into existence in Europe, and one hundred and twenty-eight years before the hundred Pilgrims landed on Plymouth Rock were making every sacrifice of their lives, often at the cost of their lives, to bring to the savage children of this new-born world the glad tidings of salvation, contained in the teachings of our holy faith.

The extent of their travels, and sacrifice of them and those who followed them, may be in part known, and imagined by the cities which still bear the names they Augustine, St. John Paul, St. Louis, St. Augustine, St. John San Francisco, San Antonio and many others.

As loving and loyal children of the Church and country, let us not be content to tell what others have done, but ever ready to do our duty, cost what may, for both Church and country, let us launch out into the broad ocean of life opportunities, and, putting our trust in God, as Columbus did, and in the help of our fellow Catholics, and in the aid of our own time, reach the real San Geronimo of the eternal Western shore.

German Emperor Honors a Catholic.

Berlin, October 18.—(For several weeks there has been a sharp controversy in the German press over the appointment of Dr. Spahn, which is a Catholic and a member of the well-known Clerical leader in Reichstag, Emperor William has confirmed the appointment telegraphically to the Statthalter.)

"I rejoice to show to my Catholic subjects that recognized scientificity, based upon patriotism and fidelity to the Empire, will be utilized for the welfare of the fatherland."

Commenting upon the despatch Vossische Zeitung says:

"Never before had the crown such a public demonstration when affirming the nomination of a professor however eminent."