

and their nation to the conduct of which they have committed the manage-

and people of to retain this has brought so and so much ma- French interests, tion is manifesting y to the Pope and rm stand taken by this instance is a uation, as the vic- Government must s. We are not to that the Pope has France or the French tter days come, be s ever to make a of all difficulties. ther has already in- ter received a few al Richard in which either will the bit- ness be able to turn nation, nor will the ce ever make us des- better conditions." rds; but we could g else than such from kindness as Pius X.

ION OF POPES.

le in this issue we on the claim of John to being the First Church of Christ in how incidentally in ous foundation of the olic Church to have istry and succession. rists of the Catholic ved by direct ordina- the Apostles, the Jesus ordained His o. xv. 16), and the d in every church. By this means is apos- try preserved in the

of the Popes from St. ken line is an undeni- rry. By this ordina- on of hands from an successors, an actual to continue the work of ice, which is, in fact, the Catholic Church. l Elijah of Zion City here were Popes who r while they lived, and holic historian Karl is to prove this.

known that there can at a time. How is it that two Popes living at the same time should be a absurdity; but really happened.

understood by all who have at since the foundation the Roman and Greek, the German and Frankish d through vicissitudes f which, with all our e horrors of prolonged ar, we of the present rly a vague conception. llemans, Goths, Horiu, s, Vandals, Saracens and n the North and East rope, Asia and Africa, ything in their way, and after these devastations of the world, and espec- were in a constant state ere were good monarchs s, and many of the latter up antipopes to oppose e and successor of St.

old the Catholic Church r what these anti-popes ed by kingly authority, ng confusion and disor- ization Church.

at a few Popes had not e life which suited their out of the list of the two xty-four Popes who have ostolic chair from St. s X., many have been e Christian virtues, and this reason canonized as ly all have been eminent for their able rule of the d. Some have been most ndered, but the number ally dishonored the Apo- their vices is exceedingly

s a man subject to the which afflict the human ven Judas, an Apostle of d in virtue, we cannot be rprised that there were a ine of Popes who did not e degree of virtue which epected from them. Christ at the faith of Peter, for ecially prayed, should not e Peter and his successors rm their brethren in the d the whole flock or the h of Christ. This is what e have actually and faithfully gh a very few have personal virtues which e adorned their posi-

tion. Christ did not promise that the whole line of Popes should be impeccable or spotless in virtue, though His promise to Peter implied that they should be infallible in their official announcements of the true faith, which they made as supreme teachers in the Church of God. In this duty the Popes did not fail during the lapse of ages. This is the true explanation of many strange and edifying events in history upon which we need not dwell further in this present article, as Dowie himself does not do more than refer to them in a general way; while in doing this he attributes to the true Popes the deeds of anti-popes intruded into the Holy See by kings who interfered with the proper course of Papal elections.

But there is one fable to which the pretended Elijah gives his sanction when he makes his climax of accusation against the line of Pontiffs. He says:

"Indeed it was commonly said that one of the Popes was a woman," and this statement was received by his followers with "laughter." The recording of this fact shows that the story of a woman Pope, which Dowie should have known to be a fable, was intended by him to be believed as a truth, was so received by his followers. By this deceit Dowie proclaimed himself a false Elijah, and a deceiving prophet. The fable of a woman Pope was never commonly received, and is now admitted by all historians worthy of the name to have been a mere invention of those who wished to belittle the authority of the Catholic Church.

Dowie's ranting sermon to which we here refer was delivered in his tabernacle on 23rd Oct., 1904.

THE GERMAN CROWN PRINCE AND HIS INTENDED BRIDE.

It is stated that one hundred cities of Prussia which were invited to contribute towards making a handsome marriage present to the Crown Prince, Frederick William of the German Empire, have made up \$125,000 for the purpose. The gift will be a silver table service for 50 persons, and will contain 1,000 pieces of original designs. The amount contributed exceeds by \$25,000 the similar gift made to the present Imperial couple when they were married in 1881. This does not appear to indicate that the protest of the ultra-Protestant press of the Empire against the very Catholic name borne by the prospective bride had much influence on the nation generally. The intended bride is the Duchess Cecilia of Mecklenburg-Schwerin; but Catholic as the name Cecilia is, being the name of a celebrated saint, the bride herself is not at all Catholic. For that matter, all the saint's names are Catholic, for we do not find any calendar of saints anywhere else than that of the Catholic Church, from which even the Church of England has borrowed its whole calendar of saints with the exception of "King Charles I., Martyr."

The intended bride of the Crown prince is said to be a very beautiful, as well as a highly intellectual lady, and her Catholic name will not diminish these qualities in her. It must be said, however, that the one hundred cities which have contributed \$125,000 toward the gift which is to be made to the noble pair have not materially impoverished themselves by their generosity, as the sum contributed by them represents only a cent apiece from all the residents of the cities which have taken part in the presentations.

We have not heard that the future Crown Princess has yielded to the Protestant suggestion of the impropriety of the name Cecilia in the future Empress of Germany, so far as to offer to change her name in order to meet their views, nor from what we have heard of her stability of character is it likely that she will yield so far to the clamor of bigotry which was raised as soon as it was learned that the marriage had been arranged.

ANOTHER ALLEGED CASE OF CHRISTIAN SCIENCE MALPRACTICE.

Another Christian Science case has arisen in Toronto in which it is charged that Wallace H. Goodfellow, a clerk in the G. T. R. freight office, was allowed to die without proper medical attendance.

The young man died on Wednesday afternoon, Jan. 4th. He was 21 years of age, and had been married but a month. He was taken by typhoid fever, and during his illness, on Dec. 24th, Dr. Riordan, the Grand Trunk physician, saw him at the home of his mother, and proffered his medical attendance.

It appears that the doctor had been informed by the other clerks of the freight offices that the young man was without medical attendance at the house of his parents, and this led to his making this visit. The patient was in a very low condition, and the doctor advised that Mr. Goodfellow should be removed to

some hospital where the best medical attention would be available, as he was suffering from combined typhoid fever and congestion of the lungs.

Dr. Riordan visited the patient next day, and found that his instructions had not been carried out. No medicine had been given the patient, and he was getting rapidly worse. On Dec. 27 the doctor again visited the house, but was told by Mr. Goodfellow's parents, and as we understand, also by a so-called divine healer, that he could not see the young man.

Dr. Riordan insisted, and on entering the house, found the young man down stairs fully dressed, sitting on a sofa with a temperature of 103 and a pulse of 130. The parents said he was doing well and needed no doctor, but the doctor told them he would certainly die unless he should have proper medical attention. The doctor wrote to the Crown Attorney telling the state of affairs, and advising him to take immediate action in the case.

The parents enquired if they could have another doctor, whereupon Dr. Riordan advised them to get Dr. Cotton, who is a coroner, and told them that a coroner would soon be required.

Dr. Riordan heard nothing further of the case until the young man's wife called upon him and informed him that her husband was dead.

Mrs. Goodfellow was overwhelmed with grief at her husband's sad death, and informed the doctor that she wanted to keep him in his own house, but that his parents insisted upon taking him to their home to be treated by Christian Scientists. Mrs. Goodfellow was not sure of the names of the Scientists who had treated her husband, but she desired that a full investigation should be made by the coroner.

Before leaving the house Dr. Riordan reminded the mother of the patient and the faith healer that they must assume full responsibility for the proper treatment of the young man if they persisted in rejecting medical treatment, and after this warning he went away.

The young wife of the deceased desired Dr. Riordan to continue his services, but was overborne by the mother and the Science healer in attendance, and it is asserted that the wife was not even permitted to see her husband when she desired to be admitted to his presence. She now desires that a full investigation be made into the circumstances of the death, and, as far as she can, is assisting the coroner, Dr. Cotton, in his investigation.

The funeral of the deceased was arranged to take place on the 6th inst., but the coroner, Dr. J. M. Cotton, ordered that it be postponed till after the inquest, as it would be probably necessary that the jury should see the body in order to arrive at a correct decision in the case.

We do not desire to make any comments upon this case pending an investigation; but we feel it incumbent on us to say that there have been so many instances in which death was traceable to the neglect of the usual means of restoring the sick to health, owing to the deliberate refusal of Christian Scientists, so-called, to allow proper medical attendance, that the matter has become a crying iniquity. It is full time that the civic and provincial authorities should interfere to prevent further neglect of this kind, as many more deaths must be expected, if pretended divine healers are to be allowed to have their own way in these matters.

THE GOVERNMENT'S DONATION TO OTTAWA UNIVERSITY.

We clip the following editorial note from the Free Press of this city of the 6th inst.

"Bystander" writes in the Sun:—Mr. Ross still omits to explain his gift, on the eve of a general election, of \$10,000 of public money to a Catholic College. It signifies nothing whether the college is Catholic or any other denomination. It is denominational, and nomination. The well-established and inestimable principle of this Commonwealth is the separation of the Church from the State. As little does it matter of which party the author of the grant is the head. The question is clearly one of principle. The object of the grant on the eve of a general election cannot be doubtful. The act is a malversation of public money, the counterpart of which, if committed by anyone in a place of commercial trust, would entail sure disgrace and probably punishment.

It is but a short time—a few months—since the Ottawa University was burned to the ground by a deplorable accident, and the whole Dominion of Canada felt the loss as a severe blow to the educational interests of Canada.

It was with much satisfaction that the public were assured by the authorities of that institution that the loss would be only temporary, and that immediate steps would be taken to restore the building and its furnishings to a condition of greater efficiency than ever, and the promise has been already partly redeemed; for the preparations for rebuilding were made so rapidly that in May the corner stone was laid for the

promised new building, and the work is now considerably advanced.

His Excellency the Earl of Minto, the governor general of Canada, and his estimable and refined lady graced the occasion with their presence at the dedication ceremonies, in which also His Eminence Cardinal Gibbons and the whole Canadian Hierarchy took part, together with a number of American Bishops. Sir Wilfred Laurier as Premier of the Dominion, and many members of the Canadian and Provincial Governments also took a prominent share in the celebration, making glowing addresses in which it was declared that the work is for the benefit and progress of all Canada. Not a discordant note was heard in the chorus of jubilation, until now the Toronto Sun and the London Free Press croak that it is a waste, "a malversation of public money" for the Government of Ontario to contribute the moderate sum of \$10,000, not indeed for the University proper, but for the Arts and Science Department in connection therewith.

It is an act of generosity for which the Hon. G. W. Ross and his Government deserve much credit that they have thought of giving this aid to the Catholic University at the moment of this misfortune, and the misfortune of the whole Dominion.

When the Toronto University was destroyed by fire, the Catholic Government and Legislature of Quebec, without a moment's hesitation, voted \$10,000 for its assistance. Ontario is a richer province than Quebec, and why should it be deemed improper that it should refuse a donation for one of its own grand institutions in the moment of need? Only those who have been inoculated from infancy with the venom of bigotry could think of raising their voice against Premier Ross's donation.

It is not long since a donation of \$5,000 was given to the School of Mining of Queen's Presbyterian University in Kingston, but there was then not a word of complaint from our undenominational croakers. Also \$200,000 per annum are given every year by the Province of Ontario for the maintenance of Toronto University, and will the same Province grudge the comparatively small sum of \$10,000 to aid the Catholic University of our metropolis in its misfortune? We cannot believe that anyone outside of the Sun, the Free Press, and "Bystander," will object.

But the plea of these croakers is that Ottawa University is a Catholic—i.e., a denominational institution. Well, are not the students in attendance there as much entitled to Government encouragement and aid as those who attend an undenominational institution? Have not their parents contributed equally with alleged undenominationalists towards putting money into the Provincial Treasury? And why should they not equally have a share when it is to be spent for the common good? But the present occasion is one when broad-minded people close their eyes to the denominationalism of the recipients. It is an occasion when the misfortune of the University calls for special aid, and yet even the amount given is not given for any denominational purpose; for the Arts and Science Department to which it is given is specially outside of all denominationalism.

In the Toronto Daily News of Jan. 5th we were astonished to find, under the heading "Thirty three Years of Office," the following paragraph:—"Let us look at things in their true relation, and sweep aside the cant and howling of uncandid and Jesuitical writers."

Surely the editor-in-chief, our friend Mr. Willison, was not guilty of this exhibition of ignorance and bigotry. If not, we trust he will see to it that no member of his staff will bring his paper down to the level of the Orange Sentinel. No man pretending to be a scholar would make this sneering reference to a body of men whose lives are a model for humanity—whose work for the betterment of mankind is as a bright spot in this world of greed and selfishness—and whose reputation for learning gives them the highest place in the estimation of the greatest scholars of the world. Shame on you, News. An ample apology, and a promise not to have your columns soiled again in such a manner, would be in order.

As an example of what should be more frequently seen in the Province of Ontario, particularly in the larger cities and towns, we might mention that Mr. Thos. Armstrong, a Catholic, has been for a second term elected councillor in the town of Wingham, Ontario. As there are only about half-a-dozen Catholics in the place this speaks well for the broad-mindedness and liberality of the non-Catholic residents. To make their exhibition of liberality more complete we would now suggest that they also elect Mr. Patrick Keating to the Council in the township of Howick. Too often is it the case when Catholics seek any office in the gift of the community,

many becoming inoculated with the views of anti-Catholic literature, raise the cry of bigotry and intolerance. Happily, however, our Protestant neighbors are becoming more and more convinced of the absurdity, nay injustice, of this course of action. There should be even-handed justice dealt out to the minority in all sections of the Province. Only by having confidence in one another as Canadian citizens can we build up a great and united country.

ALL THROUGH PLAIN CHANT.

Our overseas contemporary, the London Tablet, tells how one American was converted to the beauties of plain chant:

"An American Episcopal clergyman came over here a few months ago and attended the summer school lectures upon plain chant at Appuldurcombe, in the Isle of Wight. He went back to Colorado with the chant ringing in his ears. Nothing would silence its clamor. The fable of Orpheus was enacted over again; for, in obedience to that music, he has recrossed the Atlantic with his wife and his mother and his children and all that is his, and has taken a house in the Isle of Wight, so that he may be near the Benedictine monks and music-makers for some two or three years to come, and learn from them all that they know about music—and, let us hope, incidentally, about one or two other things."

And still some American Catholics are skeptical as to the adaptability of Gregorian chant to ears attuned to the heavenly harmonies of modern music. Fungel—Catholic Transcript.

JESUIT EXHIBITS WIN HIGH HONORS.

TWENTY-SIX PRIZES AWARDED FOR DISPLAYS AT ST. LOUIS EXPOSITION.

Work in the educational field carried on by the Jesuit order in this country and in the Philippine islands is attracting much attention through the announcement yesterday that twenty prizes were awarded the Jesuit exhibit at the Louisiana purchase exposition in St. Louis.

Three exhibits were made by the Jesuit fathers at the St. Louis exposition. One exhibit was in education, one in historical documents and one by the Jesuit observatory and educators in the Philippine islands. The exhibit by the Jesuits of the Philippine islands was in science and fourteen prizes were awarded to it. The historical exhibit received three prizes, while the exhibit in education was awarded nine prizes.

The summary of the awards shows that there were seven grand prizes, twelve gold medals, four silver medals, two bronze medals and one honorable mention. Besides these a gold medal was awarded to Dr. Roman Laason, curator of the Jesuit Manila observatory, and four silver medals to Filipinos.

In the exhibit of education the colleges which took part were the St. Ignatius college of Chicago, the St. Louis university, the Creighton university of Omaha, the Marquette college of Milwaukee; Detroit college, Detroit; St. Xavier college, Cincinnati; and St. Mary's college, Kansas. The grand prize for general excellence of the educational exhibit was awarded to the exhibit of the St. Mary's college archives of Montreal, Canada. A gold medal was awarded to Rev. Arthur E. Jones, S. J., archivist of St. Mary's college, and a silver medal to Rev. John C. Burke, S. J., of St. Louis university.

Three grand prizes were awarded for the educational exhibit of the seven colleges. One was awarded for excellence of general exhibit, another for the special exhibit of topographical anatomy and another for special exhibit of embryological drawings. These three grand prizes were awarded to St. Louis university.

Three silver medals were awarded, one for collection of mounted pathological specimens, one for cabinet of chemical crystallography and one for books of original odes in Greek, Latin and English commemorative of the Louisiana purchase.

A gold medal was awarded specifically to the Creighton university of Omaha, Neb., for pathological and historical drawings by students of the medical department. A bronze medal was awarded to the St. Louis university for stenographic reports of lectures, recitation, etc., in the various departments of the university.

SHALL AMERICA FORGET GOD?

THE HEIR OF ALL AGES HAS A DIVINE MISSION.

The Rev. Timothy J. Brosnahan, S. J., formerly president of Boston College, now a professor at Woodstock College, Md., said some memorable things in a sermon at the Gesù, Philadelphia, on Thanksgiving Day, and as patriotism and thanksgiving to God have all seasons for their own, we reproduce a few passages. Father Brosnahan believes that our country has been treated as a favorite of Divine Providence, that we are manifestly the heirs of all ages, with a divine mission to fulfill; but that, as a nation, we have been woefully ungrateful and have nearly apostatized from God.

"We fancy that we have built this magnificent structure of a nation, and which it is alleged by one of them that: 'Not a few priests in Italy seriously doubt the wisdom of the new policy in spreading the Scriptures among the common people.'"

educational devices from which the Supreme Legislator of nations is excluded; but as surely as the kingdom of Judah fell, so surely shall this Republic fail in the realization of its divine mission if this apostasy should—as God be praised! it has not yet—become universal.

We profess ourselves ready to leave home, to put on the armor of battle, to fight and die for our native land. Are we ready to observe the ten commandments for it? We are proud of our American manhood. Have we manhood enough to resist the allurements of vice and of dishonesty for the sake of native land and the God of our native land? We boast that we are a law-abiding people, a people who reverence law and value its security. Do we show that reverence in deed by keeping the laws of God? Or do some of us imagine that by fostering sectional enmities and hostility between classes the foundations of the noblest fabric of civil government ever fashioned for time will be made more secure? Do we hope that by dishonesty and injustice its stately walls will be made richer and its prosperity more imposing? Do we expect that by fostering the vices which disintegrate the family and the home its purity shall become more radiant? Patriotism without morality is hypocrisy, and morality without religion is the wrath of a past generation's virtue. If religion with its incentives, its counsels, and admonitions, its motives, mandates and sanctions cease to be the paramount influence of our lives then love of country will become an outworn superstition.

Even by honest and honorable men who love their country and who through the clear sighted wisdom that is the dowry of true patriotism perceive the nascent or dormant forces that threaten the disfigurement of this fair edifice of popular government this fundamental truth is not sufficiently appreciated that the endurance of this Republic in its integrity and the prosperity of all its people will be secured by the observance of the ten commandments, and whoever breaks one of them is not only a traitor to God; but is disloyal also to his country. Thirty-five centuries ago on Mount Sinai the principles of individual happiness and social order were given to Moses inscribed on tablets of stone, and in a republican form of government beyond all others the safety and happiness depend on the concrete application of those principles in the daily conduct of our lives.

An odd conviction has obtained amongst us that secularized education is the safeguard of the Republic; that the school in which instruction in the ten commandments form no part of the curriculum is the seminary of good citizenship; that our public libraries with their conglomerate collection of all the errors, falsehood and truth that men have printed on paper are reservoirs from which all will draw in abundance the enlightenment, refinement and virtue that will ennoble private and public life. We have somehow reached the conclusion that because secular knowledge may be a powerful and necessary ally, it is the guiding hand that directs and inspires the forces of social order and morality. Yet not in mere knowledge nor in the mental development that comes from education, but in the virtue and strength of mankind that comes from the observance of the ten commandments shall be found universal security for the rights of "life, liberty and the pursuits of happiness."

"Let knowledge grow from more to more. Let wisdom reach from less to less. Let mind and soul ascending well. May make one music as before. But vaster."

—the vast, orchestral, triumphant music of eighty million freemen—freemen with the freedom of which St. Paul speaks: "Being made free from sin, you have been made servants of justice, free from irreligion, malice, hatred, lust and dishonest greed; freemen in whom reverence for the eternal laws of God, the destiny and dignity of man, rules and reigns over the knowledge of time and its physical laws. This might we one day hope for—a mighty people, weaned, enlightened, refined in all the knowledge, science and art that give mastery of nature, strong in the virility of a pure athletic manhood, but stronger, more learned, enlightened and refined in the reverent acceptance of the truths of God and the loyal observance of His laws; then should our national life be one continued day of thanksgiving, then should there be comfort in Zion—joy and gladness would be sound therein, thanksgiving and the voice of praise."

THE "STANDING CHARGE."

Introducing some quotations from German Protestant writers on the "Spread of the Gospel in Italy," the "Liberty Digest" observes that: "The 'standing charge' that the authorities of the Church of Rome are on principle opposed to the popular use of the Scriptures has lost some of its validity, in view of recent events."

The "standing charge" never had any standing or validity but Protestant misrepresentation (to use no stronger word), either deliberate and knowingly, or in ignorance, mostly the former. It never had any more standing than the "standing charge" against the Jesuits of teaching that "the end justifies the means," which challenged to the proof times without number, the charges have utterly and ignominiously failed to substantiate by a single iota of evidence. The "recent events" referred to by the Digest are "translations and explanations of the Gospels in the Italian language," under Catholic auspices, for circulation among the people in Italy; and the Pope's approval and blessing of the work. These are the "events" which, by some German Protestants, are written of as wonderful, and as to which it is alleged by one of them that: "Not a few priests in Italy seriously doubt the wisdom of the new policy in spreading the Scriptures among the common people."

Now, if the writer of this were asked to give, by way of proof, the name of even one priest who "seriously doubted" as aforesaid, he

would be unable to do it. Of course the allegation is a lie and the "allegation" a—The same writer says that "in consequence" of the unfriendly attitude of some of the priests "there are many thousand copies of these cheap gospel editions left unsold." Doubtless there are, and there are many thousands of Protestant "cheap gospel editions left unsold" in the book stores of New York, and there would be many more if there were not so many bought by missionary societies and distributed gratis. It would be interesting—and, perhaps an eye-opening revelation—to know how many of the Protestant "common people" of the United States are possessors of Bibles or "cheap gospel editions" paid for out of their own pockets. As to the profit in the direction of Christian belief derived by the Protestant "common people" from their Bibles or gospel editions, there is little need to inquire. A standing "problem" among their ministers is, why the working man doesn't go to church, and as for the rich their appreciation of Bible and gospel editions may be inferred from the popularity among them of the "higher criticism" and its proponents.—New York Freeman's Journal.

JOHN RUSKIN ON THE BLESSED VIRGIN'S INFLUENCE ON DOMESTIC LIFE.

Of the sentiments which in all ages have distinguished the gentleman from the churl, the first is that of reverence for womanhood, which even through all the cruelties of the middle ages, developed itself with increasing power until the thirteenth century, and became consummated in the imagination of the Madonna, which ruled over all the highest arts and purest thoughts of that age.

There has probably not been an innocent cottage home throughout the length and breadth of Europe, during the whole period of vital Christianity, in which the imaged presence of the Madonna has not given sanctity to the humblest duties, and comfort to the sorest trials of the lives of women; and every brightest and loftiest achievement of the arts and strength of manhood has been the fulfilment of the assured prophecy of the Israelite maiden: "He that is mighty hath magnified me; and holy is His Name."

Good News from Mexico.

The Messenger of the Sacred Heart has the following: "Mexico City has a street of the Sacred Heart, and will soon see erected on it, at the cost of half a million dollars, a splendid seminary, fully equipped in the most approved modern fashion for hundreds of students. Science and literature will keep abreast of theology, and the Mexican Church will receive therefore enormous benefits. The work has really been going on for a long time under the persevering zeal of the Archbishop. The old seminary, dating back to Spanish days, has been by degrees removed, and its place has been taken by portions of the new building, no work of the students being meanwhile hindered. . . . The new establishment will be, when finished, a massive building of great architectural value in design and structure."

A Question for Harvard.

"Lyman Abbott is out with a new definition of God," says the Western Watchman. "He is an omnipresent, persistent, all-pervading and personal force, not different from, but identified with all energy. If Abbott were not so absurd he could claim to be a pantheist. As it is he is a theological Bohemian, whose God is anything who will act as a newsworthy for the sale of his paper. But why does Harvard College invite such a man to address its students? These young men will become infidels soon enough without his assistance of that venerable blasphemer."

A Beautiful Custom.

A beautiful custom is that which obtains at Mount St. Mary's, Emmitsburg, Md., each year at Christmas time. Every Christmas morning a minstrel climbs to the old church, now abandoned, on the mountain on whose side the college is situated, and plays on Pan's Pipe the "Adeste Fideles." The original instrument, such as the shepherds used on the hill slopes of Bethlehem when the Lord was born is the simplest but the most perfect and sweetest of all, made as it is by the hand of God. It is a reed from the swamp, in which the shepherds cut one or two holes and a mouthpiece. It is used to control and guide the sheep, but has a charm for men, and the old Greek and Latin poets still thrill us with its praise.

Those "Ignorant" Priests.

"The Mexican Herald says that at the dinner given recently by Father Reis, pastor of the Church of San Lorenzo, to the English speaking priests of the city of Mexico, there were present eight clergymen of the Catholic Church every one of whom was a linguist, including English, which they all spoke fluently, the total number of languages spoken by the party of eight amounted to twenty-eight, an average of three and a half languages to each man."

A Sin of Omission.

A sin of omission for which a good many Catholic parents will one day be held to strict account is their failure to exercise careful supervision over the reading matter of their children. The negligence in this respect of some fathers and mothers who in ordinary matters are normally sane and prudent is almost incredible. Think of the comic (save the mark!) supplements of some of our unspeakable Sunday papers, sheets fairly reeking with the grossest vulgarity—think of them being sent by Catholic parents to their sons and daughters in college or convent!—Ave Maria.

The dominion of appetite is slavery; the dominion of reason and conscience is freedom.