

and we must bring it to a close as soon as possible. On the question of morality we shall, therefore, content ourselves with quoting from Mr. Thiblin's book on Spain, which is founded on the most recent observation and statistics.

He states that the Spanish women have been much calumniated, "yet," he says, "what are the virtues and merits she does not possess? You will soon discover on studying her, that you must take all the virtues of the most virtuous English woman, all the grace and wit of the most graceful and witty of French women, and all the beauty of the most handsome Italian women to make something approaching to a perfect Spanish lady."

He adds that the Spanish married woman is, generally, the most truthful woman on earth, and should her life be an unhappy one, no one will ever know it, for she will never carry her complaints either to a divorce court or to the apartments of a paramour.

Of the morals of both men and women, the best testimony which can be given is the fact also stated by Mr. Thiblin, that even in Madrid the class called the demi-monde does not exist. There are, indeed, a few fallen women in the capital and some few towns, but there is more iniquity in a single street of Paris or London (and New York and Chicago might be added) than in all Spain. To this Alban Stoltz adds that "outside these seaport towns, there is not a house of ill repute in all Spain."

We need not comment on Mr. Hughson's tirade against Ritualism. The Anglican Ritualists can take care of themselves, but we will say that should England become Catholic, as Mr. Hughson fears may possibly occur, she will lose nothing either in knowledge of true faith, or morality, by acknowledging for the supreme head of her Church the successor of St. Peter, instead of a successor of that Bluebeard who first established Anglicanism. We freely admit and admire the worth and the virtues of Queen Victoria, but we cannot admit that her gracious majesty was appointed by Christ to rule His Church on earth. Neither does Mr. Hughson admit this.

#### THE CONVERSION OF ENGLAND.

It would seem that the sects will never have done inventing new theories in regard to the nature of the Reformation. The Archbishop of Canterbury, at the last meeting of his Diocesan Church Committee, put forward this novel justification for the existence of the Church of England. "We did not part from Rome," he said:

"Rome refused to have anything more to do with us, and if there is ever to be a reunion, Rome will have to take the first step, and to propose such modifications in her own system as may make it possible for the Church of England to allow union, but such union is a long way off."

It is perfectly true that the English people as a whole did not wish to separate from Rome, even down to the reign of Charles I., but they were forced into it by the persecuting laws which were enacted against Catholics and even against all non-conformists, or those Protestants who would not conform to the Church of England; for it is an undeniable fact that those who adhered to the Catholic Church were bitterly persecuted till they endured martyrdom. The Pope, as a matter of course, could not make peace with the new religion which substituted the ruler of the State for the divinely appointed Head of the Church, and in other respects set aside dogmas of the faith which had been handed down from the days of the Apostles; but otherwise they would have been ready to deal leniently with an errant people. Yet by yielding to persecution, and denying the primitive faith, the people of England certainly did part from Rome deliberately, or at least voluntarily. The Ritualistic movement of the last half of the present century, however, gives us the conviction that the people of England would have willingly remained in union with Rome if they had not been coerced into the new-fangled religion. There is, therefore, a grain of precious truth in the heap of valueless sand retailed by the Anglican Primate.

Years ago we heard a prominent Anglican divine of London, England, declare that

"We were the first to break the bond of union which united the whole Christian Church, and we should be the first to offer the right hand of fellowship to Rome itself, with a view to the restoration of peace and unity to Christendom."

This sentiment is very different from that expressed by the Archbishop; and the movement of a large section of the Anglicans toward reunion with the Catholic Church to-day shows that the Primate is not altogether in

touch with the sentiments of his fellow-churchmen. Yet so far as regards a formal return of the Church of England to the one fold, we believe with the Archbishop that "union is a long way off." Nevertheless, by way of individual conversions to the faith, the conversion of England, or its return to Catholicity, may not be so far off as he imagines. At present conversions are taking place at the rate of eight thousand per annum, and the tendency of Ritualism is towards increasing these figures. The Catholic Church can, therefore, afford to let time do its work. There is no need, as there is no possibility of modifying Catholic faith in order to bring about the reunion which is so much to be desired. That reunion is being gradually brought about by converts who are willing to accept the Catholic Church just as she is. We have no doubt of the final result, though the process may be slow.

#### POPE AND EMPRESS.

The New York World is authority for the statement that on the conclusion of the concordat between the Pope and China, the Empress of China sent to the Holy Father a rich gift, and the Pope has also just sent a colossal and artistic vase to her Majesty as a memorial of the happy event.

#### THE YEAR OF JUBILEE.

##### Episcopal Faculties.

Ottawa, Jan. 31.—Mgr. Falconio, Apostolic Delegate of the Roman Catholic Church in Canada, to-day communicated the following letter, received by him from Rome, to the Bishops throughout the Dominion:

My Lord—I have just received the following letter from Rome, which I hasten to inform you of:

To His Excellency D. Falconio, Apostolic Delegate to Canada:

Your Excellency—In your letter of Dec. 23, last, Your Excellency informs me of the uncertainty which may arise from certain dispositions of the constitution *Quod Pontificum*, regarding the suspension of faculties during the Jubilee Year. I lose no time in letting you know that, having consulted the Sacred Penitentiary on the subject, the answer received is, that all faculties *pro foro externo* granted to Bishops and Ordinaries, remain in force for the Jubilee Year. Regarding the faculties *pro foro interno* granted by Propaganda, the Holy Father, in an audience given on the 6th inst., has graciously declared that these faculties might be used even during the time of the jubilee in case of *gravis incommodum*. I have already had a circular prepared for all the Bishops to meet their doubts on this subject. Meanwhile, Your Excellency may make known the above decisions to the Bishops of Canada.

I pray God to have you in His keeping.

Your Excellency's most devoted servant,  
(Signed), M. Card. Ledochowski,  
Pref. St. Luigi Vecchia, Sec.

My Lord, begging your prayers, believe me to remain, faithfully in Christ,  
D. Falconio,  
Arch. of Larissa,  
Apostolic Delegate.

#### NO DECAY IN THE CHURCH.

Though Other Religions Fall to Pieces Catholicity Remains—Retrospective View of the Past Hundred Years—The Outlook for the Next Century—Leaders of Thought and Their Views—The Only Hope.

An interesting article is contributed to the Midland Review by Henry Harlow. It is entitled "At the Brink of the Twentieth Century." He writes: "As the nineteenth century closes and the twentieth century begins, it is not unwise to look across the hundred years that have passed and observe what they have brought us, and, far as possible, forward across the years that are to come, in effort to see what they will bring. Necessarily, in such survey our own age cannot be overlooked."

When the last sun went down, at the close of 1799, truly it may be said to have left a double night on the face of the earth. Germany was Protestant, England was Protestant, Russia hated the Church. Italy, a prey of varied strife, seemed in danger of adopting these philosophic notions which had rent France asunder; France herself had just passed through the reign of terror. In the new world, save in the Latin American countries, Catholics were a mere handful, the claims of their religion were disregarded. The faith had made progress among the heathen nations, it is true, but it had yet to come in stern conflict with dominant Protestantism in civilized lands, and press against it the sword of irrefutable logic, and overthrow it and rise up victor. Heretofore the Church had proved herself a civilizing, Christianizing force. It was God's will that she should again resume her sphere as an intellectual force, as of old, against Arianism and kindred cults.

But from then till now what a stride! Sharp conflict there has been everywhere, but the Church

HAS NOWHERE SUFFERED DEFEAT. Everywhere she has added millions to her fold and strengthened them. Early in the century she won her battle for Catholic emancipation in England; by the middle of the century the faith was again triumphant in France and Italy; in the latter part strong men

arose in united Germany and shattered the Kulturkampf into atoms. At the beginning of the century it was held that she was fit only to dominate Latin peoples; at its close we find her holding the balance of power in Germany and England, and making great headway in Holland, Denmark, Norway and Sweden. In our own country she can be no longer ignorant, her light is extending the apprehension of all who love darkness. Her children have grown from 1,000,000 to 12,000,000; her strength and optimism are filling all Christian souls with hope. In Russia she has increased in similar ratio. Already the Czar made peace with Rome. The wisest statesman to-day in Europe, he forces the end afar off; and the acceptance of the calendar of Gregory has a meaning greater than the establishment of a Russian embassy at the Vatican. He sees, as the Kaiser sees, as the statesmen of England see, and as those of our land are beginning to see, in the conservative Christianity of Rome the broad and security of the foundations of human society and the upward march of progress.

And if we look abroad the so-called heathen nations of earth, what do we witness?

THE SWORD OF BATTLE but lately has rended the veil that overhung the islands of the Philippines and shown us 8,000,000 of Catholic people; in China the Church has her millions, in Africa her millions, in India her millions, and her millions abide also in farthest Asia, in Egypt, in Palestine and Syria and Persia and grouped around the ruins of Palenque and Copan. The columns of Karnak fall, but this miracle of the ages lives on building temples to the living God. What does it mean, this world-wide dominance? What does it mean, this triumph alike over intellectual Europe, Buddhist India, heathen China and Mohammedan Islam? It means that in Leipzig and London the Church has put forth her intellectual strength and overcome Protestantism on its own ground—that in heathendom she has preached Christ to willing ears—that neither the subtle philosophies of India nor the gleaming similitude of Mohammed has stayed her in her course; it means that still by means of that divine organism which He established, Christ walks the earth refuting the scribes, healing the sick, comforting the afflicted, raising the dead to life and confounding the Pharisees in their fine raiment. In whatever shape the enemy may appear, the Church does not quail. Before modernisms were born it was hers to look in the faces of the Caesars and see them perish from the earth.

Still, if we turn from her a moment to the forces dominant outside the Church, what shall we find? In our own country, in the opinion of the foremost thinkers, a disintegrating protestantism, unbelief, doubt, dismay, disorder. Within the current year we have been told by Rollin Hart, in the Atlantic, of the widespread

DECAY OF CHRISTIANITY IN NEW ENGLAND.

Governor Rollins has lamented its decline in New Hampshire; our secular periodicals have told us again and again that Protestantism is a failure as a spiritual force in the United States; ministerial associations, one after another, have met in almost every state of the Union and directly or indirectly have corroborated the assertion. "The world has gone wrong," all voices cry aloud, but alas! there are few notes of hope. A glance abroad shows to all that even the gospel of might is being openly practiced, even preached; that with an era of unbelief has come an onrush of innumerable and infamous sex sins, shameless indecencies and flaunting impurities that threaten to overwhelm human society. Throughout the world those outside the faith moan up to God, "The age of paganism has come again," and rush hither and thither, and petition for relief, and apparently know not the disease that is destroying them. From the outlook the prospect is one of unutterable pathos. With few exceptions the blight of paganism has come upon all human thought. No longer man regards a compassionate Christ as an inexorable judge He is being abandoned, and a scientific simulacrum called humanity established on His throne. Everywhere there is unrest, everywhere there is doubt of mind and torture of soul, or that total deadness which precedes universal decay. All philosophical systems have been tried and found inefficient, and once more men have fallen back upon that creed of Epicurus from which the Church rescued them nineteen centuries ago—"Eat, drink and enjoy, for to-morrow ye die and no man knoweth what is after."

STILL STANDS THE ANCIENT CHURCH. Thus is ushered in the beginning of the great century. Here at its threshold the world must ask, Is there on earth no supreme force strong enough to restore to the souls of men the ancient optimism that inhered in faith, hope and charity? Is there no Pharos abroad lighting the waves in harbors of peace? Through all the century to be must ascend the cries of souls wandering in darkness? We cannot believe this. We cannot believe that an infinitely just and merciful God has doomed the minds and hearts and souls of men to a century of night. Still stands the ancient Church. If we consult Mallock, a non-Catholic, he tells us that the only Christian hope "lies in the Church of Rome, and not in any form of Protestantism." He even foresees that "all those forces of science which it was once thought would be fatal to her (the Church) are now, in a way which constitutes one of

the great surprises of history, so grouping themselves as to afford her a new foundation." And Da Costa, who has just accepted her light, tells us that "reformation religionism offers no moral or intellectual outlook for coming generations, and leaves the world forced at last to choose between rationalism and the Catholic Church." And an American non-Catholic, H. D. Sedgewick, writing of the trend toward Rome in a late Atlantic Monthly, bears witness that "generations have grown upon us (the Church's) shine or shadow. It encompasses the horizon, and every man has adapted his course by it, every nation has framed its government in fondness or fear of it," while predicting that she will become a great force in America in years to come. In England, again, in the current Nineteenth Century, Henry R. Percival frankly admits that "it is no exaggeration to say that Protestantism is rapidly disintegrating and is losing its hold as a teaching power." During the year, also, the distinguished Pastor Zuecker of Switzerland has called attention to the world-wide rising tide of Catholicism, asserting that during the last quarter of a century the growth of the Papacy has been phenomenal. From nearly every country on the globe come similar confessions, admissions and predictions.

#### THE DIVINELY APPOINTED GUIDE.

Clearly, then, it does not take the eye of St. John the Beloved, looking forth from Patmos, to behold that again earth's millions are becoming aware that yet there dwells among them a divinely appointed guide, teacher, healer, comforter and protector. Again the races of men are beginning to feel that within her sheltering fold they may lay aside their doubts, cares, sorrows, hungers and thirsts, agonies and despairs, confident that He who stilled the tempest and builded her on a rock will give her His peace within, however the storm may rage without. At the brink of the new century, moreover, it is alike felt by friend and foe that a vast labor shall be hers during the ten decades to be—the labor of rebuilding faith, hope and love in the souls of men, sowing rest where now is unrest, and bringing purity where now impurity reigns. Paganism rules the world; and to-day, as in the first centuries, the world feels that she who conquered the Paganism of the Caesars stands waiting to begin the onset, confident now as then, spouse of Christ and guided by the Holy Ghost, she cannot be destroyed nor decaying. Before the dawn of another century her brow will be splended with victory—a victory won not only by the conversion of savage tribes in strange lands, but by drawing to her all that is purest and most spiritual in the intellectual civilization by which we are environed.

AGNOSTICISM IN OUR UNIVERSITIES.

A Notable Discourse on Education by Archbishop Keane.

New York, January, 22.—Archbishop Keane preached in St. Stephen's Church yesterday morning.

"Just previous to the coming of our Saviour," said the Archbishop, "the Jews were divided into three classes, the Pharisees, the Sadducees and the Herodians. The people of the world to-day are divided into practically the same classes, and the influence of the Sadducees is the most powerful. They assert that they will be the leaders of thought in the future. But they concern themselves entirely with problems that can only be solved through the application of the rules of science. To the great questions of life and death and immortality they give no further attention than to say, 'We don't know.' They have put religion out of their daily life, as did the Jews of old, and, unless their influence is counteracted, the fate of the Jews will be visited upon the people of this day."

Now the only way to counteract and nullify the influence of the modern Sadducees is to put religion back into the everyday life of the people. But habits and customs and usages are matters of education. Therefore, if men are to be brought around to carry the Christian religion into their everyday dealings with their fellow-men, they must be educated to do so. Education and religion must go hand in hand, in the primary school and in the high school, in the college and in the university, and particularly in the two latter.

"The spirit of the ancient Sadducees controls the universities of the world to-day, and young men are being turned out educated agnostics instead of educated Christians. If our country and its people, if the world and its people, are to be finally saved, religion must take the place of irreligion in our universities and colleges, and Christianity must supplant agnosticism."

Archbishop Keane closed his sermon with a plea for funds to complete the endowment of the Catholic University at Washington. In conversation yesterday afternoon the Archbishop outlined the Pope's plan in reference to the University. He said:

"Because the Holy Father feels that the world has greater need than ever for the practical application of the principles of religion to the affairs of everyday life, because he believes this can only be brought about through education, and because he has become firmly convinced that America is destined to be the leader of the future in the thought and action of the world, he has permitted me to return to my country to raise funds to complete the en-

dowment of the Catholic University. We have now there, not only the divinity school, but every school embraced in a university except a school of medicine. It will take between \$700,000 and \$1,000,000 to put the University where the Holy Father wants it—and this sum, I hope to raise in two years. Since the universities of other denominations do not find it practical to make the teaching of religion a part of the university course, it remains for Catholics to do this, and, consequently, to do the greater work of bringing the world back to Christianity."

#### THE FISHERMAN'S RING AGAIN.

Some Vicissitudes in its History—It is Really Worn by the Pope.

As some interest has been taken in the announcement in the Pall Mall Gazette about Leo XIII. losing the "Fisherman's Ring," I may add some particulars about the famous jewel which will correct several erroneous statements.

This ring takes its name from the scene cut on the stone, which represents St. Peter in a boat drawing in his fishing net. Its origin is unknown, but there are documents proving that the first to use it as an official seal was the French Pope Clement VI., in 1365. However, it is certain that the Pope used it some time before on secret documents. Since the time of Calixtus II. (1115) it has been the seal for the Papal Briefs, among which those of Leo X. (Medici) to Henry VIII., of England, and the Cardinal of York are remarkable.

While the Great Seal of England is kept by the Lord Chancellor, and the Seals of State in Italy are confided to the Guardasigilli, there is no special official to look after this Papal seal ring, which, when the Pope does not wear it, is given to his Master of the Chamber, together with the other effects of His Holiness. It has been confided to the Cardinal Secretary of Briefs—who has the office of compiling official documents—only during the short absences of the Pontiffs from the Eternal City, as in the case when Pius VII., in 1812, went to Vienna.

It is not for need for the statement that the Pope wears the "Fisherman's Ring," history furnishes many. In 1798 the French Republicans, invading the Pontifical States, despoiled Pius VI. of all he had. Not satisfied, Commissioner Haller one day went to the Pontiff while he was dining, and said, "I have come for your treasure."

"But I having left!"

"You have on your fingers two precious rings. Give them to me."

"I can give you one which is mine, but the other (the 'Fisherman's Ring') must pass to my successor."

"Deliver it to me at once or I shall use force!" Pius VI., to avoid violence, handed over the ring, which, however, returned to him next day, it having been found that its only value consisted in its traditions.

Pius VII., when suddenly kidnapped in the middle of the night by General Radet, had this celebrated ring on his finger. The Napoleonic general, not to be behind his Republican predecessor, claimed the jewel, which, however, the Pope broke into two pieces before giving to him. These pieces were kept in Paris until Louis XVIII. returned them to Rome.

Besides the "Fisherman's Ring" there are three other seals used by the Holy See; the most important is one in the form of pincers to make the impression on the lead seals of the Papal Bulls. This had a keeper, the Cardinal Vice-Chancellor. Of the other two, one is for lesser documents, for which red ink is used, and was introduced by Leo XIII., and the other simply has the coat of arms of the reigning Pontiff, and is used for his private correspondence.—Rome Correspondence of the Pall Mall Gazette.

#### ST. JEROME'S COLLEGE A A ENTERTAINMENT.

On the evenings of Tuesday, Jan. 30th, and Wednesday, Jan. 31st, the students of St. Jerome's College Association presented the well-known comedy of Dion B. Boucicault, entitled "London Assurance." The play was given by a cast of three female characters, and, needless to remark, the dramatization, costumes and scenic arrangement rendered the comedy a very successful one. The snow storm to show their appreciation of the College Thespian. The hall was crowded for the evening, and the musical display was very fine. The well-known professor of music at the College, Father Lehmann, rendered some very brilliant selections, all of which are musical gems. The cast of characters were as follows:

CAST OF CHARACTERS:  
Sir Harcourt Courtenay..... Hugh Hennessy  
Charles Courtenay, his son..... Chas. Greve  
Dorothy..... Miss. Weidner  
Alex. Harkaway..... Miss. Kelly  
Dolly Sparker..... Chas. Windham  
Mark Meddle..... Ed. Gerson  
Cudd..... Fred. Cosko  
Johnathan Atkins..... Alb. Wehenkel  
Martin..... Leo J. Kiewitz  
Miss. Butler..... Miss. Kelly  
Lady Grogan..... Chas. Brown  
Grace Harkaway..... John Egan  
Port..... John Egan

The acting of Mr. Hugh Hennessy was noted for its naturalness and unobtrusiveness. His portrayal of a gay old "dad" was very appropriate. Greve, in the role of "Charles Courtenay," was well impersonated. His introduction of a society "bud" was very striking. "Mark Meddle," a country barstooler, played by "Red" Garono, was especially applauded for his adroit impersonation of such a character. Mr. James Kelly in the delineation of a miser, was very original in this difficult part, and we saw a successful career for this talented amateur. Charles Windham, in the role of a gay old "dad," was very appropriate. Greve, in the role of "Charles Courtenay," was well impersonated. His introduction of a society "bud" was very striking. "Mark Meddle," a country barstooler, played by "Red" Garono, was especially applauded for his adroit impersonation of such a character. 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