

people who have practically no religious creed, as is the case with a large proportion of the people of Denmark, whose teachers have drifted away from the moorings of true Christian faith and have substituted for them the pathless ocean of Latitudinarianism. As a result, Denmark is the most fruitful field for Mormon missionaries to operate in, and there are now one hundred Mormon missionaries in the little kingdom under the supervision of a general superintendent at Copenhagen.

Tracts are distributed abundantly and by thousands by these proselytizers, who are aided in their efforts by a weekly paper which represents the attractions of Mormon life in glowing colors, and it is proposed to build a Mormon temple on a piece of property which has been purchased for the purpose in the most desirable part of the capital city. The United States Mormons have subscribed liberally toward the erection of this temple which will be begun early in the coming spring.

Catholics do not join the Mormon superstition either in Denmark or other countries; hence it is in Protestant countries like Denmark that Mormon missionaries achieve the greatest successes.

HALL CAINE ON POPE LEO XIII.

Hall Caine, the famous novelist who saw Pope Leo XIII. frequently while preparing the matter for his most recent novel, makes the following interesting remarks on the personality of the Holy Father:

"Leo XIII. at a private audience, is a much simpler personality, and the effect he produces is less open to doubt. If the room is not larger than the throne room in the library of the Vatican, and there are not too many visitors, the Pope leaves only one impression on everybody—that of the simplest and gentlest, the sweetest and tenderest of old men. He speaks quietly, without effort and with no appearance of making a speech. If, happily, the nearest to his chair is a young student, or, still more happily, a woman (for the sense of sex is strong in him), he strokes the hand that rests on his knees and drops his voice—the relics of a great and glorious organ—to tones of the softest tenderness.

"He is fond of talking, of telling a story, and—like other old men—of looking back into the past. His memory is wonderful. . . . Visitors leave his presence with swimming eyes and choking throats. He exercises the mystic spell of the man who is great not merely by place and rank, but nature. I have seen the Pope very many times, and such are the impressions he has made upon me. They are impressions made upon a Protestant, at least a non-Catholic, a very firm and resolute non-Catholic, who sees no human probability that he will ever allow himself to be anything else."

CIRCULAR LETTER TO THE ARCHDIOCESE OF TORONTO.

Dear Reverend Fathers—To-day is the twenty-fourth anniversary of the election of Leo XIII. to the Supreme Pontificate, and on the third day of March next our Holy Father will begin the twenty-fifth year since his coronation as Head of the Church of Christ, whose representative he is. This fact deserves more than usual notice because in the long line of Pontiffs since the time of St. Peter, he is the third who lived to see the Jubilee year of his reign. The other two were Pius VI. and the present Holy Father's immediate predecessor, Pius IX., of glorious memory. The reign of both was longer than that attained so far by Leo, but his is more remarkable than either when we consider that he was much more advanced in age when Providence entrusted the Government of the Church to his hands.

That it was not entrusted to feeble hands is manifest from the Holy Father's frequent, clear and vigorous statement of Catholic truths and practices, his courageous condemnation of error and wrong-doing, his unceasing inculcation of prayer and the sacraments and his firmness and patience under trials and privations. Friends admire and enemies wonder at the amazing skill and completeness with which he deals with all questions relating to human society and all fair-minded persons acknowledge that the means to ensure happiness and to remedy evils, suggested by His Holiness, are based on reason and religion. His great age and his glorious reign are a certain proof to the Faithful of God's special Providence over the Church and her visible head. Our Faith in this Providence and our love for the Pope urges us, his dutiful children, to recognize the one and to manifest the other by doing what we can to share in a befitting celebration of the Papal Jubilee. That the celebration may be suitable and general throughout the Christian world, a committee presided over by Cardinal Respighi, the Vicar of the Pope, recommended prayers, pilgrimages to Rome, repairs on the Cathedral Church of the Pope, the Arch-basilica of St. John Lateran, a personal gift of a tiara of pure gold to His Holiness, and a generous contribution to Peter's Pence to enable the Head of the Church to meet the expenses that must be incurred in the administration of Ecclesiastical affairs in all Christendom. We can all, without exception, do much to comply with the wishes of the Committee which no doubt has the sanction of Our Holy Father. In order to make this compliance effective in the Archdiocese I recommend as follows:

Prayers.—All priests will say in Mass during the Jubilee year the prayer Pro Papa when permitted by the Rubrics. After the public recitation of the Rosary on Sundays and Holy days the prayer for the Holy Father will be said. The same prayer will be said by all the

Faithful, morning and evening, in family or private prayers. The devotion of the Rosary is particularly dear to His Holiness, and at least a third part of it ought to be said daily by all Catholics for his welfare and that of the Church.

On the Feast of the Sacred Heart—a devotion the Holy Father has done much to spread—a Mass, at which the Faithful will be invited to assist, will be said in all churches and chapels of religious communities in thanksgiving to God for all the benefits conferred on the Sovereign Pontiff and through him on us.

On the same Feast, or within its octave, all who have First Communion will receive the Blessed Eucharist, not only in thanksgiving, as mentioned above, but also in earnest petition to our Saviour to prolong the precious life of the Pope and to grant him the fulfillment of his desires.

Pilgrimages.—No regularly organized pilgrimages will set them from the Archdiocese, but anyone desirous of showing his love for the Holy Father in this way may become a member of a pilgrimage from any other Diocese. Repairs on the Cathedral of the Pope.—The clergy will contribute to the repairs on the Arch-basilica of St. John Lateran in the manner already indicated to them.

The Personal Gift of a Tiara.—The Roman Committee recommend all to contribute a cent per head towards procuring a tiara of pure gold for the use of the Holy Father in processions. Its triple crown denotes our belief in the episcopal, papal and regal dignity of the Sovereign Pontiff. As this gift is to be presented soon, I advise the collection for it be taken up in all churches on or before the Fifth Sunday in Lent. I recommend that the offering be made through the children of the family, or of another's family, so as to interest them in the Jubilee, and to teach them to love the Holy Father and to be devoted and loyal to him. This offering will be sent to our secretary.

Peter's Pence.—Finally all the Faithful making wages are expected to give generously in the way of Peter's Pence. This is not a matter of choice, it is an obligation imposed by the fifth precept of the Church. The Pope is the Chief Pastor and has a right to our support. In most Dioceses there is an annual collection for this purpose. Here it is made only occasionally and in justice ought to be proportionately greater. It is now five years since an offering of Peter's Pence was made, and this reason, as well as the present motive, should stimulate us to present a handsome sum. The Peter's Pence will be collected in all the churches of the Archdiocese on or before the Sunday within the Octave of the Sacred Heart, according to the convenience of the Clergy and Laity. Let returns be made promptly to the Chancellor so that the offering may reach the Holy Father for the Feast of St. Peter and Paul.

The Roman Committee call this celebration "A Solemn Homage to our Divine Redeemer, Jesus Christ, and to His August Vicar." And such it surely is. In giving homage to the Visible Head of the Church, we honor her Invisible Head, Jesus Christ, her Founder and unfailing support. And we pay homage to the Pope because he has been, and is, faithful, to our Holy Redeemer, of whom he has been and is a truly worthy representative. Hence I have every hope, dear Reverend Fathers, that the Faithful under your care will enter heartily into the spirit of this Papal Jubilee, and that your zeal and labors in their behalf will be repaid by their love for the Sovereign Pontiff and their earnestness in carrying out your and my wishes by joining the Catholic world in manifesting its devotedness to the Father of the Faithful. This union of sentiment, of prayers and good works will bring consolation to his Father's heart, will be a Jubilee token of our gratitude to God for giving us so worthy a Pontiff, and at the same time an earnest of our desire that our Holy Father may be spared to us during this Jubilee year and many years to come."

This letter may be read to the Faithful soon after its reception.

Given at Toronto this 20th day of February, 1902.

DENIS O'CONNOR,
Archbishop of Toronto.

J. M. CRUISE,
Secretary.

The Priest's Reward on Earth.
Father Sheehan in "Larks Delmore."

There is on earth one reward greater than another for the sacrifice a priest is forever called upon to make for his flock, it is the dawn of hope and comfort that shines in the eyes and on the faces of the pain-stricken or the sorrowful, or the despairing, when a priest approaches their bed of sickness or suffering, and all the phantoms that haunt poor humanity fly at his approach. The murmured "Thank God!" the little laugh, half-smothered, of triumph and peace; the very manner in which the sick and the wounded arrange themselves on their couches of sorrow, as if they said: "I have got a new lease of life now; for the Healer and Comforter is here!"—all this faith and confidence and hope, placed in his very presence, as apart from his ministrations, is a reward, so far beyond all earthly guerdons and triumphs that it can only be said to fore-shadow the blisses of eternity.

Took the "Popery" Out of It.
New Zealand Tablet.

Many of our readers will remember how, in Samuel Lover's tale, Rory O'More took the "Popery" out of Denis Sweeney's tombstone, at the request of the latter's recalcitrant and apostate son. The inscription on the memorial over the old man's bones in the desolate weed-grown graveyard ran as follows:

"Pray for the Soul of
"DENIS SWEENEY,
"Who departed this life," etc.

It was "the simplest thing in life" for the redoubtable Rory to "despatch" the Popery" in the inscription. Four letters did the business, and then the inscription read thus:

"Don't
"Pray for the Soul of
"DENIS SWEENEY,
"Who departed this life," etc.

BIGOTRY: WHAT IS IT?

The Exercise of Religious Principle on Undue Matter.

Were all men entirely agreed as to the exact meaning of the words they use, controversies would be shorter and conclusions less subject to revision. Unhappily men not only use words in a sense peculiar to themselves, but assume that their neighbors are under no misapprehension in the matter, hence the spectacle of disputants arguing at length each on a different subject which all think to be identical, since all agree in giving the same name to the object they discuss. This kind of fighting in the dark is perhaps most common in the wordy warfare which rages around religion; the commonest words, such as "Church," "Scripture" and "Priest," frequently bear as many meanings as there happens to be disputants. Often enough each writer or speaker is conscious of the truth which underlies the words he may use, but fails to recognize that he does not include the whole truth and that his adversary has fastened upon the very fragment of truth which he is neglecting. Much rhetoric ensues, the noise of sounding brass and tinkling cymbals, and a vain beating of air, ending in the combatants separating with mutual charges of bigotry.

But each belligerent means by "bigotry" something different to that in the mind of his adversary. Each declares the other "bigoted" for sticking to his own opinion, and usually is blind to the fact that in making the charge so crudely he likewise victimizes himself. The aim of the present paper is to arrive at a true description of what a "bigot" is, and how far his seeming courage of conviction is rightly esteemed to be Christian courage. It seems tolerably certain that the word "bigot" became a part of our language about the time of the "Reformation." Probably it is of French origin, but the world's early history. A glance at the quotations given under the word in Dr. Murray's great dictionary, now being compiled, shows that it has been used by many of our best writers in the combined sense of adhering to a creed, opinion or system with obstinacy and unreasonableness; it is mainly, though not exclusively, associated with things religious.

A VAGUE DEFINITION.

But if we define "bigotry" to be an obscure and unenlightened adhesion to a creed, or a little or nothing towards removing vagueness from the long and application, for obstinacy in clinging to what one knows or thinks to be true is scarcely a fault when it is considered, but "bigotry" implies fault. Martyrs are held by some to have been obstinate, but they do not thereby merit the reproach of bigotry. A Catholic holds to the teaching of his creed in the face of his life, but that does not warrant his being called "bigot." Nor is the case any better when the word "unenlightened" or "unenlightened" is added to the obnoxious; for what in religion is unreasonable? or what is meant by unenlightened? who in Protestant England is to decide what is or is not unreasonable? to whom are we to look for enlightenment? Obviously in a land where the principle of private judgment holds so wide a sway each person will have his own pet idea or what is reasonable and enlightened in matters of religion, and as far as the proposed definition goes, he will deem all who differ from himself to be bigots.

Every man not prepared to follow the lead of fashion in religion would be marked as obstinate, unenlightened, and, consequently, bigoted. If, however, he is content to be broad-minded and assert all that is reasonable, he is equally good and bad, he will cease to be a bigot only by becoming a fool; for Christianity without dogma or creed is in no sense Christianity. The connection of dogma with the idea of bigotry, as so far dealt with, has been observed long ago by Watts in 1741, who wrote, "a dogmatist in religion is not a long way off from a bigot." This is a hard saying for Catholics, for of all creeds the Roman Catholic is the only one truly and uncompromisingly dogmatic, a fact which the use of the word "bigotry" in English literature only confirms, for it is nowhere so freely used as in connection with Catholics and their religion. Granting the suggested definition of bigotry and assuming the right of private judgment, a shrewd mind of the "Reformation" period might have predicted that the word "bigot" would inevitably in the long run attack itself itself to Catholics; for Catholic faith to the non-Catholic is obstinacy, and the Catholic acceptance of impenetrable mystery seems to the natural man unenlightened and unnatural.

From what has been said the thoughtful reader will perceive that a hazy notion as to the real meaning of bigotry may have led to many a one being styled "bigot" who in truth was only conscientious—a very different thing. The man who watches himself and scrupulously obeys the dictates of his own conscience may certainly act erroneously, but he should not, therefore, be blamed as a "bigot." So the question returns as to what is a bigot properly so-called? Definition is proverbially a difficult and delicate matter, therefore before attempting to formulate one let us take the more method in inquiry known as example; we will thus attain to description if not to definition.

The following examples and facts which have come within the range of my own experience will illustrate what it may be presumed everybody will pronounce to be bigotry.

EXAMPLES OF BIGOTRY.

The wife of a Church of England minister was a poor invalid whose doctor prescribed a diet consisting mainly of chicken. The clergyman's parish was very small and was situated in a remote country region, the inhabitants of which were entirely of the agricultural laboring class. There were but one or two cottagers who reared chickens, and the supplies for the invalid soon failed. The anxious clergyman, finding all other resources of no avail, applied at a large monastery in the neighborhood and, of course, found his difficulty at once solved. On returning

to his wife the unsuspecting clergyman told her of his success, whereupon she flatly refused to take nourishment which had its source in a stronghold of Romanism! Again, at a meeting convened in a London suburb with regard to a social charity, a Catholic priest was invited to speak. There were several clergymen on the platform, one of whom, perceiving the presence of the priest, rose and publicly declared that he, the speaker, could not remain on the same platform with a priest. And again, a dissenting family of musical tastes frequently lent their aid in concerts given in a Catholic room, but when a near relative of the family entered the ministry it was considered improper by the family to make further appearances under Catholic auspices. In this case it is so observed that the concerters were in no way sectarian. Once more, a Catholic institution wishing to help in local social movements provided one year a string band free of cost to add to the attractions of a flower show in the neighborhood. As may be imagined, the fact that the band was a good one and the terms so easy gave satisfaction to most people. But the unlucky show was much dependent upon the long purse and wide influence of one of its lady patrons. This lady on learning that the music provided was the result of Catholic energy and talent threatened to withdraw her support from the show if such an arrangement was allowed to occur again. That the lady's feelings were not unshared by others may be inferred from the fact that the Catholic fiddle has never entered the show since.

Space forbids detailed accounts of how professional men have forfeited much of their practice on embracing the Catholic faith; of how other professional men convinced of Catholic truth remain outside the fold for fear of the consequences of real or imaginary bigotry; of shops shunned simply because the proprietors were Catholics, and, in short, of hindrances set up in every walk of life by religious prejudice and bigotry. The examples given will suffice to indicate what is meant exactly by bigotry and lead us to distinguish the veritable bigot from the man who merely acts according to his conscience. In each instance there is something more than an obstinate and unreasonable adherence to a creed, something more than even intolerance; there is an attempt to make religious that which is not religious. In the examples mentioned chicken broth, music, concerts, law and medicine were quite beside all religious principles, and that would seem to be the peculiarity of the bigot properly so called; so far as he holds tenaciously to his creed he may be allowed to be conscientious, but when he makes his creed a thorn in the side of his neighbor he exercises not religion, but bigotry.

ANTI-ROMAN PREACHERS ARE BIGOTS. But could suggest then that a bigot may be defined as one who exercises religious principles on undue matter. But some Catholics may urge against this that when a non-Catholic minister in his pulpit inveighs against what he calls Romanism we believe ourselves right in calling him a bigot, and this though he be only acting in harmony with his belief or form of creed. True, but can it be shown with any force that religion or our practices are "due matters"? In the non-Catholic pulpit? Surely this must be answered in the negative in spite of the fact that non-Catholic sects so often seem to have no reason for their existence but to protest against the Catholic Church. It is absurd to suppose that one body of Christians should exist simply to oppose and calumniate another. No sect will admit such a reason for its being, as it implies a breach of the great law of charity. Catholicism in a dissenting pulpit is "undue matter," and preachers who indulge in tirades against Rome are bigots.

But may not a Catholic be a bigot also? Certainly he may, and he is a bigot when he brings his religion to bear on undue matter, when he is lacking in charity to his neighbor on religious pretences, when he questions that any non-Catholic can be sincere or when he refuses to see good in anything simply because it does not happen to be Catholic. In ways such as these a Catholic may be a bigot, but he is wrongly called bigot when he refuses to support in any way the teachings and religious efforts of any other form of Christianity than his own, yet it is on this ground that Catholics are usually styled bigots. A Catholic may and ought to exercise all charity towards a non-Catholic neighbor; in charity he must be as the Good Samaritan, but in faith he must be as the Jew and cannot pray with the Samaritan. A Catholic who is true to his faith under all circumstances will be called by the non-Catholic a bigot, meaning thereby dogmatist; with him a dogmatist is not a long way off from a bigot. However dogmatic he be, the Catholic does not allow his dogma to blind him to his duties in things social and charitable, and he deems him a bigot who does so allow.

THE BIGOT'S MISTAKE. The bigot mistakes his bigotry for Christian courage; he boasts of being religious in season and out of season, as he certainly is, but not in the sense intended by the Apostle. True Christian courage consists among other things of always allowing our light to shine before men. While to exercise religious principles on undue matter is bigotry, we must not go to the opposite extreme and hide our faith or shame with our Catholic teachings. The Good Samaritan was none the less a Samaritan for doing his excellent work of charity; so likewise a Catholic in no way compromises his faith by being active for good among all, irrespective of creed; even as he pours in oil and wine to the wounds of his non-Catholic neighbor he neither hides nor denies his Catholicity. And it is in such acts that the Catholic manifests his true courage.

The rule for the Catholic is never to hide your religion, but to not exercise it on false principles or on undue matter. As Catholics and their religion become better known bigotry wanes; bigotry is a thing that loves the darkness and cannot survive the light.

With Catholicism triumphant the word would have to do service in things purely secular or, which is far more likely, sink into oblivion. This paper may fitly close with an incident which has just come under our notice. A Protestant lady unwittingly engaged the services of a Catholic dressmaker; in the course of conversation the lady observed that the only people she could not bear to know or to converse with were the Catholics. That was bigotry. After some further talk on the lady's part the dressmaker told her that she had been actually conversing with a Catholic—namely, herself. That was Christian courage. The lady was surprised and apologetic. She redoubled her order and procured other customers from among her friends. That was the victory.—St. Andrew's Magazine.

CATHOLICITY IN SCOTLAND.

From the London Universe we take the following report of the celebration of the silver jubilee of a zealous member of the clergy of Glasgow. Our contemporary says: "What has been the most successful celebration for a long time amongst Glasgow Catholics was held in the National Halls on Thursday evening, the occasion being the celebration of Canon MacLuskey's silver jubilee. His Lordship Bishop Maguire presided over a large audience and accompanying him to the platform were the Lord Provost, Mr. Samuel Chisholm, the various missionary rectors and nearly all the priests of the diocese. The Rev. John Charleson, the late minister of Thornliebank, whose conversion created such a sensation in Presbyterian circles, was also present.

The address was read by Mr. J. Murray, and set forth the many good qualities of the Canon, and his labors for the faith by his re-erection of church, presbytery and schools, his work on the School Board as secretary of the Whitevale Refuge, and his founding of the Catholic Seaman's Institute. In conclusion the address asked the very reverend gentleman to accept a handsome cheque as a feeble expression of appreciation and esteem.

Before Canon MacLuskey replied His Lordship Bishop Maguire said a few words, not merely on his own behalf, but on behalf of His Grace the Archbishop, who would have been present that night if his health had allowed. They had heard a letter read from His Grace, but that letter did not half express His Grace's feelings with regard to the Canon. There was not one of his priests on whom he set higher value than Canon MacLuskey. The south side of Glasgow had been blessed in its priests. There was a time when he thought them praised too much, but since then he had gone to live on the south side and had changed his opinion (laughter). Canon MacLuskey had been always true to the idea of being a priest, and an excellent one. The work of St. John's Mission had been done twice over. They had built church, school and presbytery, and had built them over again. The second foundation was more handsome than the first, and more solid, and that was due to the Canon's energy. In conclusion His Lordship again congratulated Canon MacLuskey on behalf of His Grace and himself, and on behalf of the whole diocese, and expressed the hope that many more years would be given him and his parishioners to live together.

Canon MacLuskey in reply thanked His Lordship and the Lord Provost for their presence. He could easily understand that it was on public grounds that the civic chief of a great community honored them with his presence. He was deeply grateful to them all for their goodness to him. They had been kind and indulgent to one whose only wish was to serve them (applause).

The Lord Provost of Glasgow said that it was with the greatest satisfaction and pleasure that he witnessed the Canon's address and esteem with which they honored the man who for nineteen years in season and out of season had labored to promote their welfare. No doubt the Canon claimed them as his people, and the Bishop claimed them as his spiritual subjects. For himself he was not an ecclesiastic; he was only a plain, simple layman, but he also claimed them as citizens. His Lordship then spoke in terms of eulogy of the Canon. An enjoyable concert afterwards took place, and votes of thanks terminated the proceedings.

CHRISTIAN UNITY.

Chicago New World.

What is more loving and sweeter to the human heart than these words of our divine Lord? "That they all may be one as Thou, Father in Me and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me." (John 17:21.)

No one can read these words attentively without feeling the desire of unity among Christians beginning to kindle in one's heart. Besides, the delicate chords of the sentiments of the human heart are beginning to be tuned to the sweet note of charity of the heart of Jesus Christ, "love one another." Good Christians are now ashamed in reading history of the non-charitable conduct of our ancestors. The gospel of hate, the bitterness of heart, the cruel annoyance of unrelenting persecution of former days are set aside; as the chief obstacle to the progress of the gospel of our Lord Jesus Christ, and to the conversion of the world, is the existence of divisions among Christians. Our hearts are getting tuned after the heart of Jesus. Outside of the Catholic Church, we hear sweet sounds set to the music of heaven that tell of the universal desire for unity and peace. Creeds are being revised, what is harsh and anti-Christian in them is being pruned down and cast aside; the reign of ill-feeling and animosity is passing away. There is a broader and more tolerant spirit among professing Christians. Men no longer are hating one another for the love of God. It is found that Catholic and non-Catholic can do business, even be the best of friends, though they differ widely on matters of religious belief.

The words of Jesus, "There shall be one fold and one shepherd," touch the hearts of many of our non-Catholic friends, with their souls soar to heaven, with the hope in the near future of being illuminated and dissipating all error and be readmitted to the one fold under one shepherd. We invite our friends to reflect seriously and see if they find the true notes of the Church of Christ in their communion. These notes are: One, Holy, Catholic and Apostolic.

It is one because all its members have the same faith, the same sacraments, and are all in one communion, under one head, the Vicar of Christ.

It is holy because its members have the same faith, the same sacraments, and are all in one communion, under one head, the Vicar of Christ. It is Catholic or universal because it subsists in all ages, teaches all nations, and maintains all truth.

It is Apostolic because it was founded by Christ on His apostles, and is governed by their lawful successors, because it has never ceased and never will cease to teach their doctrine, the doctrine of Jesus Christ. Now if any, or even one note of these many marks of the true Church, is noticed to be wanting in any of the churches of our non-Catholic brethren; then it is evident that their Church is not Christ's Church, and from that moment they should begin to follow the voice of their conscience, which, accompanied by prayer, will lead them into the one fold. Solemn and impressive are the prayers offered up to our Lord Jesus Christ crucified, on Good Friday, by our Holy Mother, the Church, for our brethren who differ from us on several points in Christian faith.

The Church in her prayers asks God to eliminate all error from their minds and hearts and bring them back to their mother, the Catholic and Apostolic Church. She, as the common mother of all, has long been calling you back to her. The Catholics of the world await you with brotherly love, that you may render holy worship of God with them in the profession of one body, one faith as there is but one fold, one shepherd and one God.

THE CHURCH AND THE BIBLE; The Pope Alone is Champion of the Bible Against Destructive Critics.

For nearly three months the New York Sun has held its columns open to a fierce discussion as to whether or not the soul of man is immortal. Throughout the country the question has been argued in other great dailies printed in English. The conflict has been waged in the journals of nearly every large city.

Now the Sun recently declared its columns closed, and sums up the result. It says that during the time articles on immortality have come to it from every quarter of the United States and from foreign countries. It ought to be capable of forming an opinion, hence Catholics and many others will be interested in seeing this statement:

"We are reminded of this extraordinary voluminous and embracing correspondence by a sermon preached last Sunday in this city by Rev. Dr. Lorimer. It was on the present condition of thought in Protestantism. The rock on which Protestantism was built was belief in the absolute authority of the Bible. Now, criticism of the Bible which reduces it practically to a book of purely human authorship, and with the consequent inevitable imperfections of human knowledge, has entered into the foremost schools of Protestant theology and proceeds without restraint. Thus the miraculous element of the Bible is made to disappear, and with it passes away the foundation on which alone Christianity is based, for that, necessarily as miracles. As Dr. Lorimer says, only the Pope, only the Church of Rome, comes to the front as the champion of the Bible against the destructive critics."

In our correspondence on immortality, therefore, we find that the uncompromising defenders of belief in everlasting individual life for the soul are presbytery Roman Catholics. * * * In Protestantism there is considerable, if not a great part of the ministry, in the theological seminaries of that Church more especially of the representative, though he has passed over to holy orders in the Episcopal Church. The movement for the revision of the Westminster Confession, upon which a committee of the general assembly is now engaged, may be said to have received its impulse from the new thought concerning the authority of the Bible. Into the Congregational Church the same skepticism has entered, probably even more extensively, and the Baptist and Methodist Churches and their theological schools are feeling its influence, probably to a less but a to profound degree. Protestant religious papers are declining almost universally in circulation and influence, and some of the more important of them have secularized themselves very completely, or, if they treat of religious matters at all, they are permeated with the skeptical spirit."—New World.

A Thought for Lent.

If I only wish for clear water, it is of little consequence whether it be brought in a vase of gold or glass. I should even receive it with more pleasure when presented in glass, because I can then see it more clearly than in a golden cup. In like manner, if I seek only the will of God, I should be indifferent whether it be presented to me in tribulation or consolation, provided I can clearly discern it. It should be even more agreeable in suffering, because it is then more visible, and the only amiability of tribulation is that which it borrows from the Divine Will.—St. Francis de Sales.