riddance from a public pest? The question then arises, had the Catholics.

especially of France, sufficient ground, were they justified in rejoicing over the

removal, as they fondly hoped, of their relentless foes? There is no need of mineing matters. Historical facts, fully

accepted by Protestant and Catholic historians of character, must answer

the question.

The Huguenots, who formed but the thirtieth part of the French population, had terrorized France the last twelve years. They concluded treaties with foreign princes, fought their battles with the help of German, English, Dutch and Danish allies or mercenaries surrendered Havre and Dieppe to

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leas? "The to our own tead of one ist intended have its own re foreign to as described ch Jews and mans, bondsbed as being by the same

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one continuous e to the end of doctrine, and inistry derived ninistry which d. This effectt of all modern the work of the Apostles, who ere than in the

show the fallacy also which is position that the llen away. This nal Church is dech of the living round of truth.' that the Church own proceedings, modern organizao sit in judgment ice that the terms ch she insists are

dependent highly on for having asthe Anglican and to send missionountries. We are his should be the regards Churches s which every one own responsibility. hat so erroneous a d to an erroneous

t of place for the claim the right of Catholic countries, re as strict on the rritorial diocesan nolic Church itself; laim (wrongly) that jurisdiction is destles through their ecration by Catholic ould, therefore, red jurisdiction of the y on which their own

advises members of urches, in case of holics, not to promise shall be brought up e can assure the Catholic Church has nixed marriages take advice given by the be a new obstacle to that assemblage may od results than might ed.

INTOLERANT.

rmation triumphed in it first fruits was a law riest from celebrating, er from hearing Mass, confiscation o his gools se, of exile for the secfor the third. That otland should be prelass in her own private licly denounced as an One Mass," exis more fearful to me usand armed enemies

part of the realm. en the government of was conceded to the y immediately employed suppress absolutely any n attending a marriage at was celebrated by a out down all mixed marprosecute to the full exwer those who have aban-

all who dissented from the Confession of Augs-nce banished. As late as as held at Amsterdam, no right to crush heresy y civil power was unan-med to be 'filse, scanda-cious.''—Leeky's R trion-be, Vol. 2, pages 49, 50. PROTESTANT PAPER ON

PRAYERS FOR THE DEAD. The Catholic Champion (High Church The Catholic Champion (High Church Episcopal) devoted some time ago, several of its columns to the subject of "Prayers for the Dead." It begins

thus: . In the first place there are certain facts which no one disputes.

"(a) The Jews from a remote period -no one knows how far back-prayed for their dead."

for their dead."

[Take the case of the Jews before the time of Christ. The historical evidence that they prayed for the dead is found in the second book of Maccabees, where (12.43) it is stated that Judas made a checker and sent money to Jerusales. collection and sent money to Jerusalem for sacrifices to be offered for the sins for sacrifices to be offered for the sins of the dead. Here the reason for prayers is given. They were for the sins; that is, for the forgiveness of the sins of the dead. And the chapter ends with this statement: "It is therefore a holy and a wholesome thought to pray for the dead, that they may be lessed. for the dead, that they may be loosed

"(b) The Jews in our Lord's days on earth prayed for their dead.
"(c) The heathen world, led by natural instinct, or else by primeval tradition, prayed for the dead.
"(d) The Christian Church, from the callest area, prayed for the dead, and

earliest ages, prayed for the dead; and this in so fixed a system that St Augus-

this in so fixed a system that St. Augustine mentions certain persons for whom Requiem Masses may not be offered."

[St. Augustine, in one of his sermons, says that "it is an insult to a martyr to pray in his behalf, for we ought rather to commend ourselves to his prayers." This remark is based on the belief that those who suffer martyrdom immediately enter heaven without passing through the pains of purgatory.]

The Christian Church, therefore, does as the Old Law, pray for the dead. Alms are given; prayers are

therefore, does as the Old Law, pray for the dead. Alms are given; prayers are made; the holy sacrifice of the altar is offered in atonement for sin. Is this something new? No. It is as old as the Church herself. Tertullian, the the Church herself. Tertullian, the oldest of the Latin Fathers, some seventeen hundred years ago, advises a widow "to pray for the soul of her departed husband, entreating repose to him and making oblations for him on the anniversary of his death, which, if she neglects, it may be truly said she has divorced her husband.' Origen, writing about the same time, says:

"When we depart this life, if we take with us virtues and vices, shall we rewith us virtues and vices, shall we re-ceive reward for our virtues, and shall those trespasses be forgiven to us which we knowingly committed; or shall we be punished for our faults and not rebe punished for our lauts and not receive the reward of our virtues? He himself answers the question. 'Neither is true,' he says, "because we shall suffer for our sins and receive the reward for our good actions. For if on the foundation of Christ you shall have built not only gold and silver and precious stones, but also wood and hay and stubble, what do you expect when the stubble, what do you expect when the soul shall be separated from the body? Would you enter into heaven with your wood and hay and stubble to defile the wood and hay and stubble to defile the kingdom of God, or on account of these encumbrances, remain without and receive no reward for your gold and silver and precious stones? Neither is this just. It remains then that you be committed to the fire which shall consume the light materials: for our God to those who materials; for our God, to those who materials; for our God, to those who can comprehend heavenly things, is called a consuming fire. But this fire consumes not the creature, but what the creature has himself built, wood, hay and stubble. It is manifest that in the first place the fire destroys the wood of our transferrance reassions, and then rewood of our transgressions, and then returns to us the wood of our good works. St. Gregory Nazianzen, a few years later, says: 'The soul that has gone forth from the body cannot partake of the divinity until the fire of purgatory and have removed the stain conshall have removed the stain con-tracted.' In fact, it would be little exaggeration to say that all civilized people, whether Christian, Jewish or Heathen, always have and do at the present day, pray for the dead, with the single noteworthy exception of the children of the Protestant Reformation children of the Protestant Reformation of the sixteenth century. The fore-going statements are mere matters of

fact, which cannot be denied." RECEPTION TO MGR. FALCONIO.

His Excellency Archbishop D. Fal-conio, Apostolic Delegate to the United States, was the recipient on Monday Nov. 16th, of a magnificent reception. The reception tendered by the clergy took place at the Episcopal residence, Albany, N. Y. There were present, besides the distinguished guest, His Lordship Bishop Burke, Vicar-General Swift and nearly all the priests of the diocese of Albany. The Albany Argus diocese of Albany. The Albany Argus says that the Papal Delegate seemed to be much affected by the address of the Vicar-General and the affectionate terms used toward himself and the Pontiff whom he represented. In replying he thanked the priests of the diocese of Albany for their expressions of esteem for him and loyalty to the Holy See. He said that he was delighted with all he had seen and heard during with all he had seen and neard during his visit here, and especially well pleased with the vigorous growth of Catholicity in the city and diocese of Albany. He told the assembled priests that he would inform the Popp of their that he would inform the Pope of their loyalty to the Holy See and of the cordial relations which existed between Bishop and priests in the diocese and of their zeal for the salvation of souls. The public recention took place in

The public reception took place in the evening at Union Hall, which was beautifully decorated for the occasion. beautifully decorated for the occasion-the receiving party, which consisted of the guest of honor, Archbishop Fal-conio, Rt. Rev. T. M. A. Burke, Vicar-conio, Rt. Rev. T. M. A. Burke, Vicar-deed with unconcealed horror. This General John J. Swift and Mr. Martin General John J. Swift and Mr. Martin General John J. Swift and Mr. Martin with unconcealed horror. But much about the question of fact. But Kane, vice-president of the Catholic Union, who, in the absence of the presi-

of the Catholic Union at 9 o'clock and at about 9 30 proceeded in a body to the results or coresponded to the delegate. The members of the Prince of Naples society, headed by their president, were among

the first to be presented to the delegate. The spacious hall was densely crowded.

In company with Bishop Burke Mgr. Falconio visited many public institu-tions as also St. Vincent's Girls Orphan Asylum, the Convent of Our Lady of Angels, the home of the Franciscans on Central Avenue. After leaving the convent the delegate and the bishop visited and inspected St. Joseph' church.

church.

The following morning Archbishop
Falconio visited the Convent of the
Sacred Heart at Kenwood, in company
with Bishop Burke, and made a short
address to the students at that instituaddress to the students at that institu-tion. In the afternoon the delegate and Bishop Burke visited the old St. Joseph's Provincial Seminary at Troy, which is now a novitiate of the Salesian Fathers of Dom Bosco, under the direc-tion of Father Coppo, formerly of New York. The Salesian Fathers are nearly all natives of Italy, and many of them all natives of Italy, and many of them are personally known to His Excel-

from their sins."] from their sins."] "(b) The Jews in our Lord's days on THE MASSACRE OF THE HUGUE-NOTS.

ON ST. BARTHOLOMEW'S DAY,

Buffalo Union and Times Question: The answer to my last uestion seems to exonerate Gregory question seems to exonerate oregory XIII, from having been an accessory to the massacre of St. Bartholomew's be-fore the fact. But it does not solve all my doubts. There is such a thing as my doubts. There is such a thing as approval of a crime after the deed.

The public celebration of a crime is a public approval. public approval of a crime. Now it cannot be denied that the Pope ordered a solemn To Deum and other festivities in Rome to celebrate the massacre of the Huguenots or Calvinists. There

fore, he approved it.

Answer: The Te Deum sung at Rome by Gregory XIII. cannot be tortured into an approval of the lawless

1. The first unofficial rumor of the 1. The first unofficial rumor of the massacre reaching Rome was based on the public declaration of Charles IX. before the Parliament of Paris, and his reports to the courts of Christendom, in which he represented the deed as an agt of self-defense whereby, on a memact of self-defense whereby, on a mem-orable night, by the destruction of a few seditions men, the king had been delivered of immediate danger of death and the realm from the perpetual terror

2. The first official notification laid of civil war. before Gregory XIII. mere the letters of Charles IX. and of Louis of Bourbon, presented on Sept. 5, 1572. The king in his letter recommended to the Pope his special ambassador de Beauville as deserving the same credence as the king himself. In his oral representation the ambassador naturally laid the chief stress on the conspiracy against the royal house. The letter of Louis de Bourbon stated that Admiral Coligny, Bourbon stated that Admiral Coligny, the leader of the Huguenots, had gone so far in his iniquity as to conspire against the lives of the king, the queen - mother, the king's brothers and the Catholic leaders. The true re-port of Salvisti, the Panal panalog of port of Salviati, the Papal nuccio of Paris, which contained nothing of a plot against the king was, at the express command of Charles IX., handed over to the Pope after the royal disover to the Pope after the royal dis-patches had been read and commented upon. An argument of mere silence could not counteract at the Papal court the positive and official declarations of

the positive and official declarations of the court of Paris.

3. That there was joy at the Roman court over the satety of the royal family and the deliverance of the French Catholics from a cruel persecution, is natural. But it was by no means an unmixed joy. For, on the same day, Sept. 5, Vincenzo Paragalia, the ambassador of the Duke of Savoy, wrote from sept. 5, Vincenzo Paragalia, the ambas-sador of the Duke of Savoy, wrote from Rome to his master: "The event was praised, as far as it concerned the in-terest of the king, of his realm and of religion; but the affair would have been praised far more if the king had accom-plished it with a pure hand, as the Duke of Alva has done in Flanders, with the retention of the forms of judicial proof Alva has done in Flanders, with the retention of the forms of judicial proceeding." This was the Roman view as early as Sept. 5, 1572. Gregory XIII. especially abhorred the methods adopted by the French court.

4. It was not Gregory XIII. who was

by the French court.

4. It was not Gregory XIII. who was the soul of the Roman festivities, but the French Cardinal Charles of Lorthe French Cardinal Charles of Lorthe French Cardinal Charles of Lorthe Particles and the Sulpicians and the Franciscans and the Particles are set to Describe and the Sulpicians and the Particles are set to Describe and the Particles are set to Describe and the Particles are set to be supported by the Particles are set to be supported by the Particles are set to be supported by the French court.

head.
5. Brantome, in his life of Admiral Coligny, states upon the authority of a thoroughly competent witness that Gregory XIII., upon hearing the particulars of the massacre, broke out into tears. One of the Cardinals present tears. One of the Cardinals present asked him: "Why this grief over the defeat of the enemies of God and of the Holy See? Gregory replied: "I weep Holy See? Gregory replied: "I weep the determined to make the University life of practical avail to all the Catholic the country. The average Catholic the country. The average Catholic the country. The average Catholic the country. Holy See? Gregory replied: "I weep holy See? Gregory replied: "I weep over the way the king acted, sinful and forbidded by God as it was." 6. Cuniaga, the Spanish ambassador in Paris, says in a letter of September

22, that the Pope was seized with hor-ror (se espantavo) upon hearing the

story of the massacre.
7. Gregorio Leti, an apostate and bitter enemy of the Holy See, and, therefore, surely an impartial witness, relates in his life of Sixtus V. that Gregory XIII. was very much displeased because the deed had been carried out with fraud, the violation of pledged promises and a terrible cruelty. Does all this look like an approbation of the crime by Gregory XIII.? He consented to festivities, chiefly demanded and arranged for the salvation of the royal house and the Catholic rellgion, and for ranged for the salvation of the salvation on the Catholic religion, and for house and the Catholic religion, and for nothing more. When he learned the nothing more. When he learned the \$50,000 for the establishment of the \$50,000 for the establishment of the what must we think of the principle laid down by our querist in his letter laid down by our querist in his letter that public rejoicing over a crime is a public approval of a crime. The proposition requires a distinction, to be true. From a moral point of view it is never allowed to rejoice over a bad action, a crime in itself—and the massacre of the Harmonder was a political crime.

saving truths of salvation. The ob-servation of the United States Senator that the Church is building more wisely ground for rejoicing. A bold criminal has terrorized a whole district for years with highway robberies and murders. The bullet of an enemy removes him from the scene of action. Are the people not allowed to rejoice over their riddence from a public near 2. The than she knows, is not far astry.

MR. JUSTICE MACMAHON AND HIS CHARACTERISTICS.

COURTEOUS ON THE BENCH AND PRIVATE LIFE, STUDIOUS, WIDELY READ, AND AN ART CRITIC—HOW HE WAS CALLED TO BECOME A JUDGE.

She was a young lady, an impressionable young lady, and when his Lordship Mr. Justice MacMahon took his place on the bench in the western court room of Osgoode Hall, with a quiet dignity that only some of our judges possess she whispered to her clerical escort, who was only half as interested in the

who was only half as interested in the Trinity case as she was.

"Doesn't Judge MacMahon seem to have slipped out of an old family portrait, catalogued 'A gentleman of the eighteenth century'?"

The young lady's dilletante penchant for Trinity lawsuits and family portraits didn't affect her feminine judgment.

One is not surprised when told that Judge MacMahon's ancestors held prominent positions in Ireland during the troublous times of the last of the reigning Stuarts, that Colonel Art Oge Mac-

The Hopercone, show he would be the second control of the second transport of the second control of the second raine, who was there present in Rome.

He considered the tragedy as a victory of his house over the rival house of Chatillon, of which Admiral Coligny, the murderer of his brother, was the head.

5. Brantome, in his life of Admiral Coligny, states upon the authority of a Coligny, states upon the authority of a thoroughly competent witness that Gregory XIII., upon hearing the particulars of the massacre, broke out into tears. One of the Cardinals present asked him: "Why this grief over the defeat of the enemies of God and of the cardinals determined to make the University be determined to make the University of a cardinal present administration seems to the determined to make the University be determined to make the University service as a lad on an engineering service as a lad on an engineering the particular of the cardinals present administration seems to the determined to make the University be determined to make the University and artistic tastes the the Holy Cross and the Marists have the Holy Cross and the Marists ha

long be remembered as the judge of the Superior Court of Ontario with sound common sense and a kindly, gentle heart, "a gentleman all of ye olden tyme."

CATHOLIC RECORD are earnestly requested to say a prayer for the reprise of her soul.

May her soul rest in peace!

BEECHER CASEY.

The marriage of Mr J J. Boscher of Niagara.

Superior Court of Ontario with sound common sense and a kindly, gentle heart, "a gentleman all of ye olden tyme."

THE QUESTION BOX
by Father Conway, is a book of some six hundred pages, being the replies given to questions received during missions to non-Catholics. It has a good index—often a neglected part of many otherwise useful publications. All sorts of questions from the days of st. Peter—was he ever in Rome?—St. Peter Rome?—St. Peter Rome?—St. Peter Rom have and hand to their non-Catholic neighbors. It is bound in paper and can be had for 20c. post-paid from the CATHOLIC RECORD Office, London, Ont.

ly of Dutch and partly English ministers who Holland by persecution, nod the doctrine that the