

Committee reports, that an excessive devotion to the catechism in the Catholic schools. It is studied as a much on the curriculum; and surely there are too many branches of study for the children generally, it is not the scholastic which should be eliminated. It will be more useful to them in after years than either botany, physics, physiology, or even than the most useful of secular studies.

It is scarcely necessary for us to add that many Protestant ministers of all provinces in the Dominion have publicly given their opinion that there should be religious teaching in the schools, and that there is too little of it in teaching in them now. Catholics, therefore, are not alone in holding this view, but if the Ministerial Association of the opinion that religious teaching should not be given, they are most alone among Christians in this conviction. We have good reason to believe, however, that their opposition to separate schools does not arise from any adverse opinion to the propriety of religious instruction, but from their inherent hostility to Catholic teaching; and it will be remarked that in the resolutions they adopted, in which we have made the above statement, they do not pronounce against teaching of religion, but merely against teaching of the Catholic catechism and "the forms and tenets of the Roman Catholic Church." They are animated solely by a spirit of hostility to Catholics; but as Catholics form 42 per cent. of the population of the Dominion, we have a right to insist on it that Catholic convictions shall be respected in the matter of the education of Catholic children, and that the demands of Protestants shall not be based upon us as to the amount or nature of the religious instruction which shall be given in schools attended by Catholic children. What we really say has reference not only to the Catholic schools of Manitoba, but also those of Quebec and Ontario; and it must be remembered that in the Provinces wherein Catholics are a minority their rights were guaranteed on their entry into the Canadian Confederation. The majority in Manitoba had continued to be Catholic, as it was when the compact was made for that Province, the Catholics would never have desired to overthrow those rights, but at the majority is now Protestant had the idea that Catholics would submit tamely to their schools being taken away unceremoniously.

There is a principle at stake which is held sacred. If we were to yield at this point it would be an invitation to the Ministerial Association to attempt further to encroach upon Catholic rights. The Montreal Association has even intimated that this is the result we might anticipate, for one of the speakers on the resolutions they adopted said that Catholics and Protestants in Canada are in the relation of the conquered and the conquerors." The inference plainly intended was that Catholics should be treated with leniency and as a conquered class. To deny that any such relation exists, and that it would be impossible for the Rev. T. Everett to establish so false a proposition, though we may say that even if it were the case, it would be a very poor justification for the unjust and ungenerous treatment to which the Catholics of Manitoba have been subjected by the Protestant majority there.

There are some other points in the Ministerial resolutions on which we would be glad to make some remarks, and we must leave their consideration over to some future time.

AN A. P. A. WATERLOO.

The A. P. A. of Saginaw, Michigan, have met with an unexpected reverse in the municipal elections, which appears to indicate that the people of that section are thoroughly sick of apaisism in politics. Saginaw is the county town of the district for which Mr. Linton was elected to Congress, and Mr. Linton has made himself conspicuous in his Apaisism, he being the member who introduced into Congress the resolution to remove the statue of Father Marquette from the Capitol at Washington for no other reason than that he was a Catholic priest. This gentleman made himself sure that his constituency is certain to stay under A. P. A. control, as the society has been in league with the Republicans, and it was supposed that the alliance could not be vanquished, but though Saginaw has always hitherto been Republican, the normal Democratic vote being only five hundred, at last week's election the Democratic candidate was elected to the majority by a majority of 1695 over the candidate of the A. P. A. and the Republicans.

Mr. Baum, the successful candidate, carried 14 out of 15 wards, the issue being exclusively Apaisism. Twelve out of 17 aldermen were also elected by the Democrats, and several of the successful Republican candidates disclaimed all connection with the A. P. A., but for the most part the Republicans were defeated because they were thought to be compromised with the party alliance.

The A. P. A. had captured the Republican caucus, though many of the Republicans protested against their party being made the tool of that organization. It was the general indignation felt by liberal Republicans against the A. P. A. which led them to support the Democratic candidates when they found that their own were irretrievably committed to Apaisism. Germans are also numerous in Saginaw, and voted against Apaisism.

The result of the election has caused great dismay among the A. P. A., as it is fully believed that as a consequence of their rout in Saginaw they will lose control of the whole district at the next county elections.

There is further evidence that throughout Michigan there is a reaction against Apaisism, as several other cities have also unexpectedly gone Democratic, owing chiefly to the same causes which operated in Saginaw. Among these are Grand Haven, Traverse and Marine cities, and ten others which have been Republican, but which on this occasion have gone Democratic on account of the unholy alliance with the A. P. A.

It is reasonable to infer that this complete A. P. A. discomfiture in its stronghold, Michigan, is indicative of a determination on the part of Americans not to allow bigotry to prevail in American politics, though it has partially succeeded in the past through taking the electorate by surprise.

What is now occurring in Michigan is a repetition of what has occurred in Ontario, for in this Province Apaisism scarcely dared to raise its head in the elections of last January, even in those localities where it had uncontrolled sway only a year or two previously.

THE REMEDIAL BILL.

The longest sitting of Parliament ever held was the continuous one from Monday afternoon of last week, beginning at 3 o'clock, and ending only at midnight of Saturday when the House was obliged to adjourn. For one hundred and twenty-nine hours, therefore, Parliament continued to draw out technically its Monday's sitting, yet during all the time which has been devoted to the subject but little progress has been made with the Remedial Bill, only eleven clauses of which had been passed by the House in Committee down to the time when it adjourned. At this rate it would require months to pass the Bill, which the House was purposely called together to consider, but of course as the Parliament is to expire on the 24th inst., there is no possibility for it to become law during this session unless there be a change in the tactics of members.

During the week the policy of obstruction was carried to its fullest extent. While the Government appeared to be most anxious to pass the measure, many Conservative and Liberal members did a great deal of unnecessary talking; but the most determined obstructionists were the Conservative "bolters," Messrs. McCarthy, O'Brien and Wallace, and Messrs. Martin, Charlton, and a few other Liberal members.

This policy of obstruction has been tried before. It was carried out when, before Confederation, the Catholics of Ontario demanded an improved Separate school law; but it cannot succeed. It has succeeded now in delaying the granting of Catholic rights, but those rights must be conceded in the end, and the efforts to thwart them will be futile, for the Catholics of Canada will not consent to have their rights made a football for political parties. This has been done long enough, but the matter will come up again at the next session of Parliament, and if one Government will not do justice, another will be found which will. The opponents of Remedial legislation may as well make up their minds to accept the inevitable.

The agreement made with Manitoba before it entered into the Canadian Confederation was intended to protect the future minority, whether it should be Catholic or Protestant, and the probability at the time was that the future would have made it a Protestant minority. If this had been the event, there is not the least doubt that the Catholics of the new province would

have respected the rights of their Protestant fellow-citizens, and there would never have arisen any such difficulty as the fanaticism of the present majority in Manitoba has created through a desire to oppress the Catholics of that province.

There is not the least doubt that it is, and has been all along, the duty of the Canadian Government and Parliament to stand by its solemn promises, supposed to have been made in good faith to the original population of Manitoba, and confirmed by a Dominion and Imperial Act of Parliament, and also by an Act of the Manitoba Legislature, unanimously passed. It is a gross insult and injustice to the entire Catholic body, forming 42 per cent. of the population of the Dominion, that these promises have been violated; and if the Government had shown an unflinching determination from the beginning, to remedy the injustice, we would unhesitatingly have given it credit for its manly course.

As the matter stands, we are obliged to say that there have been two forces at work even within the Government. The Parliament has been in session since the beginning of the year, and there has been certainly ample time for its passage, if the Government as a unit had been anxious to do what was right and just. But difficulties were thrown in the way, the "bolting" difficulty especially, with the undoubted object to prevent Parliament from doing its duty in the matter, and thus the facts necessarily prevent us from giving unstinted praise for the position which the Government has taken.

One of the most disgraceful episodes in connection with the long sitting was the profane use made of the bible by Mr. John Charlton, who, to kill time, on the evening of the 8th inst., read long extracts from the sacred volume, professing to show that "Catholic ought not to have any objection to the reading of the bible in the Manitoba schools."

Mr. Charlton poses as the eminently religious member of the House, and he is the author of the Sunday Observance Bills which have been from time to time brought before Parliament. We are happy to be able to add that the profane use to which holy Scripture was put as a joke by this specially religious member, was denounced by Dr. Bergin, a Catholic, who said he had never seen anything, during his Parliamentary career, so utterly profane as for an honorable member to read the Scriptures for the purpose of obstructing public business.

DEATH OF BISHOP RYAN.

On Friday, 10th inst., Bishop Ryan, of Buffalo, died at his residence, Delaware avenue, in that city. He had been seventeen years a priest and twenty-eight years a Bishop. He was born in Almonte, Ont., Jan. 1, 1825, and was educated by the Lazarists in St. Charles' seminary, near Philadelphia. His ecclesiastical studies were prosecuted at Cape Girardeau, and at Perryville, Mo. His ordination as a priest took at St. Louis, in June, 1849, the late Archbishop Kendrick officiating. After his ordination the young priest was made a professor in the seminary, from which he was graduated, but at length he took up the labors of a missionary, and for a dozen of years he preached the gospel in various parts of the country, while attending to the labors of visitor to the Lazarists colleges of the United States. When Bishop Timon died Father Ryan was preferred for the Bishopric, and obeyed the summons from Rome. His consecration as Bishop of Buffalo took place in November, 1868. At his decease Bishop Ryan had under his charge about 165,000 souls, 200 priests, 76 parochial schools, 157 churches and 2 ecclesiastical seminaries.

The Church in America has lost one of its brightest ornaments. Bishop Ryan, it is but the simple truth to state, was one of the most deservedly beloved prelates in America, not alone by his own spiritual children, but by American people of all classes and creeds.

The following editorial utterance of the Buffalo Evening Times (non-Catholic) gives a faithful picture of the saintly Bishop who has now gone to his reward: "To Catholic and to Protestant, to priest and to layman, to the rich in the world's goods and to the poor, to the calm and to the troubled alike, comes the news of the loss of a friend who was a friend. Not only has the Bishop of the diocese of Buffalo died, but there has passed into the untroubled sleep a man, who if ever man was loved it was Stephen Vincent Ryan. The God who gives us such men has taken him away, and we can only remember his gentleness, his modesty,

his charity, his simplicity, as we do those moments when we look from some lofty mountain peak across great, unending deserts of snow, where there is no sound—only silence—and know that we are very close to the hand of the Almighty. It is the stories of such lives as his which come to us too rarely. His was the life which translates to earth the story of the Divine Christ as nearly as it is ever given to man to translate it. He was incapable of envy. His capacity for forgiveness was illimitable, and his charity was not that which came with sounding brass and tinkling cymbal, but was silent, unobtrusive, unknown to all save those whom his gentle hand touched. To everyone who came within the influence of his life must come the deepest sorrow, but a sorrow tempered with the thankfulness that he lived and that his life was one which taught peace and good-will and justice—the virtues we strive for, but fail in the achieving. Rest to his gentle soul, and peace."

EDITORIAL NOTES.

From the Montreal Herald of April 6 we learn that Dr. J. K. Foran has retired from the editorship of the *True Witness*, to accept a position in the office of the Montreal Harbor Commissioners. We regret this change exceedingly; for while Dr. Foran occupied the editorial chair of the Montreal *True Witness* that paper once again assumed the high standard it held in public estimation during the life-time of its founder, Mr. Clarke. Dr. Foran's retirement is a distinct loss to the literary life of Canada. He is a clear, forcible and entertaining writer, and, while arguing his point with determination and intelligence, he never dips his pen in gall. Dr. Foran will have the best wishes of hosts of friends on the Canadian press for abundant success in his new position.

The Richmond Hill *Liberal*, of April 2, contains the following reference to a native of Canada, but now a resident of Chicago. It is pleasant to note the success of our young men in the great American Republic. Mr. M. Teefy, the venerable and highly respected postmaster of Richmond Hill, has reason to be proud of the manner in which his son has climbed to the front rank in the political life of the United States:—

"The Chicago *Eagle* of Saturday last contains an excellent likeness of Mr. Armand E. Teefy, son of the esteemed postmaster of this village. We are always pleased to hear of Canadians—especially those from this section of the country—working their way to the front, as Mr. Teefy is evidently doing in the great city of Chicago. Under the likeness are the words: 'Hon. Armand E. Teefy, the popular Democratic nominee for North Town Supervisor, and on another page the following reference to our former fellow-townsmen is given: 'Mr. Armand Teefy, nominated by the North Town Democratic Convention for Supervisor, is one of Chicago's most prominent lawyers. He was for a time associated with the Hon. John Gibbons, now one of the Judges of the Circuit Court, previous to which he had studied law in the office of Mr. Harry Rubens.' He is very popular in the North Division, and his name will add strength to the best ticket ever put forward in the North Town. Mr. Teefy has been a resident of the twenty-fourth Ward for some twelve years, and has always taken an active part in public matters affecting the city's welfare."

RECENTLY published statistics from France afford an opportunity of judging the comparative effects of a religious and a godless education in the schools. There are in France State schools from which religion is excluded, and religious schools, in which it forms a branch of study. The religious schools are attended by a large majority of the children, though they are unaided by the State, and the number in attendance, now reaching 1,200,000, is constantly increasing, while the State schools have each year a diminished attendance, yet it has been reported by the Tribunal of the Department of the Seine that out of 1,200 children condemned to prisons and reformatories in that Department there were only 11 per cent. who had been educated in the Catholic schools, the remaining 89 per cent. being pupils of the State schools, which are called "lay schools."

BISHOP HANLON, Vicar Apostolic of the Upper Nile, in a letter dated November, 1895, reports from Mengo, Uganda, in Central Africa, that the Catholic religion, which received a check there in 1892, owing to the massacre which then took place, is again in a flourishing condition, and the number of native Catholics is rapidly increasing. One thousand catechumens had been baptized at the single mission station of Rubaga, during the ten months of 1895 which had elapsed when the Bishop wrote, and two hundred baptisms more were expected before the end of the year, to bring the total up to one thousand two hundred. At Buddu, another station, there had been four hundred baptisms monthly. There are, besides, the remnants of the congregations that were left after the massacre of 1892, which was incited by the Methodist ministers, who called the proceeding a religious war, and who

were helped with the maxim guns of the English captains, Lugard and Williams, to make the destruction of the Catholic missions complete.

The fact that divorce courts are coming more generally into use in England is troubling greatly some of the clergy of the Church of England; and a recent meeting was held in Exeter Hall, London, to protest against divorce and the re-marriage of divorced persons by Church of England clergymen. Viscount Halifax presided as chairman, besides several Bishops and noblemen, among whom was the Duke of Newcastle. The Bishop of Aberdeen asserted that the divorce laws are sapping the foundations of family life and morality, and the meeting passed resolutions to the effect that the divorce law is a denial of the Word of God, which makes Christian marriage indissoluble. But these resolutions can have no effect, as there is hopeless division in the Church in regard to the re-marriage of divorced persons, and many of the clergy have no hesitation in re-marrying them, and are supported by the law no decisions of the Bishops can prevent them from continuing to do so, the more especially as many of the Bishops and clergy maintain that the law of the land must be obeyed in this as well as all other matters.

The A. P. A. of Massachusetts have recently passed resolutions to the effect that General Hawley, United States Senator for that State, must be defeated at the next election for the Senate, because, along with a large majority of the Senate, he voted for the confirmation of Col. Coppinger for a Brigadier-Generalship in the Army. Col. Coppinger's qualifications for the office are universally admitted, but he is a Catholic, and therefore not only he, but all the Protestants who supported him, are marked out by the A. P. A. for vengeance. That the people of the United States will not submit to be bullied in this way appears certain, the general sentiment being expressed in a late issue of the Philadelphia *Record*, which, while pointing out the emasculation rendered to his country by General Coppinger, thus speaks of the folly of such organizations as the A. P. A.:—

"Such an organization could not exist in a period of war. Any attempt to appeal to sectarian prejudices in a time like that would have been an act of incivility, and all engaged in it would have deserved the deepest condemnation. They would have been held guilty of discouraging enlistments. Not long ago there were in many minds very serious apprehensions that this country might become involved in a terrible foreign war that would tax its utmost military resources, and these apprehensions have not yet been wholly dissipated. Should such a war break out the A. P. A. would be obliged, in the necessity of things, to disband. We beg the respecting and patriotic members of the A. P. A. to consider, then, whether an organization that could not survive in a period of war, which may come any day, has any reason for existence in this country in time of peace."

CATHOLIC PRESS.

The legislature of Ohio has passed a "cigarette" bill, that aims at the prevention of the consumption of these apically called, "cotton nails" by boys of school age. It is a good measure not only in the interest of those whose health is endangered by addiction to the "habit" of the poison-stuffed paper cylinders, but for the comfort of helpless humanity subjected without means of redress to the villainous, nauseating and unavoidable fumes of the death-dealers. The rigid enforcement of the law is a consummation devoutly to be wished.—Catholic Universe.

"Free thought" is a senseless phrase; as well talk of free mathematics or free geometry. Liberty is a faculty of choice, an attribute of the will, not of the intellect. An act of volition is not an act of thinking or reasoning; it is the result of it. To think is to compare ideas and form judgments about them and to draw conclusions. To will is to form a desire. Free thought, to the average advocate of it, is the liberty to buttonhole you and talk nonsense at you.—N. Y. Freeman's Journal.

At length Crispi is fallen—"like Lucifer, never to rise again." Politically, he is as dead as Nero, and about as popular. Those who chanted his praise and enjoyed his favor a few months ago now celebrate his downfall with a fervor wholly unnecessary. Crispi undertook an African campaign and failed; down with Crispi! The people execrate his name, and the students in the universities burn him in effigy, after a mock funeral. "Leave the aged man in peace, urges one of the few friends who still stand by. 'His disgrace is so complete that that is sufficient punishment.'—Ave Maria.

Col. Robert G. Ingersoll lectured to a small-sized audience last Sunday

evening at the Star Theater, Buffalo, but the name of the theater had no connection with the status of the lecturer. The Colonel is no longer a star in any sense of the word. He has ceased to shine, and, what is more significant, has ceased to draw. Time was when the arch-enemy of revealed religion could pack the largest halls with eager crowds of curious and sensation-loving people; but to-day his hearers are usually theosophists, spiritualists, theists, clairvoyants and other assorted and unsorted cranks.—Catholic Union and Times.

"The Christian must accept the teachings of Jesus without exception or discussion," says Count Leo Tolstoi, in a letter to Mr. Ernest H. Crosby, of New York. And he further insists that "non-resistance is a duty," that "nothing can justify violence." This is hard on the sects, including those of his own country, nay, even the national Church of Russia; for it is to disagreement and discussion that all Christian sects owe their severance from the true Church, the Catholic, which alone teaches all the truths of Christianity. But Count Tolstoi will have his labor for his pains, as each of the sects thinks it alone is right.—Catholic Standard and Times.

In her "Memoirs" Mary Anderson tells this anecdote of Cardinal Newman, whom she loved as much as she respected Cardinal Manning: One of his special friends was a little girl, the daughter of a convert. "The mother, with her child, was called away to India to join her husband, who was stationed there. Many years passed. She died, and her daughter, then a young lady of sixteen, came back to England to stop with her aunt, Miss B. The latter had informed the Cardinal of the girl's return and when he next came to town they were astonished and touched to see him arrive with his pockets, as of old, filled with toys. He had forgotten the lapse of years and only remembered with beautiful fidelity the old custom.—Western Watchman.

The *Catholic Champion* is a Protestant Episcopal paper—High Church. It has been publishing a series of able articles on the Sacrament of the Eucharist, in which it proves the Catholic doctrine of the Real Presence by substantiation. This is, of course, a new departure for a Protestant journal, and as a consequence Dr. Richie, the editor, meets with protests and counter arguments from some of his readers. This does not disconcert him in the least. On the contrary, it gives him occasion to enforce with emphasis the proofs he has advanced. He is evidently a careful student of the great Jesuit theologian, Perrone. Dr. Richie concludes a reply to the letter of an objector in these words: "We think the foregoing letter is a fair sample of much that passes among Protestants for 'arguments' against the Catholic religion, and that, when carefully examined, it is found to rest upon no better foundation than misrepresentation, misquotation, and misunderstanding."—N. Y. Freeman's Journal.

Those who have read or heard the wild and splenic utterances of Brady, Hershey, Fulton and other Orange parsons in this vicinity will not be surprised by the picture of the Ulster Protestant clergyman which Mr. Thomas MacKnight has drawn in a recently-published book. MacKnight is an Ulster man himself. He is also opposed to home rule for Ireland. He is a Protestant, and his name indicates Scotch lineage. Writing on the fierce social, political and religious feuds of the northern province, he says: "Many of the clergy were doubtless much to blame for the bad spirit instilled into the minds of large numbers of the poorer and more ignorant classes. The chaplains of the Orange lodges, both Episcopal and Presbyterian, with many Protestant divines—if we are so to call them—who were not Orange chaplains, nor even enrolled members of the Orange Association, denounced every concession made to the Catholics, and systematically misrepresented the conciliatory policy of Liberal Governments. To Conservative ministries they were more indulgent. These clergy were the reverse of conciliatory to the Catholic population. Even some of the most eminent Protestant laymen seemed to have the same strong sectarian prejudices."—Boston Republic.

The Catholic is a sacramental religion. It has seven great channels whereby it brings grace to its members for their sanctification. It takes the child from the cradle and frees it from original sin by means of baptism. It delivers from actual sin by penance, which has the three parts of contrition, confession and satisfaction. It nourishes the soul with the Bread from Heaven in the Eucharist. It confers the Holy Ghost in confirmation. It bestows matrimony on those of its children who are called to the married state. It grants holy orders to its priests. Finally, it strengthens the dying with extreme unction. These sacraments are the most abundant sources of heavenly help, because the most frequented, although three of them are granted only once to the same person, baptism, confirmation and holy orders. Besides these seven, the Church has a sacramental system, that is, the sacrament of Calvary in its Victim, its objects and its value; it has, also, prayer, alms deeds and fasting, and many sacramentals and good works that win the favor of God and bring celestial blessings on the soul. If, therefore, Catholics are not all

saints, the fault is not with their religion that calls them to sanctify and supplies them with its means.—Catholic Review.

MORE CONVERSIONS.

Chaplain Frederick F. Sherman, U. S. N., for some years a member of the Episcopal Church, resigned from the navy on Saturday and was on that day received into the Catholic Church by the Jesuit Fathers of Georgetown college. He was confirmed at St. Aloysius' Church by Cardinal Satolli. Mr. Sherman is married, and is a son of Judge Sherman of the Superior Court of Massachusetts. He was for some time aboard the United States steamship Chicago on the European station, but for about a year had been chaplain of the naval training station at Newport, R. I. He went into retreat at Georgetown college, and after examination his reception into the Catholic Church followed.

Robertson James, brother of Professor William James, of Harvard University, and of Henry James, the novelist, was received into the Church on Laetare Sunday, in the rectory at Arlington, near Boston, by the Rev. P. M. O'Connor, of St. Malachy's church. Mr. James is of a family well known in New England. His father was a follower of Swedenborg, and wrote what is accounted the standard work on him and his teachings. Swedenborgianism, inasmuch as it represents a reaction from the Protestantism of Luther, unconsciously predisposed Mr. James towards Catholicity. At all events, as he phrases it himself, he grew up outside of positive Protestantism. In his early manhood he became an Episcopalian, and his conversion is only another of the ever-recurring instances of the impossibility that the devout and logical mind should rest short of the acceptance of the fullness of Catholic truth. It was this convert who said, "Whoever wants to stop the steady stream of conversions to Catholicity, will first have to close every Episcopal church in the country." Mr. James became a Catholic only after five years' earnest study and investigation. Mr. James has his share of the literary and artistic ability which has distinguished his family, and has been a very successful landscape painter.

Congressman, theatrical manager and millionaire Henry Clay Miner sprang a surprise on his friends by quietly slipping over to the rectory of the Church of the Transfiguration in Brooklyn on Easter Sunday afternoon, in company with Miss Annie O'Neill and making the handsome actress his wife. It was no secret that the pair contemplated matrimony, but it was generally supposed that an elaborate ceremony would follow. Such, however, was not to be the case, as less than half a dozen persons witnessed the wedding. Mr. Miner has recently become a convert to the Catholic faith.

AN ANGLICAN PRAYER.

That the Validity of their Orders be Recognized by the Pope.

The Rev. Canon Everest (Anglican) has written to Lord Halifax a letter which is reproduced in French in the *Revue Anglo Romaine*. According to the French version the Canon says in the course of the letter:—

"Your Lordship, in your last speech, truly showed what an advantage it would be if, as the result of a tacit recognition of our Orders, we could be admitted to the Holy Eucharist when travelling in Roman Catholic countries. But, My Lord, is there not a reason much more important and more considerable in its consequences for praying that the validity of our Orders may be recognized? And would it not be a counsel of the Holy Ghost to the Holy Father, as having charge of the vineyard, not to deny our Orders formally because such a denial would shut for us the doors of a General Council on the day when it will be in the designs of Divine Providence that such a Council should meet? Truly when I observe the pressure brought to bear on Leo XIII. to make him reject our ordinations, I imagine that he desires to leave open to us the doors of the General Council which must meet sooner or later to consider the state of Christendom. And it consoles me beyond expression to see in this a fresh step toward the realization of the promise of our Saviour. My belief in a more complete realization of that promise, such as we have not known since the Reformation, is the motive which made me write and publish the little book which I desire you kindly to accept. It has been the occupation of my old age; I am actually near eighty, and my single prayer and the sole desire of my heart is that it may help, if it were only by one step, to bring us to the unity based upon the unconquerable rock."

The Church in Germany.

An exchange contains the curious information that there are more Catholic than Protestant clergymen in Germany, the numbers being 15,250 and 15,000 respectively. The item calls attention to the wonderful growth of the Church in the Fatherland during the present century. Instead of the seven or eight millions of ninety years ago, Germany has to-day between eighteen and nineteen millions of the most zealous and loyal Catholics in Christendom. The increase in numbers, remarkable as it is, is bettered by the development in churches, schools, etc., and still more by the unity of public action of German Catholics.—N. Y. Freeman Journal.