

quite indifferent to and so the teaching shops is not accepted generally.

a matter of much consequence, the convening of the Anglican Council which, as the Archbishop of Canterbury is totally unopposed, is not likely to have any effect on this or any other matter. It is to be expected that the Anglican Council will not resemble the Catholic Church, which, as the Archbishop of Canterbury is totally unopposed, is not likely to have any effect on this or any other matter.

that of Jerusalem. It is only one supreme Anglican Church, and not even that; but even that it will rule the Lambeth Conference, which is a heterogeneous assembly of independent colonial churches with those of the last named alone in Parliament.

GALILEO.

Mr. J. C. Grant sent us a second letter condemning the condemnation in the book on the theory of the earth, by the Roman Catholic Inquisition. The Inquisition is the enemy of the progress of the earth, and the theory of the earth is the enemy of the progress of the earth. It is not necessary for us to say that Mr. White's condemnation was really a condemnation of the theory of the earth, but it is not necessary for us to say that Mr. White's condemnation was really a condemnation of the theory of the earth.

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decree concerning Galileo was there fore not issued as the Pope's dogmatic teaching.

What, then, were the circumstances under which the decree in question was issued?

Galileo maintained the Copernican system, which teaches that the earth and all the planets revolve around the sun. Even in the seventeenth century this theory was far from being a *demonstrated* truth. It was no more than a plausible theory whereby some men of science saw that the relations of the sun and the solar system with the universe of stars would be better explained than by the old Ptolemaic system, according to which the earth is the central body around which the universe revolves.

It is now known that there is nothing in the holy Scripture against the Copernican system, but in the time of Galileo it was a very common opinion that certain passages of Scripture teach the motion of the sun, and it was deemed most imprudent to teach the new theory, especially if it were propped up with texts of Scripture to support it, as Galileo undertook to do. It was for such reasons as this that the Inquisition condemned Galileo's book on the world's system, but it is wrong to assert that this condemnation was a dogmatic decree of the Church or the Pope, especially as it was not issued by the Pope himself, and we have the same thing to say of the later decrees quoted by Mr. Grant and Mr. White as confirming the condemnation of books which teach the earth's revolution around the sun. These decrees were disciplinary and not dogmatic or doctrinal, and it is not necessary we should insert them here in full. In confirmation of this view of the case we content ourselves with quoting the following from Sir David Brewster's "Martyrs of Science."

"Not content with thus securing the friendship of the Pope, Galileo endeavored to bespeak the goodwill of the Cardinals towards the Copernican system. . . . and he was assured by Cardinal Hohenzoller, that in a representation which he had made to the Pope on the subject of Copernicus, he (the Cardinal) had stated to His Holiness that as all the heretics considered that system as undoubted, it would be necessary to be very circumspect in coming to any resolution on the subject. To this remark His Holiness replied that the Church had not condemned this system; and that it should not be condemned as heretical, but only as rash, and that 'there was no fear of any person undertaking to prove that it must necessarily be true.'"

We must here remark that the Cardinal could not have meant that all heretics accepted the Copernican system, for we have seen Protestant theological works of that period which in treating of this very theory maintain that the system is both unscriptural and contrary to reason, and Kepler was condemned for "damnable heresy" by the Protestant Academy of Tubingen, for having written a book in 1596 in favor of the same system.

Further, it is to be noted that the term heresy used by the Inquisition did not mean theological heresy, but solely an act which was within the province of the tribunal to condemn as contrary to the requirements of religion, so that the process of the court should be legal. Also it must be borne in mind that the Copernican system had many defenders among the Cardinals, and was regarded with favor even by several Popes, including Paul V. himself, though Galileo's pertinacity in maintaining the system as a dogma, and in publishing a book ridiculing the Pope, his benefactor and sovereign, was punished with a penance so light as scarcely to be worthy of being looked upon as a punishment at all.

We cannot regard Mr. White as an infallible authority on this matter, and the most cursory reader can easily perceive that he writes in the spirit of a bitter polemicist.

EDITORIAL NOTES.

It is something new for Presbyterians to celebrate a Church festival, or a festival in commemoration of any, even of the greatest mysteries of the Christian religion. The Westminster Directory of Public Worship forbids such celebration as unscriptural. It may, therefore, be taken as an indication that even Presbyterians are coming back — though very slowly — to ancient Christian usage, as there was an Ascension day service in the Presbyterian church of Windsor. It was held partly to give the Knights Templar an opportunity to parade, as they had a meeting or convention in the city to the number of about

forty delegates. It is scarcely to be supposed that the celebration was a mere pandering to a desire of the Knights to exhibit themselves, so we may reasonably infer that it manifests a change in the sentiments of Presbyterians in regard to Christian festivals.

The Orange Grand Lodge of British North America met last week in Windsor, and the Grand Master, Mr. Clarke Wallace, read his address, which was full of the spleen against Catholics which we always expect to find in such documents. The election of officers turned chiefly on the question of support or opposition to the late Government's policy in regard to Separate schools in Manitoba. Separate schools were condemned, and the Laurier-Gravel compromise was declared to be satisfactory. Mr. Clarke Wallace was re-elected Grand Master by acclamation, as the representative of undying hostility to Catholic education. A motion was introduced by Mr. Dilworth, Grand Master for Manitoba, which declared that justice should be done to the Catholics of Manitoba, and though this was supported by Mr. Robert Birmingham, the Grand Secretary of the association, it was defeated by an almost unanimous vote. Orange-men do not want Catholics to obtain justice. Mr. Birmingham retired from the Grand Secretaryship of the order, which he held for seven years, and it is understood that he and his supporters will withdraw from the order. They will not lose anything in the esteem of honest Protestants by separating themselves from so intolerant a faction.

IT WILL be remembered by our readers that some years ago, when Justin D. Fulton, the notorious Boston Baptist preacher, visited Ontario to take temporary charge of Dr. Wilde's church in Toronto, the students as well as the faculty of the Baptist college of Toronto made themselves notorious by endorsing Fulton's disrespectful language toward the Blessed Mother of God. The Baptists of the United States do not join in admiration of the filthy Boston preacher, if we are to judge from the recent repudiation of his utterances by the Rev. Dr. Montague, President of the Southern Baptist Educational Association. While the Southern Baptists were holding their annual convention recently at Wilmington, N. C., Fulton delivered some lectures in his usual style in a public hall; but Dr. Montague, as one of the delegates to the Convention, has authorized the public announcement that the Boston preacher had no connection with the convention, and was not even its guest, and, further, that he does not voice the sentiments of the convention. The Rev. Dr. Oliver, also a member of the convention, highly respected by the Baptist body, has declared that Fulton used his name without authority in declaring that Dr. Oliver had sanctioned his lectures against the Catholic Church, its hierarchy and religious orders. Thus Fulton is stigmatized by the ministers of his own creed as a bare-faced liar and calumniator. The Southern Baptists wish to have nothing to do with a man whose writings would not be set in type by Boston composers, on account of their indecency. Toronto Baptists appear to be not so particular in matters of morality.

REV. DR. SCOTT ON THE CATHOLIC CHURCH.

A Presbyterian Divine Sees Much in Her That is Good—Approval of the Confession.

Philadelphia Catholic Standard and Times.

Rev. J. L. Scott, D. D., pastor of McDowell Memorial Presbyterian Church, Twenty-first street and Columbia avenue, is delivering a course of Sunday evening lectures, entitled "Five Great Religions." The third lecture, which was delivered last Sunday evening, dealt with "The Roman Catholic." Making due allowance for his point of view, which, of course, placed matters historical and doctrinal in a different light, it must be confessed that the doctor at least attempted to be fair. At the outset he said that it is almost impossible for a Protestant or Roman to speak of each other fairly. One may strive to be honest, but the bias of early training, the trend of reading combine to the one result. There are always currents that one does not see. The wheel may be held straight to the compass, but the course will vary do the best you can.

"The origin of the Roman Church," he said, "is the origin of a tree. It simply grew. It claims naturally apostolic beginning. All churches are liable to do that. The Roman Church is the spiritual successor to the Roman Empire."

The speaker entered into the question of St. Peter's residence in Rome; the origin of the bishopric and the growth of the claim of a universal Bishop, which, he said, came upon the

world so gradually that it is almost impossible to locate the name or date. It crept upon the world like a shadow, and for this reason the Roman Church is perhaps the strongest organization on earth. It is absolutely perfect. From the Pope down to the parish priest there is nothing defective in it.

He re Dr. Scott went into a history of the growth of the temporal power, with a short sketch of Pope Hildebrand. "The Pope being a temporal ruler," he said, "the question is often asked 'how can a good Catholic be a good citizen?' Gladstone said he could not, but Gladstone has said many things which he would now delight to unsay. Personally I have no fear of Catholicism. Cardinal McCloskey said that the Catholics of the United States are as devotedly attached to the temporal power of the Pope as are Catholics in any part of the world, and if necessary to prove it by acts they are ready to do so. Bishop Gilmore said 'Catholics first and citizens next.'"

In a political issue the thinking Catholic would say as Charles O'Connor did, "My religion I have from Rome, but my politics are my own."

"There are many things held in common between Rome and ourselves. She has the trinity, the sacrifice of Christ and the forgiveness of sins. There is the confessional, a good thing for some. The confessional is misunderstood. It only declares the sins are forgiven on the condition of penitence. Here comes the fatherly idea. The daughter tells the father the inner secrets of her life and he interposes on his part with God. No Protestant could do this. He believes that Jesus alone can come between God and himself. Hence priestly intercession is impossible. But take away the confessional and you remove one of the signposts to the paths of virtue. There is many a girl and he might have added 'boy,' not to speak of their elders) kept from sin by its agency alone. The Catholic Bible has all that ours has and more. It is translated from the Latin and contains the Apocrypha."

"But, you ask, has the Roman Catholic Church been of no service? Oh, yes! For centuries it preserved the Bible and kept it intact from human touch. Rome gave us the master paintings of the world. She built our finest churches and made the position of woman respectable."

"Rome and we are plodding along side by side. There are many things we would learn from her. The devotion of Rome to her Church is worthy our imitation. The Roman service is not a matter of convenience. It does not depend upon one's clothes nor whether or not he likes the minister or his wife. The Catholic is usually there."

"I do not share in much that some regard as sacred. Those exposes of Romanism and exegesis and exegesis to me are unworthy a place in any service. We are here together. Life cannot be lived by Protestant or Roman independent of each other. My own idea is to see whatever good each may have and not to heal wounds by opening them wider. I have no respect for that parish priest who inflames his people's passion against their neighbors, neither have I any for that minister who has no belief but Romanism in his theology. Some of our sweetest hymns were written by Romanists and we sing them. Why not so appropriate the good, whatever it may be?"

After predicting the triumph of Geneva over Rome, he went on to say that "behind Rome and Geneva stands the same Lord. It is not a question of persons, but of distance. There is sufficient good in each to save the soul, and more perhaps than either is willing to use."

NEW SAINTS.

Rome, May 20.—The Pope this morning held the last of the consistories preliminary to the great ceremony on May 27 of the canonization of Father Zaccaria, founder of the order of Barnabites. At the same time Father Fourier de Maitenour, surnamed the Apostle of Lorraine, will be canonized. The object of the consistories was to allow the prelates gathered in Rome to pass a final opinion upon the canonizations.

The ceremony will be publicly performed by the Pope on May 27, with all the ancient splendor, in the Basilica of St. Peter's. The last public ceremony of the kind was in 1867, before Rome had fallen into the hands of the Italians. All canonizations since that time, by Pius IX. and Leo XIII., have taken place privately in the Vatican Palace. It was intended to illumine the dome and cupola of St. Peter's, which has not been done since 1870, but Pope Leo, after much hesitation, has decided against it.

AT LEAST TWO MIRACLES.

The ceremony of canonization is but the culmination of a series of researches, processes and ceremonies which drag through decades and sometimes centuries.

Father Fourier was beatified Jan. 29, 1730. From this fact the length of time elapsing between the first ceremony and the last may be understood.

Before proceeding to canonization it must be proved that at least two miracles have been wrought through the intercession of the "blessed" person since the beatification. This proof is attended with the same formalities and surrounded by the same rigorous conditions, as in the miracles proved before beatification. After it has been established the three congregations of which the last is public and in the presence of the Pope) which were requisite before beatification are again convened; and upon the direction of the Pope, after the last congregation,

the promoter of the faith and the secretary of the Congregation of Rites agree to a form of decree, declaring that no doubt exists relative to the miracles in question, and that there is no reason why the canonization should not be proceeded with. This, then, takes place, usually in St. Peter's. After various ceremonies the postulator of the cause who is usually a person of high rank or distinction in the country or order to which the saint belonged asks twice that the name of the servant of God, whose cause he pleads, may be enrolled in the catalogues of the saints; the Pope replies each time that it is best to explore the will of God still further by prayer; litanies and the "Veni Creator" are chanted; at the third request the Pope declares and ordains "in honor of the Holy Trinity, for the glory of the Catholic faith and the progress of the Christian religion, and in virtue of the authority of our Lord Jesus Christ, of the Holy Apostles Peter and Paul, and of his own plenipotential power, that the servant of God in question shall be inscribed on the register of the saints ('Canon Sanctorum') and that his (or her) memory shall be celebrated on a given day in every part of the Church. A solemn Mass, in which the Pope himself, unless disqualified by illness or old age, officiates, is then celebrated in honor of the new saint."

CATHOLIC PRESS.

Innocence is higher than penance. The path to glory does not lie through the morass of evil. Mary Immaculate is far more exalted than the other Mary who is Queen of Penitents. He or she who has preserved baptismal innocence is an image in some measure of the Divine and angelic purity. The soul which has sinned and repented bears the victor's palm, but the crystalline simplicity of the virgin spirit can never be regained. Magdalen embraces the feet of Jesus and is comforted with His love, but to the Choir of Virgins it is reserved to "follow the Lamb whithersoever He goeth."—Church Progress.

The English language is now spoken by 100,000,000 peoples as their mother tongue, by more persons than all the inhabitants of Italy, France and Spain put together. When the day comes when the restoration of the See of the Papacy shall have broken the bonds that involve the Church with Italy, an English speaking Pope may be elected to the Chair of Peter to make obvious to mankind the mark of universality possessed by Catholicity and to stamp out the misconception that the Church is a foreign institution and that its faithful must be an Italian. Long live Leo XIII., but soon may Rome be free, and then, the Holy Ghost making the selection, may the Church show that she is not tied to any race or any region!—Catholic Columbian.

It is an easy trick to impute all manner of intellectual and moral sins to the Church of the "middle ages." Any socialist essaying to defend the gross materialism of the present age, or attempting to vindicate the vanished claims of decadent Protestantism, feels himself to fall back upon a popular hallucination regarding the true aspects of the "Ages of Faith." Real scholars and honest students of history adopt quite a different course, however, and acknowledge the indebtedness of our present civilization, for all that is best in it, to the enlightened and progressive spirit of the Church in that most maligned period of her career.—Catholic Universe.

What are the intentions of the Pope for which Catholics are urged to pray? They are that the kingdom of God may come to all mankind; that the Church may convert all people still in the darkness of paganism or heresy; that Christendom may be reunited; that the churches of the East may all return to union with Peter; that Christ may be better known, better loved and better served; that the inspirations of the Holy Ghost may not be resisted; that the faithful may grow in faith and virtue; that scandals may cease among Christians, etc. In a general way, whatever concerns the good of religion is desired by the Holy Father and besides, from time to time, special interests are close to his heart and named in his prayers. For all that he seeks from God—provided it be according to the will of God, which is a proviso he makes himself when offering up his petitions—the faithful are asked to pray—Catholic Columbian.

The religious life of the family is governed by the same principles as that of the individual and that of the community at large. Because man is composed of soul and body, his religion, to be genuine and effective, must consist of an inner spiritual essence and an outward physical manifestation. The spirit of religion by which the ideal family is animated is fostered and expressed by its material surroundings. Upon the walls hang scenes of sacred story and especially the sign of our salvation—the holy cross, bearing the image of the Divine Victim, by Whose death we have life. In some retired nook is a shrine with a picture of the Holy Family or an image of Our Lady with the Child Jesus in her arms, with a vase of flowers or a perpetual light before it, and perhaps a picture of the convenience of the worshipper. Whatever other books are to be found, the family Bible, the Lives of the Saints, and a few manuals of devotion and religious instruction will not be lacking. Whatever magazines and newspapers are taken, there will be at least one Catholic weekly, one Catholic paper for the children,

one illustrated Catholic monthly, and a Catholic annual for the current year.—Church Progress.

Toronto, Canada, is a city that has been since its foundation under the domination of Protestantism, the preachers generally having things their own way. One of the amenities of the peculiar civilization enforced there has been that street cars were not allowed to run on Sunday. But at an election held last week this ordinance was condemned, and now the clang of the motorman's bell will be heard on the Sabbath, to the great horror of the once-a-week Christians. Toronto is a remarkable town in many ways. It is ruled by the Orange faction, and the popular musical taste of the locality is content with such lofty themes as "Croppies Lie Down." It bears about the same relative proportion of Catholic to Protestant as is to be universally found in Montreal. In the latter city, so thoroughly tolerant is the Catholic spirit, alternate mayors are selected from the two religious bodies; but in Toronto, so intolerant is the Orangism that rules, a Catholic is never selected for that office. Another curious feature of the situation is that the Protestant clergy of Toronto are always in the thick of political campaigns, no matter what the question at issue. Their meddling is never severely criticised. But when the Catholic clergy of Montreal give wholesome advice in reference to their schools it is denounced as clerical intimidation. The inconsistencies of public life are quite instructive.—N. Y. Freeman's Journal.

An Italian scientist, Dr. Morselli, unconsciously pays a tribute to the wisdom of the attitude of the Church on divorce, in a recent work, in which he brings forth the new principle that suicide and divorce are closely related, and that, in fact, divorce is the chief cause of suicide. He finds in Germany, where suicides are more frequent than in any other country, that in a term of years 61 married women, 87 young girls, 124 widows and 348 divorced or separated women committed suicide out of a total of 620 cases of suicide. In other words, more than half the suicides among women in Germany were divorced or separated women. The inference drawn by Dr. Morselli from this is that a severance of matrimonial association, either by formal process of law or otherwise, has a disastrous effect upon the women so separated. And the figures of Dr. Morselli show, in fact, the same things among the male suicides of Germany. Of 4,000 male suicides, 204 were married men, 274 unmarried men, 888 widowers, and 2,644 divorced or separated men. From these figures, too, the conclusion is irresistible that married men in Germany, at least, are not prone to suicide, and men who have been married, but divorced, are the chief suicides. It is interesting to note in this connection that in Catholic Ireland, where, practically, divorce is unknown, the ratio of suicides is less than in any other country.—Boston Republic.

"Pastor" Chiniquy, the oldest man in the "ex priest" business these days, is receiving many hard knocks in England, where the Protestant Alliance has been very active in his behalf. When Chiniquy began his English "crusade" against Rome the Catholic press there and the Catholic Truth Society were so uncharitable as to refer to his past. His record is such a strong one that it made English Protestants suspicious, and some of them had the audacity to ask what becomes of the money the converted priest gathers in. The Protestant Alliance, after wiping from its brassy cheek the tears brought out by such an exhibition of ingratitude, prepared a pamphlet entitled "What Pastor Chiniquy Does With His Money." This was sent to the press and to Protestants with anything in their pockets. Among the papers that received the precious document was the West Middlesex Advertiser, the official organ of the Conservative and Unionist party in Chelsea. The editor of this paper is a Protestant, but he has little faith in "Pastor" Chiniquy. "We have," he writes, "known Pastor Chiniquy in all parts of the world, for the last twenty years at least, and we can safely say that a more mischievous person, or one less likely to do any good in any Christian cause, does not exist. If we had a few thousands to spend in law expenses nothing would give us greater pleasure than to say what we think of him. But just at present libel actions in this office are 'off.' Meantime we advise Chelsea people to stick to their Church, whether Catholic or Protestant, and have nothing what to do with Pastor Chiniquy. For our own part, we were born of Quaker parents and baptized into the Church of England; and the only time we have felt an all but irresistible inclination to join the Church of Rome was when we attended one of this Chiniquy's lectures and heard him telling stories against the Roman Catholics that nearly made us sick." It is evident that in England Chiniquy is doing the Catholic Church more good than harm.—Catholic News.

Became a Catholic.

Baltimore, Md., May 25.—Edward Scott Marble, the veteran actor and dramatist, who has hitherto been a free thinker and follower of Bob Ingersoll, has been converted and received into the Church. The baptism took place on May 17 at St. Jerome's church, in this city, the officiating priest being Rev. William A. McLoughlin, rector of St. Stephen's church, Philadelphia, a fast friend of the actor, who was himself interested

in dramatics previous to his ordination.

NEGLECT OF THE HOLY SCRIPTURES.

Numerous reasons have been assigned to explain the lukewarmness of modern Christians and the growth of infidelity,—why so many who have the Faith fall away from the practice of it; and why so many pass from Protestantism to infidelity, never to return. In each case the number of backsliders would seem to be on the increase. One explanation of this defection from Christian principles is to be found in the neglect of the Sacred Scriptures. If Christians who lived in the ages called of faith were less worldly than we are, and were influenced to a greater extent by the teaching of Christ than people in our time, it was probably because their knowledge of the Bible was more intimate and their Christianity consequently less of a veneer.

The superior knowledge of the Sacred Scriptures to which we pretend—all this talk about an open Bible—is vain boasting. It is generally supposed—the supposition is natural enough—that in our age of printing, acquaintance with Holy Writ is incomparably greater than it was in the Middle Ages. The very contrary, however, is the truth. Medieval preachers were distinguished for their deep and ready knowledge of the Bible, the neglect of which began with the "Reformation." Modern sermons show scant acquaintance with the Sacred Volume, and contain only such references as may be gathered out of a concordance. The discourses of medieval preachers, on the other hand, are imbued with the Old and the New Testament. The quotations are not superficially adduced, without regard to analogy; but are selected with great care, and bear strikingly on the subject under consideration. The allusions and references to the Sacred Volume in Middle-Ages sermons are surprisingly abundant. So imbued with the Scriptures were those old time preachers that they were probably unaware how largely they employed the words of the inspired writings. If their explanations and comparisons often seem forced and fanciful, one must consider the general taste for mysticism in those times.

That the people flocked to hear such sermons, that they were listened to with reverent attention, and that they bore abundant fruit, the history of the Middle Ages sufficiently attests. It was not, we may be certain, idle curiosity that led crowds of peasants to follow preachers like St. Thomas Aquinas; and these preachers must have known how to adapt themselves to the requirements of their hearers in order to attract immense audience wherever they went. The effect of medieval preaching is shown in a thousand ways—by the devotion of the people to the offices of the Church, by the strict observance of the holy seasons, by the establishment of all sorts of guilds to promote the glory of God and the spiritual and temporal welfare of mankind. The internal fruit of such preaching as was in vogue in those days must have been abundant, for there were numerous saints among all sorts and conditions of men.

Cardinal Manning used to refer to the neglect of the Holy Scriptures as one of the chief hindrances to the spread of Christianity. The saints and doctors of the Church regarded ignorance of the Sacred Writings as ignorance of Jesus Christ Himself, whose teaching is the standard of morals and the medicine of the wounds of humanity. May it not be that the weak faith and worldly spirit of so many modern Christians, and the rapid spread of infidelity, are mainly due to the neglect of the Holy Scriptures? The world never needed the salutary lessons of the Sermon on the Mount, the fervent exhortations of St. Paul, the solemn warnings of the Prophets, or the Psalmist's spirit of true piety and penance, more than it needs them now.—Ave Maria.

Story of the Sistine Madonna.

Raphael, so the story goes, was one time painting an altar piece, which was veiled from the curious gaze by curtains while the paint was in process of drying. The artist, weary with his work, had fallen asleep before the closed hangings; but though his body slumbered, his wonderful mind still wandered through the realms of fancy, and as he lay in sleep he saw the curtains open, and standing between them, surrounded by myriads of cherubim, a glorious vision of the Madonna and Child. For a moment only the apparition lasted, and then the painter awoke to find the curtains closed before the altar-piece.

Next day he received an order to paint a Madonna for the Sistine Chapel, introducing Pope St. Sixtus. Raphael, still haunted by the remembrance of his dream, resolved to paint what he had seen. He sketched the Madonna and Child surrounded by angel heads, with the green curtains drawn back on both sides. St. Sixtus knelt down in adoration, his hands resting on the altar ledge. St. Barbara occupied the other side of the painting. The picture was complete; the vision was there, and the requirements of the order fulfilled. Still something was wanting. The bare ledge troubled the artist's eye, till one day going to his studio he saw two boys leaning on the side, looking intently at his work. He seized the happy moment and fixed them on his canvas as the adoring cherubim.—The Ave Maria.