

omit the scandal of plural marriages to be still flaunted before their faces.

As regards the law-abiding character of the Mormons, which is so strongly insisted on by Mr. Roberts, there is a mass of testimony contradicting it, obliging us to believe that it is purely imaginary. Eugene Young, a grandson of Brigham Young, the former President of the Mormon Church, and Governor of Utah territory, in a speech recently delivered in New York said:

"If the Mormon people have abandoned polygamy, why should President Snow say in an interview in September, 'I believe in the revelation given to Joseph Smith on celestial marriage, and that under certain circumstances Latter Day Saints would be doing no moral or religious wrong in practicing plural marriage under divine sanction and religious regulations? Why should August M. Cannon, President of the powerful Salt Lake stake in the Church, say only last year: 'We still believe in the principle of plural marriages, as we believe in the practice of the patriarchs. You can't change a people's beliefs? Why should Apostle Woodruff, youngest member of the highest Church quorum, say in June: 'The belief in polygamy is as much a part of the Mormon faith to-day as it ever was?'"

In fact it is stated by missionaries who have lived in Utah that it is part of the Mormon teaching that women are to be saved only through their husbands, and the husbands may leave them in their graves so that they shall not have a part in the resurrection to eternal life if their husbands are displeased with them, and thus they can never see their children. This doctrine results in a degrading slavery for women, who are thus placed in as low a condition as that to which the worst forms of heathenism have reduced them, and the overthrow of Mormonism will be woman's emancipation from a most gross degradation.

The chief fear that the Congress will not take a decisive stand against Mormonism arises from the possibility that the parties in Congress may be respectively influenced by the desire to secure the Mormon vote, and may thus be led to take no decisive stand on the question of Mormonism, and that thus Mr. Roberts may be allowed to degrade Congress by his presence as a member of that body. In Wyoming, Colorado, Nevada, Oregon, Montana, and Idaho, the Mormons are already strong, and in the last named State, according to Eugene Young, they have been able to return eleven members to the Legislature, while in Arizona they hold the balance of power. It remains to be seen whether these facts will sufficiently terrorize Congress to prevent it from taking a decisive stand against allowing an avowed representative of Mormonism in its most hideous form to sit in the halls of Congress.

"INCOMPATIBILITY."

Those who defend divorces obtained on account of "incompatibility of temper" dwell dolorously on the anguish endured by the book-loving husband or wife misnamed with a partner lacking the refinements of polite literature. To be perfectly frank, this plaint is usually made on behalf of the better sex, over whom for once society is foolishly sentimental, and who in this conspicuous instance are the beneficiaries of social prejudice. Discussing this very point, Miss Ella W. Postle writes in a secular magazine: "It is well to remember that there may be many points of congeniality between persons who are far apart in their bookish knowledge and in the fineness of their taste. Marriage is a sacrament, not a lyceum for the debating of abstract questions. The women who write great books, who paint fine pictures or are brilliant actresses or skilled physicians: who are mayors of towns and Unitarian preachers, or safe consulting-lawyers, are not so dear to men as those who, in sheltered homes, listen for the homecoming of little feet."—Ave Maria.

PROTESTANTS AND OUR LADY.

A learned Jesuit of London, Rev. T. Donnelly, S. J., recently spoke on "The Glory of Mary." Her glory was great, he said, because she had been chosen by God to be His mother, and her glory was great because she was the purest of all creatures—pure in mind, in body and in soul. They had seen her in her relationship with God; they had seen her as she was herself, and that evening they would ponder and consider her relationship towards creation, her royalty and her queenship and the power she possessed. It was clear from the liturgy of the Church that her royalty was indisputable in the minds of her children, and throughout the Catholic world Mary was hailed every day as Queen. James I. frequently talked of his claim to reign by divine right. The Stuarts strove to assert that right over the people of this realm. Whatever the justice of these claims might be, there was one about whom there could not possibly be any dispute. As Jesus Christ reigned by divine right, so did His mother. Our Lady taught Catholics and non-Catholics alike the true religion of Christ. She had destroyed heresies, and heretics were the hammer for they knew she was the hammer that would crush them. Protestants not only in this country, but in Germany, and in the northern countries of Europe, as well as in the United States of America, had next to no conception of who Jesus Christ really was.

They had next to no idea of His human or His divine nature. The more men studied devotion to Mary the more they would acquire a real and solid knowledge of the Catholic religion and of the doctrine of the Incarnation. It would lead them on to a truer and better knowledge of her Son. They could not study Mary without being lifted up to Him who was her glory and the glory of the human race, and the glory of heaven.

CATHOLIC FAITH AND MODERN PROGRESS.

True and False Intellectual Liberty.

(The Rev. P. N. Supple, D. D., before the Catholic Union of Boston, in the Cathedral, on Thanksgiving Day, 1899.)

"Thy Word is a lamp to my feet and a light to my paths." (Ps. 119.) The sense of Divine favors, granted to us in copious measure, brings us before the Christian altar to give thanks to the Giver of "every best and perfect gift" for the unwearied working of His bountiful Providence in our regard. All who believe in a Divine Governance in this world, who are persuaded that the eyes of God rest upon all His works, feel impelled to give expression to the sense of gratitude which fills their hearts, as they look back upon the almost numberless tokens of His love with which their lives have been enriched. Many times during life the remembrance of these Divine blessings fills the heart with an overwhelming joy and there bursts forth, almost involuntarily, the joyous canticle of the Loyal Singer: "Bless the Lord, O my soul, and never forget all that He hath done for thee." These are the blessed moments of every human life. Would that they might last always!

Too often, however, a worldly spirit chills our ardor, lessens these serene joys, disturbs our peace of mind, and produces within us a coldness and hardness of soul that makes us less sensible of the nearness of God to us, and less appreciative of the greatness of His gifts. We are influenced too, by the world of sense which surrounds us: its spiritual emotions of the soul become dulled; and the sense of gratitude which we owe to God becomes vague and indistinct. Ordinarily, then, it becomes necessary that the mind should set out in order and distinctness the many blessings of which we have been the undeserving recipients that the human heart may be stirred by a feeling of thanksgiving, worthy, in some measure, of the goodness of our Divine Benefactor. Only in this way will our sense of thankfulness become keen and penetrating, stir our souls to their very depths, and give to our lives direction and inspiration which will always keep us worthy of a continuance of God's blessings.

Supreme among the Divine favors, with which we have been blessed, is the gift of our Catholic faith, given to us by special decree of God's Providence and predestination. We know it; yet how little we realize it. We may even say with the apostle, "Thanks be to God for His unspeakable gift," yet the remembrance of this priceless gift may evoke from out our souls no power of action deserving of the sacred cause to which our faith consecrates us. It should not be so; the very thought of this greatest blessing, bestowed upon us by God's loving mercy, ought to fill our souls with a holy enthusiasm, energize our lives with celestial fire and make us so many apostles of the revealed truth of Christ.

Why is our faith so often dormant? Again, it is to be feared, the chilling power of surroundings. Faith is like a delicate instrument; it must be jealously guarded; it must not be rashly exposed to untoward influences. Expose the highly polished steel blade to the damp air, it will gradually lose its lustre, its keen edge will become dull, as the rust covers its surface. So faith, in the cold atmosphere of doubt and unbelief, loses its delicate sense of perception, its light becomes dim and it fails to exercise over mind and heart the whole of its all-saving power. Man is naturally influenced by his surroundings; environment is a force that must be reckoned with. Should the influence of the surroundings be hostile to the simplicity of faith, he must resist such influence; he cannot afford to drift with the tide. To do so, would be to lose the power which faith brings into his life and render himself unworthy of God's choicest blessing.

Our Catholic faith, then, so delicate in its perceptions, when guarded by a pure heart and protected from malignant influences from without, demands great vigilance on our part. Free to profess before the law, we must be ever conscious that it is one of the contestants in the great intellectual battle which is ever being fought for the world's supremacy. We cannot be silent spectators of this conflict, or withdraw ourselves from its influence. It is in the very air we breathe. The opposing principles enter into every department of intellectual life and we become familiar with false principles as well as with true ones.

What we must guard against is the influence of those principles or maxims which strike at the very foundation of our faith. However often repeated, we must give no credence to the charge that the Catholic faith is the foe of human liberty, especially intellectual liberty, or the obstructor of human progress. Far be from us the intellectual temper which sits in judgment on all things human and divine and questions the imprescriptible right of God to reveal divine truths. No mental attitude which refuses to go beyond the province of pure rea-

son and rests content in the possession of mere natural truths must win our favor. Schemes of education which imply the forgetfulness of the fact of divine revelation must possess no influence over us.

False principles freely advanced and propounded with an assertiveness little short of dogmatic teaching, but ignoring the existence of the supernatural element in religion, must fail to gain our assent. The exaggerated value of discoveries in the realm of purely secular knowledge and the and the first anti-Christian exultations which accompany them, must not cause us to lose our mental balance. We can have no part in the forced persuasion on which seems to possess the minds of some scientific men that scientific research and faith are sworn enemies.

Much less can we share the vulgar view that one religion is as good as another, that belief is a matter of choice, if our life secures the approval of good men. The mental make up engendered by these principles, far from influencing us, should inevitably lead us to the conclusion that all charges against our faith, founded as they are on such principles, have no objective basis to rest upon, but are purely subjective and temperamental. They are the outcome of a peculiar intellectual bias springing from a false idea of liberty and founded on usurped rights of human reason.

Such principles, however, are rife in the world in which we live. They are the wisdom of the world, that wisdom to which St. Paul referred in writing to the Corinthians, "I will destroy the wisdom of the wise and the prudence of the prudent I will reject." A prudence which hesitates to accept the authenticated Word of God, lest it should violate some supposed right of the human mind. Such principles are dangerous to the Catholic faith; they are infectious; their spirit is hostile to the childlike faith which God asks of His children. "Unless you become as little children you shall not enter into the kingdom of heaven." To imbibe even partially the spirit which breathes forth such principles is to dim the brightness of our faith, to dull its foundations of our whole spiritual life. Confront these principles of human pride with the simple grounds of the Catholic faith. What a difference! How appealing to all that is best in our nature, how solicitous for the reverence due to God the Catholic principles appear!

We acknowledge the infinite intelligence of God, who designed this magnificent framework of the visible creation. We own that there are truths native to His mind which are infinitely beyond our comprehension. We should never know them if He had not revealed them. Others which He has revealed might be ascertained by the great mass of mankind. So in His mercy He deigned to teach His children their eternal destiny and the way of attaining it. He has revealed these Divine pronouncements. He made at different times in the world's history. "God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days, hath spoken to us by His Son." These revelations of Divine truths He did not scatter broadcast upon the earth to be grappled with by each individual mind. He is not the God of confusion, but of unity.

Did He intend that these truths should become the possession of men by individual judgment, doubtless He would have given intellectual strength and leisure to men which would enable them to come into the enjoyment of the truth. No! with a gracious regard for the needs of His children, knowing that few have the time or talent to become religious investigators, he confided them to the custody of a Divinely established Church, which vested with His Divine authority, as teacher, should propound these saving truths through the centuries to the generations of men. To her He promised His perpetual assistance in her capacity as teacher, that she might not fall into error, but inviolately preserve these Divine messages as they were delivered to her. She has the power to interpret their meaning, to declare in face of attack the true sense of these Divine declarations and is gifted with a Divine resourcefulness of meeting the claims of a false intellectualism, which ever actuated by the same spirit, is continually shifting its point of attack in the vain endeavor to attach a false meaning to the development of the original deposit of faith been taking place, as each new attack brought forth from the mind of the Church some declaration of the sense of her articles of faith which was contained in them before, but was not explicitly stated, until opportunity brought it forth. What more sensible than such an institution?

We cannot imagine a well regulated ship without a captain, an efficient army without a general, and, surely, a Church in a world of men of restless intellects without the power of interpreting the truths committed to her keeping, is an anomaly not to be thought of. Can we for a moment suppose that the works of God cannot compare in wisdom with the works of man? To submit to such a teacher, once her Divine credentials are recognized, far from depriving a man of his intellectual liberty or narrowing his mind, actually gives it a strength and intellectual grasp which it could not have had without such a submission. There is here no intellectual slavery, unless we are prepared to say that to submit our finite intelligence to the Infinite Intelligence of God is bondage. The Church's attitude, then, to-

wards this sacred deposit of truth con-signed to her keeping, must be one of jealous care. She must defend these truths in their entirety, she must guard the frontiers of faith against attack. She must look upon truths of another order as subordinate to her own precious possessions. She cannot be expected to give the seal of her approval to every new discovery proved or unproved, especially when it approaches her heritage in a hostile spirit. She would be untrue to her mission. She must wait until the scientist proves to evidence his theory, before she consents to bless it. She was sent into the world to save souls, not to teach science, except as a means of fulfilling better her divine mission. But though not directly to teach truths of the purely natural order, she has been the friend and patron of education and true human progress.

The force of intellectual bias must be strong, indeed, when it shuts off from the view her beneficent work in the field of human learning. There was, certainly, a time in the world's history when she saved the learning of antiquity. There was a period when her schools alone dispersed learning in some sections of Europe. The great universities of the Middle Ages, many of which are flourishing to-day, though some under different auspices owe their foundation to her munificence. One can scarcely write the history of education without including the names of the great universities of Paris, Bologna, Padua, Salamanca, Leipzig, Oxford, Cambridge, Alcalá, all of which were founded under her auspices. Music, painting, sculpture, literature—all that tends to refine and ennoble man have ever found in her a magnificent patron.

As for science she has no quarrel with it. She knows full well that there cannot be any contradiction between the truths which are discovered in the book of nature and those which are contained in Revelation.

Scientific research she encourages in all her universities, and she would be strangely blind to the facts of history who would dispute the great work done by her sons in the field of the natural and physical sciences. She does object, and strenuously too at times, not to science, but to the scientist who forsakes his proper province to become a theologian and to play fast and loose with her Divine teaching. She abhors precipitancy and her conservatism furnishes the balancing power which the world needs in the face of scientific dogmatizers who are too ready to accept conclusions hostile in the principles of faith.

She is the bulwark against intellectual excess. How much such a bulwark is needed the history of human thought painfully makes clear. Left to itself human reason is a rudderless boat on an open sea, drifting here and there, without a secure mooring. How often science has had to review its own decisions and to change them, and many times the wisdom of the Church in her prudent delay has been made manifest. She is no enemy of true learning, nor are her sons forced to be case investigators in the field of scientific research without her aid or against her wishes. They have her full approval, she blesses them and their work. Her dogmas are for them, however, danger signals. They do not impede their work, but warn them to find fault with their own provinces. To find fault with these Divine truths on the ground that they impeded the advance of secular knowledge is as foolish as to complain of the lighthouse erected on the dangerous reef to warn the traveller of the sea of hidden perils.

The sons of the Church have been profound investigators in every stage of human learning, and experience clearly points out that the intelligence of humanity with regard to secular knowledge has not been confined by Almighty God to any one race or religion. We have been able to sketch in broad outline but (as phase of this struggle. Sifting our discussion to this one point of view, the Catholic ideal of Divine faith has been set before you. What the results of the Catholic system of imparting Divine truth has been is the knowledge of the world. The Catholic faith, God's greatest gift to you, is reasonable, is adapted to the needs of mankind, and bears upon its face the marks of its Divine origin. How we should prize it! How we should thank God for it! The certainty it gives to our mind, the rest it gives to our heart, that faith, the heritage of the centuries, is your possession. How worthy it is of your study and your love. You know the power it brings into your lives when steadfastly held and loyally followed, and no one who realizes its benefits can doubt that the model Catholic must be the model man and the model citizen. May we preserve it in all its lustre, and may its outward manifestation in our lives bring many to the knowledge of the truth.—Boston Pilot.

A WORTHLESS HUMBUG.

Vigorous Denunciation of "Ex Priest" Slaterry by an Australian Orangeman.

A sensation has been caused in New South Wales by the Slaterry. Truth, of Sydney, gives a long report of a lecture denouncing the ex-priest delivered on Aug. 25, at the Temperance Hall, by Mr. E. Lewis, chaplain of the Royal Campbell Orange Lodge, Collingwood, N. 190. Amid much interruption from Orange friends of Slaterry, he stated that he presided at eight or nine of Slaterry's meetings, but he had found that Slaterry "was nothing more or less than a globe trotter, an adventurer who was bent on making money." He had turned

from Slaterry, and would not hesitate to turn from any man or body of men whom he discovered to be frauds. Slaterry had said that when he was in the Catholic Church he was of the thinking department, while others were of the paying department. He was still in the thinking department and the Orangemen in the paying department. Slaterry was the most cowardly man he had met for his size. When leaving, after lecturing with him (Mr. Lewis) he put on a disguise, which showed that there was not much pluck in him. He was shown by his dealings with bill dis-tributors in Melbourne that he was a swindler. He had had a dispute with his nephew, John Slaterry. Slaterry had promised to give the nephew a fourth of the proceeds of his lectures, by each of which he made £100 or £200. At first he denied the arrangement. Then he admitted it, and, rather than face awkward questions in court, handed over to John Slaterry £200, when, according to the ex-priest's statement, only £30 was owing to his nephew.

The lecturer now proceeded to read a statutory declaration by John Slaterry denouncing the ex-priest.

The reading of this emphatic document created great consternation among the ranks of the Orangemen.

HARVARD BIGOT ANSWERED.

Rev. F. W. Maley on the Church as an Educator, as a Moral Force and as a Social Force.

Rev. F. W. Maley of St. Francis de Sales church, Charlestown, in his sermon last Sunday made an effective reply to the Dadeian lecture delivered at Harvard College recently by Professor Toy, which was an attack on the Catholic Church. Father Maley, who, by the way, is a graduate of the Catholic University of America, said in part:

"The avowed purpose of the Dadeian lectureship is slander, not calm research. It was not designed to study in a scientific spirit what the Church is, or how its work compares with any or all other institutions on earth. No; a lectureship thus conceived would be a glory to Harvard. The present lectureship is a disgrace; and doubly so, because Harvard vaunts herself the champion of liberalism."

The Catholic Church's ideal of education is that of the best thinkers. The great Protestant historian, Guizot, says: "Popular education to be truly good and socially useful must be fundamentally religious." She has the most devoted body of teachers that the world has ever seen.

"As a moral force what a tremendous power the Church wields over the souls of mankind! Her ideals are the purest and loftiest. She impresses these ideals on her children. The Catholic Church has the greatest of all moral agencies, the confessional and blessed Eucharist, for which the soul must prepare by deep sorrow for sin, humility, love, aspirations after the serene holiness."

"The ideal social force is the one that does most to make men happy and contented, to remove poverty, to check crime, to assist the needy and the suffering. In all these departments the Church stands pre-eminent. As George T. Angell says, 'Nothing can be more certain than that the Roman Catholic Church is one of the strongest bulwarks of our nation for the property and life, and the prevention of anarchy and crime.'"

"The lecturer says that under the teaching of Leo XIII. liberty of conscience does not and cannot exist in the Catholic Church. The Church does not attempt to coerce any one's conscience; but she cannot stultify herself by teaching a doctrine, and adding 'I may be wrong. Believe, or believe not, it is all the same.' She teaches the truth, and fearlessly calls error, error. Liberty of conscience may be liberty of error. The Church, conscious of the indwelling spirit of truth in her, falters not, nor wavers in her teaching; she says to the world, 'This is truth; accept it, and be right; reject it and be wrong.' This calm claim of infallibility settles the world, that cherishes as its fondest heritage the privilege of being wrong, and calling it liberty of conscience."

AGAIN THE HEATHEN AT HOME.

A non Catholic lady, visiting the Boston Art Gallery the other day, noticed a man, evidently of the laboring class, gazing intently at a picture of the Crucifixion. Something in the man's absorbed attitude impressed her; and, as after some time, she passed that way again, he was still before the picture, she joined him, expecting she hardly knew what. Presently, he turned to her:

"What is that picture?"

"Why, the Crucifixion," she answered.

"But who is the Man?" he persisted.

And as the lady tried briefly to set before him the story of our Redemption she was compelled to believe that he had never heard it before!

Was he a native of Boston? or, more probably, of one of those New England hill towns, of whose Godless condition Governor Rollins, of New Hampshire, said such dismaying things in his Fast Day Proclamation last spring?

We are inclined to believe the latter, for in the city, he must have heard the name of Christ, were it but in blasphemy; but in these rural centres of moral and spiritual dry rot, they do not plasphe the Divine Name.

Earlier than Governor Rollins' proclamation was the meeting of Congrega-tional clergymen in Boston, where some terrible truth-telling was inter-

changed on the decadence of the native population in New Hampshire and Vermont, and even in parts of Massachusetts.

The Rev. A. C. A. Hall, Protestant Episcopal Bishop of Vermont, leading a discussion on "Religious Conditions in Rural Communities," at the Episcopalian Club of Boston last week, told of the awful ignorance in many country places. He had met children of ten and twelve years of age who did not know the Ten Commandments.

Bishop Hall denounced the miserable dissensions and divisions among Christians as forwarding these deplorable conditions.

The Rev. Frederick Palmer, of Andover, Mass., speaking of the lack of intellectual and social interests in the country districts, said that the immigrants to America were on the way up, but that the good old American stock was on the way down. The ignorance abounding in some parts of the country was astounding.

Mr. Palmer is not the first Episcopal clergyman who has testified to the spiritual and intellectual superiority of the "foreign," by which too many people understand the Catholic element, in the smaller cities and towns of New England.

It is pleasant to note that the Episcopalian Club was not selections about missionary effort among the Filipinos.—Boston Pilot.

DR. DE COSTA.

The P. E. Bishop of New York must be thoroughly disabused by this time of the notion that Dr. De Costa's defection would shift a storm-centre out of Episcopalian territory and restore peace among his presbyters. There is no peace in the bishop's noisy communion. Dr. Costa is not a diseased member, whose amputation removes the danger of general abnormality. The whole body is affected with something like caries, which indicates speedy disintegration. The famous ex-preacher of New York city is one of many. An unnamed conferee in an open letter assures him that "if he were younger, and if his faith power had not been a good deal weakened," he, too, would abandon the city of confusion. It is the will rather than the wit to do what conscience demands that is wanting for he adds: "I have for some time seen that the Roman Catholic communion is the only body that is likely to preserve the faith."

What this reverend brother needs is not argument but courage. And there are many like him,—men who know in their hearts that the Catholic Church is the one true Church of Christ, but are too weak to break their bands. They are to be pitied and prayed for. Catholics sometimes wonder why so many who seem to be intellectually convinced of the truth of our holy religion do not embrace it. This will be made clear on the last day by the light of eternity.—Ave Maria.

AMERICAN BIGOTS.

Admiral Dewey was sincere when he declared that under no circumstances would he be a candidate for the presidency. His marriage to the widow of General Hazen proves this. At any rate, the politicians have already recognized that the nuptial knot has pretty effectively tied up the hero's political aspirations, if indeed he ever had any. His name will not again be mentioned in connection with the White House. Thus Mr. Henry McFarland, the Washington correspondent of the Boston Herald, writes from the National Capital:

Admiral Dewey has finally turned his back on the presidency, in the judgment of practical politicians, more completely than he could have done in any other way, by engaging to marry Mrs. Hazen; for she is a Roman Catholic; and, rightly or wrongly, all politicians believe that no man who has a Roman Catholic wife can be President. They point to Gen. Sherman, Gen. Sheridan, Richard P. Bland, and others mentioned for the presidency, who could not be nominated because their wives were members of the Roman Catholic Church, under the prejudice, unreasonable as it may be, which they simply recognize as a practical fact to be dealt with in a practical manner.

"Is this monstrous thing true?" asks the Pilot—rather as a rhetorical figure, we fancy, than as an inquiry. Unfortunately it is most true, as two national conventions—one Democratic and the other Republican—have demonstrated. The politicians themselves have no prejudices (because they have no principles to speak of), but they are practical, and they know how to respect the prejudices of the intelligent, liberty-loving American voter.—Ave Maria.

CHRISTMAS GIFTS FOR THE POOR.

There is no better way for Christians to show their love of the Divine Babe of Bethlehem than by giving alms to the poor. At this time of the year a great many urgent appeals are made for donations to charitable institutions. This is right and proper; but people should be careful to give their charity for distribution to such societies as the St. Vincent de Paul, the members of which are well skilled in discriminating between genuine and pretended distress. In all large cities there are thousands of persons who are fertile in expedients for living on the means of others, and all organized profuse relief is the best of receipts for breeding chronic pauperism. Americans are far too apt to be touched by the appeals of bogus charitable societies. Let charity flow in a beneficent stream through such channels as the St. Vincent de Paul Society, and it will bless both him that gives and those who receive.—American Herald.