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London, Saturday, December 30, 1899

THE APOSTOLIC DELEGATE.

His Excellency the Apostolic Delegate has recently received instructions from the Propaganda that his permanent official residence shall be in Ottawa, as the Capital of the Dominion. Either a suitable place of residence will be built or a suitable one will be leased. Two are already spoken of: Stadacona Hall on Sandy Hill, once the residence of the late Sir John Macdonald; and the newly erected mansion on Elgin street, the property of Mr. J. W. McKee.

A NOTABLE EVENT.

Cardinal Logue, Archbishop of Armagh, Ireland, confirmed recently at Edinburgh, Scotland, a class of one hundred and fifty-five persons, of whom forty were converts to the faith. The sacrament was administered in the Jesuits' Church of the Sacred Heart, where conversions to the faith in that ultra Protestant city have been numerous for many years. The many conversions are commonly attributed to the plain explanations of Catholic doctrine which are given in that Church nearly every Sunday throughout the year. The present occasion was the first in which a Cardinal officiated solemnly in Edinburgh since the secession of Scotland from the Catholic faith, a little more than three centuries ago, but we learn from this event that the faith is progressing even in that Presbyterian country.

THE NAME PROTESTANT.

It is a fact worthy of remark that while on this continent and in Great Britain many Protestants have grown tired of the name Protestant, and show a desire to be called Catholic, the Protestants of Germany intend to erect at Spire on the Rhine, where the name Protestant was first used in 1529, a memorial Church which will be a constant reminder that Protestantism is above all things a protest or negation against existing Christianity. The whole Protestant world has been invited to contribute to the memorial Church, the purpose of which is to perpetuate the name which has become obnoxious to so many English-speaking Protestants, as it is now understood that a negative title is not a suitable designation for positive Christianity. But the title which was deliberately chosen in the sixteenth century for the Reformed Churches will not be shaken off so easily as was expected by those who are tired or ashamed of it.

THE LOOTING OF CHURCHES.

Brigadier General Funston denies emphatically that he had anything to do with the looting of churches in the Philippines, or that "it can be proved by evidence that would pass in any police court that he ever took, connived at the taking of, or knew of the taking of any article, sacred or otherwise, from any Church in the Philippines, or that his wife received from his hands or those of anyone else anything taken from any Church. He further challenges the editors of Donahue's Magazine and the San Francisco Monitor to prove their statements made on the authority of John J. Sullivan that he had aided in the looting in any way, the judges to be three Jewish residents of San Francisco, and the forfeit to be one thousand dollars on either side, according to the decision of the judges selected, and unless the accusations be proved, he brands as liars and blackguards those who have made the accusations against him. There is no doubt whatever that the looting took place, as the sacred objects stolen are openly offered for sale in San Francisco; but it is possible that General Funston may not be the officer who connived at the disgraceful transactions. It is to be desired that the matter be thoroughly investigated, and the guilt brought home to the parties responsible, that they may be punished as they deserve.

It is maintained, however, that Gen. Funston's challenge is merely a game of bluff, and that it can be proved that he or some one for him took from the church at Calocan a rich silk robe which was in use as an ornament for a statue of the Blessed Virgin, and that this is now in possession of his wife. The matter needs investigation at all events.

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CATHOLIC CHAPEL AT WEST POINT.

Much interest centres in the fact that the Catholic chapel over which there was so much discussion in the United States press and in Congress is now being built, the corner-stone of the new building having been solemnly laid two weeks ago in accordance with the rite prescribed by the Church for such occasions. The new chapel will be entirely of native stone, and its site is the handsomest and most conspicuous on the military reservation.

It will, no doubt, cause much anger in A. P. A. circles that this should be the case, but the members of that dark-lantern organization will have to submit to the decision of Congress, which was arrived at after much discussion, that until the nation requires the land for military uses, any denomination which will go to the expense of building a chapel and conducting divine service for the cadets of its creed, will be allowed to do so. This the Catholics have done, and thus a serious grievance of which the Catholic cadets complained will be now removed, that they had no opportunity to assist at Mass on Sunday in a suitable place of worship.

ANOTHER HUMBBUG.

The Mr. Dowie of Chicago who calls himself the Rev. Dr. Dowie, and is the general overseer of the so-called "Christian Catholic Church" has been summoned by his subordinates to render an account of the monies which have been pouring into his treasury, having been paid liberally for cures said to have been effected by the Christian Scientist methods. Recently he was before the courts for mistreatment of the sick, whom he would not allow to be treated by physicians, and in consequence of his attacks upon medical science and medical men, and of deaths which occurred under his treatment owing to the lack of medical attendance, he was several times attacked by mobs, both in Chicago and Ohio. The mobs were organized by, and composed in great part of medical students who took this method of showing their resentment at his bitter attacks on the medical profession. "Dr. Dowie" has also been very hostile to the Catholic Church, because of the opposition of Catholics to his absurd pretensions to unlimited miraculous powers.

AN A. P. A. MANIFESTO.

A curious collection of circulars has been mailed to all the senators and representatives in Congress at Washington expressing discontent with President McKinley, and Mr. Henderson, the Speaker of the House of Representatives, on purely religious grounds. These documents are said to be anonymous, but they are of such a nature that they appear to have emanated from the A. P. A., although this association has been supposed to be defunct.

The circulars raise objections against the renomination of President McKinley as the Republican candidate for the Presidency, and demand that the Republican Congressmen select as the next Speaker of the House of Representatives an "American of intelligence and integrity," instead of Mr. Henderson, of whom they thus speak:

"This Henderson championed in Congress every attempt of the Roman Catholic lobby to get money from the United States Treasury for sectarian purposes," and it gives as an instance an objection made by Mr. Grout, Congressman from Vermont, against a grant of money made by Congress to certain charitable institutions in the District of Columbia, which are conducted by ladies of certain Catholic religious orders. Mr. Henderson replying to Mr. Grout said: "I see the ghost of A. P. A.ism, and I want the gentleman to understand that I am not afraid."

The circular further states that on every question where Rome was concerned, and on which other Congressmen from the New England States voted against Papal interests, Mr. Henderson was on the other side, "and then blatantly boasted of what he had done."

The other circulars are directed against President McKinley, and accuse him of having put himself under the influence "of the slickest Jesuit schemer this nation has ever seen."

The happenings which are enumerated under this head are for the most part entirely imaginary, but the schemer referred to is plainly stated to be Archbishop Ireland, who is not a Jesuit at all, and has never belonged to the Jesuit order.

The absurd statement is made that "The entire Romanist vote of the country is less than 1,000,000 (and this almost wholly Democratic), but the Republican President and his managers truckle to and cringe before the Papal vote, and utterly disregard the protests and wishes of the great Protestant vote. As Republicans, we refuse to vote longer with the party to which we have been loyal in the past—unless it changes from a Papal to an American policy. We demand that a better man be nominated for the Presidency."

The President is a Methodist, and is very strict in attending the Methodist church every Sunday, and Mr. Henderson is a Presbyterian. Neither of these denominations is favorable to Catholics, and it is not to be supposed that either President McKinley or Mr. Henderson would unduly favor Catholics, though both are liberal-minded men, and are just in their dealings to ward all. It is stated that they have been made aware of the contents of the circulars in question, though copies were not mailed to them. They expressed themselves as holding the circulars in supreme contempt, and it is altogether unlikely that they will be at all influenced by them, whether or their party may be subject to such influence in any degree.

To the credit of the House of Representatives, it must be added here that Mr. Henderson was elected Speaker of that body by a good majority after the circular against him had been read by the members. The circular was treated with the contempt it deserved.

Mr. Henderson's opinion of the A. P. A. is well known, as it was expressed so far back as last March when the question was before Congress whether to refuse aid to the Orphan Asylum and home for the aged and infirm, under charge of the Sisters of the Poor of the District of Columbia. He then denounced those members who, at the behest of a secret organization, were willing to aid in turning the homeless and friendless into the streets. He "recalled the dark days of the war when the white-capped Sisters of Mercy were ministering on the battlefield to the stricken and dying soldiers."

Continuing his speech he said:

"Gentlemen may think that I feel deeply on this question. I do. I feel keenly that I am not Catholic. Perhaps I am in big luck if I can be regarded as a thoroughbred Protestant. I do not wear any religious shackles. The religion of God is unlettered. I realize the claims of humanity, wherever I find it, in health and in suffering. But I remember the time in 1861, when, in the Good Samaritan Hospital of St. Louis, these 'Little Sisters,' with their white bonnets and their white uniforms and their pure, innocent faces, received into that institution my comrades who had measles and small-pox and nursed them as only wives and sisters nurse. And from that hour in 1861, I swore that I would defend them in their works of mercy. And I have done so on the floor of this house, with the A. P. A. organized in my city. (Applause). And I do it to-night, defining those who would throttle an orphan child and bow the supple hinges of the knees to worse than sectarianism—to a more bitter tyranny than 'sectarianism.' No cross or crescent is more dangerous to this republic than these men who meet in secret and try to intimidate Congress from the discharge of a sacred duty to the fatherless and motherless."

"I have discussed this question before. I feel that a man can win in earnestness about this matter. I feel the impulses of a man who should do his duty even if a Damascus blade in the hand of some secret organization is held over him."

COMING TO THEIR SENSES.

The Italian Government, which has hitherto constantly legislated against religion, has at length realized that its anti-Christian zeal has led it into many unpopular measures, among which that which gave precedence to civil over religious marriages was most repulsive to the Christian sentiment of the great majority of the people. Recognizing this, the Government has announced its intention to propose a new law to be adopted by the Chamber whereby the religious marriages shall be regarded as legal, but the officiating priest will be obliged to inform the municipality that such marriages have been celebrated, and the married couple shall be required subsequently to be married civilly.

This change is regarded with satisfaction by Catholics, the more especially because it is considered a hopeful sign that the Government is becoming disposed to depart from the anti-religious stand it has hitherto taken. It is also regarded as a hopeful sign that the Government may not act honestly upon these promises, but they indicate, at least, that it sees the necessity of some reconciliation with the Church, and of concessions to the general religious sentiment of the country.

The general religious sentiment of the country.

RUSSIA AND THE EASTERN CHURCHES.

An important agreement has been arrived at between the Holy Father Pope Leo XIII. and the Czar of Russia whereby the Vatican is to be represented at St. Petersburg by a permanent mission, and the representative who will be sent at once is Mgr. Tarnassi, a highly cultivated and devoted prelate of great experience in diplomatic matters.

It has long been supposed that the gulf between Russia and the Catholic Church is impassable, and the persecutions which have been inflicted on the Poles especially, and as a matter of course, on the Polish clergy, have given probability to this theory; yet notwithstanding these facts, there has been a constant desire on the part both of Nicholas II. and his predecessors for a long period that there should be closer relations between the Pope and Russia, and that in order to cultivate a greater intimacy, a nunciature should be established at the Russian capital.

It is asserted that both Italy and Germany have opposed this plan: Italy, because it is supposed that such a recognition of the Pope might keep prominently before the nations the idea of the restoration of the Pope's temporal power, and Germany, owing to its union of interests with Italy by reason of the Triple Alliance or Dreikaiserbund. The difficulties raised by these powers, it is said, have been the cause why such a nunciature has not been established, just as it was owing to the objections raised by Italy that the Pope was not represented at the Peace Conference held recently at the Hague.

The reason which seems to have briefly influenced the successive rulers of Russia to desire better relations with the Holy Father is the appeasement of Poland; yet it is believed also that the reconciliation of the Eastern Schismatic Churches with Rome may also be one of the questions, the solution of which may be facilitated by the new diplomatic relations which are to be established. In fact, Innocent, the well known and usually well-informed Roman correspondent of the New York Herald, without asserting that the Czar has this purpose in view, says that "the Holy See will undoubtedly employ all its sagacity to attain a triumph that will mark no ordinary date in the history of the present Pontificate, of Russia, and humanity."

While we do not for a moment suppose that the Holy Father will attempt to force the question of reunion of the Russian Church upon the attention of the Czar, if the latter is altogether disinclined to consider it, it seems not improbable that some desire to bring about such a union had a share in the plans of the Czar whereas he was so anxious to bring about the agreement which has been reached, that a representative of the Holy See should reside in his capital; and there can be no doubt that the presence of the Pope's representative there will be a great step toward facilitating negotiations to this end, if there be any willingness on the part of the Czar to enter upon the consideration of the matter.

INNOCENT'S SAY:

"For the first time in history, we shall see Rome set foot on the banks of the Neva. It will be an interesting sight, and what may not the results be? It seems that Russia will do its best to help Mgr. Tarnassi in his task. Ever since the partition of Poland the enemies of the Czar have spread among the Western nations a theory—which has not always been belied by the facts—the theory of the absolute irreconcilability between Catholicity and Orthodoxy. The Czar was the Antipope. The gulf between Poland and Russia, between Russia and the Holy See, it was declared, was impassable. All Western nations, including the French—and the distrust still continues in many of them despite the Franco-Russian alliance—look upon Russia as an unchangeable enemy of the Church. There appears, therefore, to be an incomparable opportunity for the Russians to put an end to this view. I may call it the legend. Should the new mission work easily and with results, should it subvert at the same time the interests of Rome and of St. Petersburg, then there is an end forever to the Polish discussion."

The return of the Eastern schismatic Churches to Catholic unity is certainly much to be desired, though it is not certain that the mission of Mgr. Tarnassi has any immediate connection therewith. Nevertheless it is sure that great advances have been made in this direction during the Pontificate of Leo XIII. It is not long since the conversion of 50,000 schismatics in Persia, and 30,000 in the Turkish Empire, was announced, making a total of 80,000, from the Nestorian and Gregorian sects. Numerous conversions of the Egyptian or Coptic schismatics have also taken place, whole villages having returned to Catholic unity, so that there is now a large Catholic community under the care of the Catholic Coptic Patriarch of Alexandria, Mgr. Macarius, where twenty years ago there were only a few scattered Catholic missions. It is also

known that the Copts are favorably disposed to the Catholic Church with which they have practically no doctrinal difference, except on the question of the authority of the Pope. The lack of missionary priests acquainted with the Egyptian tongue is a serious obstacle to the progress which might be made among these seekers after truth; but the Holy Father is determined to supply this want at the earliest possible moment, and he has authorized the erection of a Coptic Seminary at his expense in the city of Tahta in Upper Egypt. May this noble work be fruitful in results!

RELIGION AS THE BASIS OF EDUCATION.

It has been in the past so much the custom with Protestants of almost every denomination to advocate a purely secular system of education that it is somewhat surprising to find, as we occasionally do, a Protestant paper arguing that the child has an inherent right to religious instruction, and the surprise is all the greater when this position is taken by the organs of so extreme a sect as the Unitarians, who are generally supposed to favor whatever savors of Latitudinarianism in both religion and education. This surprise is, however, given us in an article by T. R. Slicer which recently appeared in the Unitarian Christian Register of Boston, which argues strongly that whereas parents have voluntarily taken upon themselves the charge of their families, they cannot rid themselves of the responsibility for their children's health and proper education. It is the right of the child to be cared for when sick, and it is equally right of a child born of Christian parents that "it shall not be a mere pagan when it comes to the larger contacts of life." In fact the child has the right to be instructed in all which according to the knowledge and experience of parents it ought to know, and it has a right, therefore, to religious instruction.

Mr. Slicer answers pointedly an objection which is sometimes raised against this view of the matter, to the effect that "the child should not be forced to take on habits of religion: it must be allowed to grow up until it can choose what form of faith it will have."

In reply, Mr. Slicer says:

"How can it choose? What gives it the opportunity of choice? What fits it to make such a choice? What experience has it out of the loins of the past in its little brain, that should make it the arbiter of its highest destiny? I believe in the natural psychology of man, that it is a function of the human soul. But I believe that it should be taught, just as cooking is taught."

"You say the child must be provided with everything in the way of instruction, even to the details of personal habits; but it shall not be taught religion, because that is something for grown-up folk. All the best psychology of the world is against you. You may be on that side, but the best psychology and the most learned scholarship are on the other side. The child is born an egoist, and ought to be, because it is in the animal stage of development; but between the age of twelve and fourteen it passes through certain changes of body and of brain that are as real in the brain as in the body. These are changes by which he passes from egoism to altruism, from the love of itself to the love of another."

You say you dare not touch this critical period. Shall we send missionaries to polytheistic nations, that they may learn a knowledge of the true God, and yet not teach the little mythologist in our home the essential presence of the heavenly Father in its life?

It is certainly an anomaly that parents should be convinced of the necessity of having the knowledge of reading, writing and arithmetic instilled by teachers into their children, and should yet neglect to have instilled into their minds the more important knowledge of our duties to God and to our neighbor, and of the means whereby God wishes we should attain the salvation of our souls. It is an indication that the force of truth is impressing itself upon the minds of reasoning men, when those who have hitherto been the advocates of worldliness in education, are coming to recognize that the position which has always been held by the Catholic Church is, after all, the true foundation on which all education should be based.

THE RISING GENERATION.

What sort of men and women will rule the State and the home in the early years of the coming century is the question of questions. We confess that we do not see much to gladden the Christian heart. Every reader of the daily press knows that in cities it is not easy to find a youth, who has long been blessed with the use of reason, who has a great deal to learn in the mysteries of wickedness. The children are left either without any education at all, or receive an education in which all that is most important is omitted, and have, consequently, but few correct principles for their guidance. The most important and imperative duty of parents—that of instructing and preparing their children to appreciate and keep in view through life their chief concern or business,

which is conformity to the will of God and the salvation of their soul—is, for the most part, entirely neglected, either because of a great worldliness, an entire want of faith, or a false religious opinion and theory in the parents. Hence, when these children are launched forth upon the sea of the world, the sails which they spread out to catch its breezes are pride and sensuality, and, placing self-love at the helm, they either float idly without any aim but self-indulgence, or labor to amass money as the price of distinction, or as indispensable means for the gratification of their passions.—Sacerdos in American Herald.

THE LAST SACRAMENTS AND THE SICK.

It is astonishing to hear some Catholics, who ought to know better, speak of their sick friends receiving the last sacraments. Now, it is a fact that the rites of the Catholic Church, as administered to the sick, have a decidedly beneficial and soothing effect upon the latter. The confession of past sins, which haunts the sick man the sleepless hours of enforced reflection, relieves his mind. The fear of retribution, induced by the thought of possible death, turns into hope after he has received the assurance of pardon, given, not in the form of friendly desires of pious sentiment, but as an efficacious remedy vouchsafed to man by God through the ministry of man, and always sure of being obtained as long as the sinner has a true sorrow for his offense. Thus, too, in Extreme Unction, the prayers which the priest pronounces as he anoints the different senses of the body, remind the patient that even now, though his life is in jeopardy, he need not fear. A special sacramental grace is given him when earthly remedies have been pronounced as no longer availing or greatly doubtful. Then the sincere Catholic is made to remember that if the wisdom of God deem it for his advantage to live, he will recover in the strength of that last sacramental prayer, made in the name and power of Christ; but if not, he is fortified for the transit into eternity. And the thought gives him peace, and the last struggle is one of hope and not of despair.—American Herald.

THE HOLY YEAR AND RICH CATHOLICS.

The approach of the Holy Year should awaken the consciences of the rich to their duties to the poor. There are in New York and every other large city in the Union many wealthy Catholics who are sadly lacking in the performance of the plainest duties they owe their less fortunate co-religionists. Any one who is acquainted with the working of the Nonconformist congregations, such as the Methodists and Baptists, must admire the methods in which mutual aid is afforded by their members. Each individual contending with troubles and difficulties finds, as a rule, that he can count securely on the practical sympathy of his co-religionists, and all the members of any single congregation are known to each other almost as well as the members of the same household.

It is admitted by most people who are competent to give an opinion that social questions are of unusual importance to Catholics. We only regret that the efforts to raise our own people from poverty and the miseries attendant on it have not been quite as zealous as those which have been made for the enlightenment of non-Catholics. Our Young Men's Societies have indeed helped to point the way to better modes of thought and activity, whilst the members of the St. Vincent de Paul Society can claim a noble share in the work of showing what may be done for the improvement of the poor amongst us. All these societies, however, owing the restrictions of their respective programmes, have dealt but partially with the question affecting the social condition of the Catholic population. Catholics of wealth must come forward and do their duty, or they will run the risk of finding the Holy Year not a season of joy or even worldly prosperity.—American Herald.

NON-CATHOLIC CRITICISM OF DR. DE COSTA'S CONVERSION.

The anti-Catholic press is "mad at" Dr. De Costa. It cannot understand why he has changed his faith. Some of his critics have no idea of the power of God's grace. They ignore the text: "Thou art Peter, and upon this rock I will build My Church," etc. As they cannot tear in pieces the charter of the Christian Church, nor cancel the divine decree which made Peter her solid foundation, they prefer to say nothing about them. There are not a few non-Catholics in this city who have, perhaps, observed that while the supremacy of the Pope exists as a fact in history, it exists quite as luminously as a doctrine in the New Testament. They may even think, being of a logical turn of mind, that the amazing words of Our Blessed Lord in conferring the supremacy are best interpreted by the docile acquiescence of all Saints in accepting it. Such a coincidence between the command of God and the obedience of man could hardly be fortuitous. The one is the all-sufficient and only possible explanation of the other.

That such majestic Pontiffs as St. Sylvester, St. Damasus, St. Innocent and St. Leo the Great, who thought of nothing and aimed at nothing but the glory of their Master, should have impudently subverted the constitution of His Church by an unholy lust of ambition, and without any care for their own salvation, is a suggestion worthy of a demon; that such colossal salutes

as a Jerome, an Augustine, a Hilary and an Ambrose should have basely connived at the usurpation, without any conceivable motive, is an hypothesis worthy of a fool; but that both, the Pontiffs on one side and the saints on the other, should conspire together, amid the acclamations of the whole Church of Christ, to found a spurious supremacy of the Holy See, which they who accepted exalted even more highly than they who claimed it, upon texts of Scripture which they all feebly misunderstood, and a supposed command of God which they all feebly imagined, is an idea which only the heretic, who is a compound of both demon and fool, could ever have conceived.—American Herald.

THE DREAM OF GERONTIUS.

A book reviewer in the London Weekly Register makes this astonishing statement: "In a letter he (R. L. Stevenson) addressed to the present writer, he spoke of his envy of Cardinal Newman on hearing that 'The Dream of Gerontius' had consoled Gerontius' last hours. Yet, he added, he knew too little of the Church to know if the incident would not add to the sadness of the Cardinal in thinking of the doom of the heretic." On reading these lines one marvels, not why Stevenson did not become a Catholic, but how he could ever have felt so kindly toward the Church as he actually did. How true it is that nobody really hates our holy faith, but only some of our holy bogymen which is mistaken for it. And how easy it is to disturb the focus of true vision! One of the Sisters at Molokai had in the novelist's presence spoken of the distressful island as "the ticket office for heaven." The phrase savors of the tract society; but it is not offensive, and, of course, was uttered playfully. However, it seems Stevenson moralizing on what he called the Catholic habit of keeping "a passport book with heaven," and of thinking of rewards instead of serving God for sheer love of service. What high perfection Protestants expect to find in Catholics! And "it is only in one direction," observes the Register, "that some Catholics fear to give scandal. Even so.—Ave Maria."

ONLY IN THE CATHOLIC CHURCH.

In the admirable article which has in the Christmas North American Review on "The Practice of Confession in the Catholic Church" the distinguished English Jesuit, Rev. R. Clarke, may be said to justify fully the opposition of those Anglicans who object so strenuously to the practice of certain ministers of their Church hearing confession.

After pointing out briefly the many natural advantages which confession of one's sins under proper conditions confers upon a penitent—he says it is of the supernatural benefits attaching to the confessional—Father Clarke admits that, like every other great sacrament for good, the confessional is without its dangers. He claims, however, that against all those dangers the Catholic Church takes the most careful precautions, and then he adds, "the practice of certain High Church Anglicans evidently in his mind."

"But I do not see how they (afore-said dangers) can be guarded against in a communion where no such precautions exist; where the confessional has no recognized training for his difficult and responsible duties; where practice is discouraged and discounted by those in authority, and is regarded with suspicion and dislike by the mass of those who are invited to avail themselves of it."

Almost the same argument has been leveled against Anglican "confession" by low-church Anglicans, who claim that the preachers of their Church have received no training for the dangerous duties they assume when they set themselves up to hear confessions. And the dangers which are run in such cases should be added the practical uselessness of the confessions in question for only in the priests of the Catholic Church—not in the invalidly ordained ministers of the Anglican Establishment or of the Protestant Episcopal sect—is vested the power of forgiving sins in the Sacrament of Penance Catholic Columbian.

A SUBJECT TO PONDER ON.

The case of Dr. de Costa is not without lessons which should not be lost by Catholics, especially those who speak on controverted points of doctrine. The objections hitherto by this eminent convert are shared by a great many others equally sincere and his recent sermons, and especially his open letters, shows how such a case can best be dealt with. The most effective way of refuting them to reduce the objection to its principle. An invaluable chapter of "Benson's Middle Life" deals with this subject, and three objections commonly urged by Protestants are thus allayed:

(1) The state of society in some countries where the Catholic is the predominant religion is not, under the point of view of political and material prosperity, all that it perhaps should be. Therefore the Catholic does not promote the political and material interests of nations; therefore his religion cannot be the Church of God. A good answer, if our Lord came, as the carnal expected, to be a temporal Prince and ward His followers with temporal goods, a very bad argument in one who holds He came as a spiritual Prince, to found a spiritual kingdom, a kingdom not of this world; who enjoys self-denial, and His followers to expect their reward heaven after the close of this life.

(2) A Pope, as temporal sovereign of His Church, is not a secular ruler, and evidence that in other capacity neither infallible or impeccable; for "Popery" is a huge imposture.