

great importance. The case of Father Herman, the Carmelite, comes naturally to mind, with the cases even more famous of the Ratisbonne brothers, both of whom became priests, and one the founder of the Congregation of Our Lady of Sion. A nephew of these brothers, Louis Ratisbonne, who recently died in Paris, married an Irish Catholic lady, and all their children were brought up in their mother's religion. Though surrounded by Catholic influences, and happy in his domestic life, Louis Ratisbonne died in the Jewish faith. He was an author of merit, one of his books having been crowned by the Academy.

That the great fraternal organization, the A. O. H., which is increasing in age and wisdom and grace before men, is to be congratulated in having obtained the consent of that worthy and esteemed prelate Most Rev. Patrick A. Feehan, Archbishop of Chicago, to become its national chaplain.

The Pittsburg Observer states a truism when it remarks editorially that "Catholic Germans are noted for thrift, temperance, industry, charity, and love of religion. Their pastors delight to know their people personally and to be regarded as the fathers of the parish. They visit the members of their flock not only when bound to give the sick the last Sacraments, but also on occasions of great trials and at times of uncommon joy. Priests and people are united like the members of the same family."

A Special Danger Pointed Out.

In the concluding session of the late Synod of Bishops assembled at Maynooth, the venerable Irish prelates sound a solemn warning against the

dangerous increase of irreligious and immoral literature. They tell their flocks—and incidentally every Catholic—that there is a special danger in these evil days arising from the spread of bad books. For

"A sad change seems to have come over public opinion on this point. No subject now is too sacred to be made the matter of popular discussion in magazines and newspapers—the mysteries of faith, the solemn truths on which man rests his eternal hopes, are tossed about with as little reverence or reserve as if they were some topics of the most trivial importance, and we fear that sometimes these things leave their poison in the minds of Catholics who read them. 'Lead us not into temptation' holds in this as in all other occasions of sin, and the Catholic who, out of mere wantonness or curiosity reads such writings, loves the danger, and it is no wonder if he should perish therein. The ordinary man of the world—without any special training in such subjects—without any opportunity or intention of following up the questions in discussion to the end—is no match for writers who are often specialists of great ability and knowledge, but who by some perversity use their powers against God's holy faith; and, at the very least, it is inexcusable rashness for such a man to expose himself to the danger of being unsettled in his belief by the impressions which they make upon him. Worse, perhaps, and more fatal to many souls, is the immoral literature which is poured, almost in floods, over the country. We believe that one should go back to the old pagan times to find anything equal to it in corruption, and it would be a wrong to the great classical writers of antiquity to compare them with a certain important school of English fiction in these days. And what is most deplorable is that many Catholics who deem themselves loyal members of the Church, allow themselves the utmost liberty in reading such things. Let a book only be extensively spoken of, then no matter how impure and how suggestive of