The Catholic Record.

"Christianus mihi nomen est Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname)—St. Pacian, 4th Century.

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TO ONE WHO DIED IN WINTER

Since you are gone, how destitute the days
Of all that erewhile made them sweetly fair!
How sad is life, how wearisome its ways!—
The golden fruit is fall'n, the trees are bare.
And that fond hope that led us like a light
No longer shines to guide our footsteps on;
For all our hearts are sunk in sorrow's night—
Since you are gone!

Since you are gone, since o'er your grave the snow
Is drifting as the days of winter pass—
Our hearts that sang a little while ago
Are emptied of their joyous songs, alas!
For slowly like your own sad funeral train,
The dreary days and nights go on and on,
And bring us no forgetfulness of pain—
Since you are gone!

But no not so—we must not think the pall
Can hide your face forever from our eyes;
We too shall answer to the Father's call
And, through His mercy, walk in Paradise.
A little while in sadness and regret
We'll bide the day eternal coming on,
And feel God's blessing hover round us yet,
Though you are gone.

—Denis A. McCarthy.

SOME EXPLANATORY NOTES

Sir,—In the Mail of Wednesday the Rev. Mr. McKinnon wanders far afield in quest of things that "aren't so." "Science," he says, "has had to contend every inch of ground against the Catholic Church." This assertion sounds strangely from the lips of an up-to date preacher. To clear the atmosphere let us try to get a definition of science. Science treats of the empirical, the material, the transient. The Church deals with the invisible, the fixed, the irrevocable. Science treats of natural truth; the Church of supernatural truths. Their objects and aims are different, but by no means contradictory. The "God Who dictated the Bible is the God Who wrote the illustrated manuscript of the skies." Since both supernatural and natural truths are derived from God, Who is the very truth and author of all truth, it follows that there cannot possibly be any real antagonism between the Catholic Church and science. While the Church is founded for a supernatural end, which is that men may live good lives here and obtain everlasting happiness hereafter, she neither despises nor discourages the pursuit of natural science.

THE FOSTER MOTHER OF ENLIGHTENMENT

It is not necessary to dwell much on this point in this generation, which knows that it was due to the action of the Church in bygone ages that all culture, both in literature and science, did not utterly perish from the face of the world. One patent fact of history is that the Catholic Church has ever been the truest friend and fostering mother of all that can tend to enlighten and to ennoble the human mind. This fact is so evident that Dr. Philip Schaff had no hesitancy in saying at the parliament of Religious, Chicago: "The Latin Church is a glorious Church. She was the alma mater of the barbarians of Europe. She stimulated and patronized the Renaissance, the printing press and the discovery of the new world."

Another non-Catholic scholar (Emerson, in his oration at Harvard) says: "In modern Europe, the middle ages were called the Dark Ages, ten centuries from the fifth to the fifteenth. Who dares to call them so now. They gave us decimal numbers, gunpowder, glass, chemistry and gothic architecture, and their paintings are the delight and tuition of our age. . . The darkness of those times arises from our want of information, not from the absence of intelligence that distinguished them. Human thought was never more active and never produced greater results in any period of the world."

THE INFLUENCE OF THE CATHOLIC CHURCH

In the essays of the great English Positivist, Frederick Harrison, regarding the influence of the Catholic Church in the thirteenth century, we read: "Great thinkers like Albert of Cologne and Aquinas found it to be the stimulus of their meditations. Mighty poets like Dante could not conceive poetry unless based on it and saturated with it. Creative artists like Giotto found in it an ever-living well-spring of beauty. The great cathedrals embodied it in a thousand forms of glory and power. To statesman, poet, thinker, teacher, soldier, woman, chief or follower, it supposed at once inspiration and instrument."

From this consentient array of non-Catholic evidence the reader will discover that Rev. Mr. McKinnon's contention that the Catholic Church is opposed to science is not borne out by the facts of history. How will the gentleman account for the fact that away back in the Middle Ages the universities of Oxford, Cambridge, Paris, Rome, Louvain, etc., were celebrated seats of learning, in which, to quote Carlyle, "nearly all the inventions and civil institutions whereby we yet live as civilized men were originated and perfected."

CATHOLICS IN THE REALM OF SCIENCE

Rev. Mr. McKinnon says that "science—physical, chemical, astronomical and biological—had to dispute every inch of ground with the Roman Catholic Church." What are the facts? In the department of physics, we are indebted to Galvani for the discovery of dynamical electricity; to Volta, for the first battery; to Ampere, who raised electricity to the dignity of a science. Do these facts bear out Rev. Mr. McKinnon's assertion?

Lavoisier is acknowledged to be the father of modern chemistry; Henri Victoire Dumas and Antoine Cæsar Becquerel, distinguished chemists of modern time, were as remarkable for their ardent faith as they were for their knowledge. In a word, many of the great discoveries that have exerted the most potent influence in advancing scientific thought are to be credited to the Catholic Church. Her history is proof enough that she has neither retrograded in the world of thought nor retarded in any way the intellectual progress of mankind. It is true indeed that the Church is opposed to the so-called science which tends directly or indirectly to sap the foundation of morality and religion. And in our days when the sharpest weapons of agnosticism are forged in the theological anvils, there is something reassuring, says Professor A. Peck, "in the contemplation, of the one great Church that does not change from age to age; that stands unshaken on the rock of its convictions, and speaks to the wavering and troubled soul in the serene and lofty accents of divine authority." (The Bookman, Vol. IV. p. 240.)

THE CHURCH'S TEACHING ON BAPTISM

We Catholics fear no truth. Our writers bear in mind that Leo XIII. in throwing open the Vatican library to historical research, has clearly defined the spirit in which history should be written: "The first law of history is to dread uttering falsehood; the next not to fear stating the truth; lastly, that the historian's writings should be open to no suspicion of partiality or of animosity."

Rev. Mr. McKinnon says: "The Church of Rome, of course, teaches that the infant which has not been baptized by a priest of that Church, is damned forever, etc." This outburst shows how little conversant the gentleman is with the doctrine that he is assailing. The little Catholic Catechism might have prevented this unseemly utterance. The Catholic Church teaches that baptism is by God's own ordinance the necessary means of salvation to all men under the new law. "Except a man is born again of water and the Holy Spirit, he cannot enter into the Kingdom of God." (Jo., 3, 5.)

Apart from cases of necessity, baptism ought not to be administered except by a priest or deacon. But baptism by any layman or woman will be valid, and even by a heathen or infidel, provided that matter and form are used duly with the intention of performing the initiatory rite of the Christians. In view of this teaching we should be justified in saying that the reverend gentleman's assertion that "the infant which has not been baptized by a priest is damned forever," betrays ignorance which ought to be dispelled as soon as possible.

With regard to the state of infants who die without baptism, Rev. Mr. McKinnon exhibits scholarship whose badge is not accuracy. We ask any clear-minded reader whether the statement of the Catholic doctrine, which we here quote from the abridged course of religious instruction by Father Schouppe, S. J., is of the character described by the reverend gentleman.

"As regards children who die without baptism, on account of their stain of original sin, they cannot enter Heaven. They, at the same time, do not suffer the torments of Hell, which are the chastisement of actual sins, which they have not committed. Their state is one which is in accordance with God's mercy as well as His justice. The general opinion of the doctors and fathers of the Church is, that children who have died without baptism will be exempt from all *pains of the senses*; but they will be deprived of the *beatific vision*. Moreover, St. Thomas teaches (and the great bulk of theologians hold the same view) that this privation will cause them no pain (i. e., even mental or spiritual pain), but that they rather enjoy a certain sort of felicity derived from the natural gifts of intelligence and love which they have received from God."

SCURRILOUS EPITHETS RESENTED

In conclusion, the reverend gentleman will pardon us if his attention be called to the fact that Catholics resent the employment of such scurrilous epithets as Romish—an epithet, to say the least, not in consonance with the spirit of Christian charity.

"THERE NEVER WAS A NATION OF ATHEISTS"

In a recent sermon in Boston cathedral the condition of the Church in France was dealt with in the following manner by the Archbishop of Boston.

"Not to us, O Lord, not to us, but to Thy name be glory. Not ours, but Thine, the glory of golden harvests, of teeming mines, of ceaseless industry, of freighted ships and trains. Not to us but to Thee, the giver of all good gifts, be the honor of the nation's brawn and brain, its vigorous life, its happy households, its open opportunities, its high enlightenment, its love of justice, its spirit of freedom. For these and countless other blessings, the nation to-day gives thanks."

The gallant service of the Ninth in the Civil War and the exploits of its brave chaplain, the late Father Scully, were reviewed by the Archbishop, who recalled the Mass on the battlefield remembered by many veterans who now commemorated it in the cathedral.

"True patriotism," he said, "cannot be divorced from religion and survive. Scan the pages of history, and you will find that patriotism and religion go hand in hand.

"There never has been a nation of atheists; there never has been a government of atheists—unless you dignify by the name of government that absolutism which deluged France with blood and horror during the revolution. If men are false to their God, how can they be true to their country? If men despise His commands, who will expect them to reverence the authority of the State? If they care not that one day they must render an account of their lives before the bar of infinite justice, what respect will they have for courts established by their fellowmen?

GOD-WORSHIP OR SELF-WORSHIP

"If they will not worship God, they will worship themselves. Even the pagans have understood this well. They did not dream of a state unsupported by the authority and aid of religion. They made their religion gross with error, as it was, the source of an intense, in narrow, patriotism. The gods of pagan antiquity were national gods, who were looked upon as taking part, themselves, in the wars of their worshippers. Paganism made the fundamental blunder of exalting the state at the expense of the individual. The individual existed for the state—not the state for the individual. It was Jesus Christ, the Savior of mankind in so many senses, Who gave to the world those principles from which alone can spring a national, broad, enlightened and enduring, because moral, patriotism. He came not to found a state, but to strengthen and sweeten human society, and to give vigor and health to all those institutions of government and of law which, under the province of God, were to conduct the human race to ever higher planes of general justice and happiness.

"He taught the value of the individual soul. He taught doctrine so productive of good in the political and social, as well as in the spiritual order, that all men are brothers, whether civilized or barbarian, whether black or white or brown or red. He taught the great truths of the Spirit, which, as they have been more and more realized, have made men truly free. Henceforth patriotism has a wider vision and breathes a purer air. The patriot, henceforth, is the man who has heard ringing in his ears the Christmas greeting: "Peace on earth to men of good will."

"He will not purchase peace at the price of shame; but neither will he be misled by an empty military glory or the gain of unjust conquest. He will strive to promote the reign of peace by working in his own land, for the triumph of truth, of justice, of charity, of temperance, of individual and social purity; confident that no movement for good can triumph anywhere, without sounding its pulsations of hope through the mass of mankind. He will know that the causes whether of national greatness or decay are moral and spiritual causes; that the vital thing is to keep pure and uncontaminated the inward springs of national life, and that no influence is equal to such preservation but the Christian religion.

WORLD'S DEBT TO CHRIST

"What the world owes to the injection of Christian principles into the political and social life of man, the history of the last two thousand years demonstrates Christianity established and preserved inviolate from all attacks the monogamic family, thus securing the sanctity of the home, which is the nursery of all those virtues that make a nation great.

"By preaching the brotherhood of all men, and the worth of every human soul, it gradually destroyed the vast institution of domestic slavery, which, in the time of Christ, covered the whole earth with horrid gloom; which had been common to every form of pagan society, and which, in the Roman empire alone, held in its hopeless degradation, sixty million human beings.

"When the Roman empire fell, and its fair lands were overrun for two hundred years by barbarian hordes, it was the Church alone that saved to mankind the remnants of civilization. By laboring from the fifth to the tenth century to convert and civilize the victorious northern races, the Church, through the constant din of arms and the general turmoil of society, saved Europe from sinking into irremediable barbarism, and made it possible for her later to be free.

"Through the middle ages, the Church was the only advocate of the rights of the common people. She mitigated by her laws the evils of the feudal system and gradually abolished the serfdom which was one of its worse consequences. She killed feudalism itself by inaugurating the crusades, which united Europe in one grand cause strengthened central government, while weakening and eliminating petty despots, raised the lower classes and laid the foundations of the free cities, which became the nurseries of free principles, and developed into independent republics.

"It was religion united to patriotism that, in the beginning of the thirteenth century, wrested from the hands of the tyrant John, the great charter of English rights, which secured trial by jury, regular courts, habeas corpus, taxation only with the consent of the people, and this great charter, which is the foundation of English and American civil institutions, was but the revival of a charter one hundred and fifty years older, granted by Edward the Confessor, and discovered in the archives of London by Cardinal Stephen Langton, Archbishop of Canterbury, and champion of English liberty.

ST. THOMAS A GREAT DEMOCRAT

"It was the great theologian, St. Thomas Aquinas, who in the thirteenth century, epitomizing the spirit and principles of a Church which chose its own rulers from every class of society and gave the model for deliberative assemblies in its synods and councils, provincial, national and general, taught that to decree anything for the common benefit belonged either to the whole body of the people or to someone acting for them; and that the choice of rulers in any state is best, when one is chosen for his merit to preside over all, and under him are other rulers chosen for their merit, and the government belongs to all, because the rulers may be chosen from any class of society and the choice is made by all.

"Have we not here the root principal of that popular sovereignty which is the glory and the boast of our own republic?

"It was religion, guiding and inspiring patriotism which discovered, explored and settled a new world where the human race might have a vast, free field for untrammeled development. As religious zeal had pushed Columbus to discovery, so it was religion, more than any other influence, that sent across the wide ocean the hardy men and brave women who founded the colonies along the Atlantic seaboard. A strong religious spirit moulded colonial development, and when full grown the colonies took the decisive step in their history and parted from England, it was with the high consciousness that they were agents of a divine providence working through them for the good of mankind.

CHRIST IN OUR COUNTRY'S LIBERTY

The ringing sentiments of the Declaration of Independence and the wise provisions of the Constitution were the political realization of the truths promulgated by Christ of the value of the individual soul and the brotherhood of all men through their common father, God.

The President of the United States and all executive and judicial officers must call God to witness that they will perform their duties under the constitution with fidelity and loyalty. The Senate and House of Representatives, as well as the state Legislature open their proceedings daily with prayer; and, while Christianity is not legally established, it is, in fact, the national religion.

"The men who formed the country, and the men who have been raised up to guide and save it in great crises, have been deeply religious, and it has become a tradition of American statesmanship to accept unequivocally the observation of Washington, who himself united to lofty patriotism a most fervent acceptance of Christianity, that the indispensable supports of political prosperity are religion and morality and that no man can be called a patriot who labors to subvert 'these great pillars of human happiness, these firmest props of the duties of men and citizens.'

FORGETTING LESSONS OF HISTORY

"Since individual and national life can have no true basis but morality, and since a strong and sound morality can be founded only on pure religion, it becomes the highest patriotic duty to guard and strengthen the religious spirit. This duty becomes the more imperative as an apparent increasing percentage of our people are forgetting the lesson of history, as well as their own best tradition. The domination of greed, the dishonesty that eats like a cancer into political and commercial life, the weakening of respect for law and rightful authority, the growing disregard for the sacredness of human life, the demoralization wrought by the giant evil of divorce in so many thousands of homes, the surrender, in so many quarters, of vital religion—these are symptoms which must fill every lover of the republic with concern. No nation which makes pleasure and gain and lawless desire its gods can hope to endure.

"Here, then, in this day, is the patriot's work—to fight against greed and lust, to guard the sacredness and integrity of the home, to strengthen the institutions that develop the life of the soul, that form character, that make men."

ARCHBISHOP O'CONNELL'S ADDRESS TO BOSTON SCOTCHMEN

PRELATE'S GRACEFUL CONCESSION TO UNITY OF CELTIC BLOOD RECEIVED WITH APPROVAL

Boston Pilot Dec. 4.

On Tuesday evening the two hundred and fiftieth anniversary of the Scots' Charitable Society was held in the Tuileries. The society entertained as its guests the representative dignitaries of Church and State. Perhaps the most notable guest of the occasion was Archbishop O'Connell, who, upon leaving, remarked, 'This has been one of the most enjoyable occasions of the kind I ever attended.' The charm of the evening was the very evident spirit of good fellowship which seemed to affect Archbishop O'Connell, Gov. Draper, President Maclaurin of Technology and the other guests equally as well as the members of the society.

In introducing Archbishop O'Connell, President Perie stated: "We are signally honored this evening by the presence of one whose fame has gone into distant lands—one who by the force of his ability, has risen to one of the highest position in his church; a man from whose faith some of us may differ, but concerning whose great work there can be no difference of opinion; a man, the mantle of whose charity is broad enough to cover all creeds and races, and whose philosophy is limited only by the limit of his Americanism; a ripe scholar, a broad and liberal thinker, and one of the great Americans who is making American history as he goes along."

After the applause which greeted him had subsided, His Grace said:

ADDRESS OF ARCHBISHOP

"Little time as I have for social life I have felt that after so cordial and pressing an invitation as your honored president gave me on your behalf, it was a duty to come here to-night to celebrate with the Scotch of Boston the Feast of St. Andrew, who from the time that the Bishop of Acca brought to Scotland the venerable relic of this apostle, has been the patron saint of the Scots.

As a Celt and a Catholic Bishop I feel at home in any gathering of loyal Scots. For in the whole checkered career of the northern kingdom, from the time when Colomba, the Irish monk, christianized the Picts until to-day every true Scot, whatever his clan or his affiliations or his present religion, must admit that history is clear upon one point—that the Celtic Scots and the Catholic Church from Colomba to Cardinal Beaton, yes, even to Cardinal Stuart, the last of the real Stuarts—in good repute and evil repute stood firmly for the Scottish nation.

The kingdom of the Sassenach to the south by statecraft, by wiles, and by threats, won over many a noble lord to betray the hardy Caledonian. But the Celt and the Catholic in Scotland as in Ireland stood fast and firm for national existence and national independence. They all had perhaps other faults, but traitors to their own land, never.

In ancient Roman days Scots meant Ireland. The name for the northern kingdom was Caledonia. Even to-day in the old church calendars the Irish saints are called Scoti—Scots.

It was the Irish dalvardic King Kenneth McAlpine who first gave the name of Ireland to Scotland, so that henceforth Ireland became known as Hibernia and Caledonia became Scotland.

What does not Scotland owe to the Church of St. Ninian, St. Kentigern, St. Colomba, St. Margaret, St. David? Whatever the Scot to-day has of the knowledge of law and the science of civilization he owes to them. These and the holy monks who filled the land with monasteries and schools changed the rough and barbarous plans into a full-fledged state—a state which even to day exists with all its glory of memories and noble traditions.

The blood of the Celtic Scot was calmed, not stagnated, by his faith. In the sturdy warriors who again and again fought against bribery and treason and on the fields against awful odds, yet never dismayed, it still runs red with courage and vital with energy.

At home they fought for fatherland and their sons who came to this fair country took up their arms here as there, and won fame and honor by their unflinching Scottish pluck and fearlessness. The nation offering a home to the Celt be he from Hibernia or Caledonia, will never be without gallant defenders.

Upon your association, bound as you are for charitable work among your fellow Scots, I wish you every blessing. May the Scot never forget the lessons of peace and charity of St. Ninian and St. Colomba, delivered centuries since to their hardy sires, and may the Cross of St. Andrew lead you to the crown of glory."

The address was received with the greatest enthusiasm, and all agreed that it added much to human brotherhood.

BISHOP COLTON SPEAKS ON EDUCATION

THE GENTLE HAND OF RELIGION MUST GUIDE THE FOOTSTEPS OF THE GROWING YOUTH

At the dedication of Barbour Hall, Kalamazoo, Mich., Bishop Colton preached the sermon. For his text he chose the words: "Go teach all nations," and spoke as follows:

"This Pontifical Mass and the ceremony of the blessing of the new Barbour Hall suggests a few words on education and our text is most fitting on this occasion.

"The object of education is knowledge—and knowledge as the poet says, is power. 'Education,' says an able commentator, 'to be worth the name, must have as its aim to teach three things: the power of truth, the power of beauty, the power of conduct.'

"The power of truth, that knowing it we may apply it to the affairs of life. The power of beauty, that seeing it, our hearts may find its true delight. The power of conduct, that understanding it, we may put it into practice in our daily life.

"But these powers and this knowledge is to be found only in God. We remember that our Lord said: 'I am the Way, the Truth and the Life.' To seek truth outside of the Supreme Being is to find chaos. To seek the beautiful leaving out the God of perfection, is to end in vapidness and disgust. To seek a standard of living outside the way and the life laid down by our Lord is to go altogether astray.

"God is truth, beauty, order—all in one—in an infinite degree. So education worthy of the name must seek its object in Him and turn men's minds and hearts to Him, that they may attain them. Knowledge of God ought to be the principal part—the center of all other knowledge—for, like the sun which is the center and life of the universe and has all other planets rotating around it, so all human things should rotate around God, and draw their life and perfection from Him. Man has his intellect, his memory and his will from God and God wishes to direct their use. He does so through religion, but as He has given man free will, He leaves it to him to receive or reject it as he may.

THE GREAT INSTRUCTOR

"God has revealed Himself to man and He has appointed others to make Him known. The sacred writings record that God taught Adam. He appointed certain others to represent Him; He spoke to and taught those immediately after Him, first the patriarchs and then others. Thus He had Abraham, Isaac, Jacob; He had Moses, to whom He gave the tables of the law; He had David; He had the greater and the minor prophets and through these He ruled and guided His people for four thousand years under the old law and finally He had Christ, His Eternal Son, in the new, and now He has the Church, son of Christ, governing and directing and teaching manhood.

"The Church's mission given it through Christ is to teach the world. 'Go forth, teach all nations,' said Christ, 'behold, I am with you all days, even to the end of the world.' Christ's Church is to teach what Christ taught and Christ, therefore, teaches through the Church, for He said of His Church, 'He that hears you, hears Me.'

"To teach the world according to the charge given the Church by Christ made it necessary that the Church enter the field of secular education—for secular training must be accompanied by religious instruction to be full and perfect. One must go back in all instruction to the beginning, which is God, and lead up from Him to all their knowledge, morals, science, history and letters—art, law, order, which is God also. If this be not the rule, man will be misusing these faculties given him as they are intended to bring him ultimately to God.

"The Church understanding her duty opened up small schools almost from the first ages of her existence and then arose in the course of time colleges and universities. For the primary education there were difficulties, for paper was not manufactured until the beginning of the eleventh century—yet by the aid of a few scrolls of parchment, these schools existed early in the life of the Church. Monasteries and the houses of Bishops became centers of learning through their schools and libraries in Italy, France, Ireland, England, Germany and Spain, eventually education increased to such a large degree that we are able to count to the Church's glory the great schools of the four masters in Ireland, Oxford and Cambridge in England, and Heidelberg in Germany.

CATHOLIC EDUCATION

"Coming down to our own country the Church has from the beginning endeavored to have Catholic education spread among the people. There were obstacles in the way, the people were few at first and of slender means, yet there were here free parish schools attached to the cathedrals and to the larger churches, while there were pay schools and academies in good number and some few colleges. All these increased with time, for under the first, second and third Councils of Baltimore, Catholic education was encouraged; the last Council going so far as to decree that within two years, i. e., from 1884, every parish should have a school or give good reasons to the Bishop for not complying. Wonderful has been the increase of parish schools since that time—academies and colleges increasing in proportion—so that after twenty-five years we have by the statistics published at the beginning of this year 243 colleges for young men, 708 academies for young women, 4,703 parish schools, with an attendance of 1,197,913 pupils. In the Catholic universities there are registered 1,000 students. The Catholic people are making great sacrifices to support these schools, for besides paying the tax to the state for the support of public education, they are bearing the burden of these private schools.

MANY SUCCESSES

"It is especially worthy to note that many graduates of our Catholic colleges are found in high places in all of the vocations of life. This shows their training was so thorough that they easily win their way to success in their various callings, and we may here remark that there is hardly a Catholic in professional, public or commercial life in a position of prominence but what has been brought up in a Catholic school.

"From its very first lessons childhood should have a religious education. The child in his innocence fresh from the hand of God, should be preserved in it. First impressions are lasting so the mind of the child is to be kept for God and taught to know, love and serve Him from its earliest years. Again the dangerous years of youth must be safeguarded from evil, for it is in those years that the passions are strongest and that habits may be formed that will work to ruin unless forestalled by the grace of God.

MUST GUIDE YOUTH

"Hence the gentle hand of religion must guide the footsteps of growing youth and this is accomplished through the examples of religious men and women concentrated to the work. The graces received from the sacrament received frequently, according to the rule, combined with the religious training prove the means to form a strong and solid character that will be able to cope with youth's dangers and to prepare them for what they must meet afterwards in the world.

"But what shall we say of the necessity of Catholic training for those who take a college course? The higher the ascent, the more dangerous the climbing. If it be that our Catholic young men and young women, instead of going to a Catholic college, go to a non-Catholic one, how great the danger to their faith and to their morals. All they have gained in previous years by their Catholic training is now threatened with destruction. They enter an infidel atmosphere. God is not mentioned unless it be to question His existence, or to deny revealed truth. As we have recently heard, creation as Christians understand it is a myth; supernatural life derided, matrimonial bonds contemned, divorce applauded, the lines between good and evil blotted out, a life of future rewards and punishments laughed at.

ITS IMPORTANCE

"How important, then, for the Catholic young man and young woman who are to take a college course that they choose a Catholic college for the purpose. It is there and there only that they can preserve and increase in power the precious gift of faith, by having their minds taught and developed along the lines of Catholic philosophy and Catholic history and have their souls kept pure by the graces which come to them through the open practice of their religion and by the good influences they are under from their religious professors and the virtuous students around them.

"Moreover, as religion is the strongest and closest bond that binds men together, we see how advantageous for the future are the friendships formed among Catholic youth in the Catholic school or college.—Catholic Union and Times.

CATHOLIC NOTES

The celebrated French convert-author, Joris Karl Hysmans, said: "His soul hungered for the mystical development possible only in the Catholic Church."

The directors of the Banca Co-operative in Trieste, were agreeably surprised by a Capuchin monk who handed them 370,000 crowns which had been stolen from the bank and given to the priest for restitution in the confessional.

The Jesuit Fathers have secured at a cost of $64,500 a tract of land and a residence contiguous to their recently purchased tract of sixty acres near Nashville, Tenn., where they expect soon to begin the erection of a Catholic college.

Dr. George Matheson Cullen has been elected Bailie of the Town Council of Edinburgh. He has the distinction of being the first Catholic to be elected to the magistracy of the city since the Reformation.

Archbishop Ryan, of Philadelphia, says football is barbarous and should be abolished. He recalls that it was the ball and not one another the students used to kick when he was at college. But that was in a civilized country.

The Rev. Leo MacGinley, D. D., of Philadelphia, has been made secretary of the Apostolic Delegation, Washington, D. C. Dr. MacGinley, who is about thirty years of age, is a native of County Donegal, Ireland.

Thirteen thousand Catholic children are being educated in the parochial schools of New Orleans at an annual saving to the tax-payers of $400,000. Yet in the face of this Catholic schools must pay the city for the water they use.

The colored Catholics of Philadelphia, who are in charge of the Fathers of the Holy Ghost, have purchased the property of the Central Presbyterian Church, for the sum of $85,000, of which $65,000 was advanced by Mother Drexel.

Mothers of Catholic pupils in the young girls' school at Chassigny-sous-Dun, in Saone-et-Loire, made a public bonfire on November 18th of the interdicted text books used by their daughters. At other places in that commune Catholic girls withdrew from the schools.

M. Barthou, minister of justice, has instructed the public prosecutor at Grenoble to begin action against a local priest for placing a communal school under an interdict. This will be the first prosecution undertaken directly by the State in connection with the Church's campaign against the Public schools.

The statistics of retreats for the working classes in Belgium during the past year have been published. Over ten thousand men and nineteen thousand women attended the three days' spiritual exercises. There are six houses of retreats exclusively for men and fifteen for women, besides many others where occasional retreats are given to various classes of the community.

Lord Granard has come from London to Ireland to join the countess, formerly Beatrice Mills of New York, who is in retirement at Castle Forbes till after the new year. At Longford, where the Granard family seat is situated, it is said that the countess is receiving instruction in the Catholic religion and it is believed that she will be privately taken into the Catholic Church before Christmas. Lord Granard is one of the most prominent Catholics in Great Britain.

Angelo Sarto, a brother of Pope Pius, arrived in Rome and will spend the Christmas holidays at the Vatican. He is a well-preserved old man, over seventy-one years of age. Notwithstanding the fact that his brother became Pope, Angelo remained in his position as postman in the village of Grazio, in the province of Mantua, Lombardy, where he has been employed for nearly forty years. Before becoming a postman he was an Austrian gendarme in Venetia.

The Western Federation of Miners is a Socialist organization that has a record for making trouble, says the True Voice, of Omaha. Recently its vice-president, one Mahoney, a man who should be a Catholic, came to Lead, S. D., to conduct a strike of the miners. He publicly attacked and insulted in the vilest manner Father J. A. Chasse of Spearfish, S. D. The Lead Knights of Columbus took up the matter, and Mr. Mahoney found it convenient to emigrate to a milder clime. The Black Hills Knights have proved themselves worthy of their name.

Times have changed in Protestant England! If you don't believe so, ask Manuel, the Catholic boy king of Portugal, who recently visited his "British cousins." Arrived at Windsor, he found himself in the hands of a Catholic master of the horse; and specially told off for his escort was a general in whom he discovered a co-religionist; he went to the Mansion House and found in his host a Catholic Lord Mayor, and among his fellow-guests a Catholic Archbishop and Bishop, purple robed. That notorious "Protestant Alliance" must have been napping when Manuel was in town!

In Pasadena, Cal., it must be good to live, for there, plainly, those obnoxious weeds, religious hatred and bigotry, do not thrive. A Presbyterian church member of long standing was recently addressing the Men's Club of All Saints Episcopal Church of that city, and his subject was the rector of St. Andrew's Catholic Church, the Rev. P. F. Farrelly, whose late death in Ireland all Pasadena deplored. The Presbyterian's tribute to the life and work of Father Farrelly was beautiful. Speaking to men, he paid grateful homage to the Christian manliness of the Catholic priest, because of whom, he declared, the years have been sweeter, and all who came within the sphere of his influence, can look forward with stronger courage, with more generous thought, with firmer faith.