

London, Saturday, December 23, 1899

ROBERTS DECLARED INELIGIBLE.

The agitation against the admission of the polygamist Congressman Brigham H. Roberts to his seat as representative for Utah has succeeded in its purpose, as a resolution declaring him ineligible was passed by Congress, after a short discussion, this being the first business transacted by that body. The decision was just, as the ex-Congressman was guilty of a serious offence against both the law of God and the law of the United States by openly practicing polygamy. It was an insult to Congress for the Utah people to send Mr. Roberts as their representative, and they deserved the snub which the Congress has given them, as they deliberately brought it upon themselves.

THE PRESIDENT'S MESSAGE UNHEEDED.

President McKinley in his message to Congress strongly recommends to Congress the passing of a stringent law the result of which will be the suppression of the horrible practice of lynching. It appears, however, that his much-needed advice passes unheeded in the localities which have hitherto been addicted to the horrible crime which he thus condemns; for the very day after the President's message was published, one of the most atrocious and horrible lynchings which have ever occurred, took place at Maysville, Kentucky, at which every precaution was taken to prolong as much as possible the tortures of the unfortunate negro who was mutilated and burned at the stake, while women and little children of six years of age and upwards were made to take part in the outrage.

THE LAKES OF KILLARNEY.

It was reported some weeks ago that the Muckross estate, which includes the celebrated lakes of Killarney, were sold for \$50,000, but it now appears that the sale did not take place. At the auction sale at which they were offered there were only three competitors. The bidding began by an offer of \$35,000, and it gradually rose to \$50,000, against which sum there was no higher offer, whereupon the solicitor for the vendor bid \$51,000, as he said the offer of the previous bidder was much too low, and thus there was no sale. It is probable the property will be disposed of by private sale hereafter, if a purchaser can be found who will give a fair price.

HON. F. R. LATCHFORD.

The Ottawa Vindicator Review for November contained the following complimentary and well-deserved editorial reference to the Minister of Public Works:

Although The Review, with the foresight of a prophet and the prudence of a philosopher, always carefully resists the allurements of political partisanship, it must, nevertheless, notice with satisfaction and joy, the triumphs, whether political or otherwise, that from time to time, are gained by some of our countrymen. It is in this spirit of family pride and fraternal good will that we offer our sincerest congratulations to the Hon. F. R. Latchford on the occasion of his election to the Ontario Parliament. Mr. Latchford was one of our graduates of '82, and since then, having chosen the law as his profession, he has spent most of his time in the Capital. A man of profound faith, Mr. Latchford has ever proved himself a staunch Catholic, and, consequently, a worthy citizen of this great Dominion. We feel quite confident that his future career in the important position he now occupies, or perhaps in some other still more elevated sphere, will bring satisfaction to his party and constituents, honor to his Church, and glory to his Alma Mater.

In addition to hearty congratulations for the victory gained, the Review's message to Mr. Luchford, on this auspicious occasion, contains one other word—Godspeed.

TO CORRESPONDENTS.

M. of Forest, Ont., asks to be informed when the twentieth century will begin, as there has been considerable discussion on this subject. We have already answered this query in our columns more than once. The twentieth century will begin immediately after midnight between 31st December 1900 and 1st January, 1901: that is to say, on the morning of 1st January 1901. A little reflection will take away all difficulty in relation to this matter. The first century, beginning with the year one, was ended only by the lapse of one hundred years: that is to say, when the year 100 was ended, or at midnight at the end of 31st December, A. D. 100. Thus also the second century ended at midnight at the end of 31st December, 200, and the nineteenth century will end at midnight at the end of the year 1900, which moment will complete nineteen hundred years of the Christian era as commonly computed. The error which is believed to exist in regard to the beginning of the era, as Christ was not born exactly on the date of the beginning of the era, but probably four years earlier, does not affect the centuries as they occur in the era as it is actually reckoned.

PUBLIC LIBRARIES IN RURAL DISTRICTS.

In another column will be found an account of the presentation by Judge MacMahon of a large number of books for the formation of a Public Library in the Township of Biddulph and the formal opening thereof by him. The benefits likely to result from the formation of such institutions in the rural districts are incalculable. In country places there is much time—particularly during the winter months—which can profitably be devoted to mental culture, but the rural population are not supplied with the advantages for instructions which a library alone furnishes. Judge MacMahon has, however, by his generosity, put the inhabitants of Biddulph in possession of such a number of works by the best authors as will furnish intellectual pabulum for all. This supply, as will be seen from his remarks at the opening of the Library, he intends supplementing from time to time, so that Biddulph stands to day as the most favored township in Ontario.

PRaise FROM A PRESBYTERIAN MINISTER.

The Rev. Dr. David G. Wylie, pastor of the Scotch Presbyterian Church of New York city, created quite a sensation at a regular weekly meeting of the Presbyterian clergy held a few weeks ago by reading an interesting paper which was a high eulogy of the Catholic Church. The paper was the fruit of great historical research, and was read some time ago before a meeting of Presbyterian ministers at Philadelphia; and though the views contained therein were a surprise to the Calvinistic audiences before which it was read, it was as a whole well received, and the doctor was cordially thanked for his essay, which was entitled "The Services of the Roman Catholic Church to American Civilization." He praised the Catholic Church for its valuable services to the United States: 1st, by its explorations and discoveries; 2dly, by its patriotic attitude on the leading questions of the day; 3dly, by its position on economic and social questions. He applauded the stand taken by the Church in upholding the indissolubility of marriage, and in maintaining the importance of religious education in the schools, against those who, to please a small minority, would exclude the name of Christ from the school room. By its attitude on these questions," the Catholic Church," he said, "is safeguarding civilization." Some of the ministers present, commenting on Dr. Wylie's paper, said they could not coincide with all the doctor's views, yet

they agreed with him that Protestants may learn much that is useful from the Catholic Church. One minister strongly condemned the A. P. A., which falsely took it as a principle that the Catholic Church is an enemy to American government. He reminded those present that General Sheridan, one of the best American generals who were prominent in the civil war, was a Catholic, and in fact he had defeated a regiment largely made up of Presbyterians who sought to disrupt the Union. The general opinion expressed was that the Catholic Church should not be abused as it has been in the past.

CHRISTMAS.

On Monday next, the 25th inst., the Church will celebrate the feast of Christmas, one of the two greatest festival of the ecclesiastical year.

Christmas is a day of rejoicing, for the angel who announced to the shepherds of Judea the birth of our Blessed Lord and Saviour, said to them: "Fear not; for behold I bring you good tidings of great joy that shall be to all the people; for this day is born to you a Saviour, who shall be called Emmanuel. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes and laid in a manger." (St. Luke, 1: 10-12.)

The coming of Christ into the world, to save mankind from sin and its dreadful consequences, was promised by Almighty God from the time when our first parents fell from grace by disobedience to God's law, though the terms of the promise were in the beginning somewhat obscure. The Apostle St. Paul tells us that in Adam we have all sinned, his sin having been transmitted to all his posterity, so that heaven was shut against the whole human race until that sin should be fully atoned for by an infinitely perfect Redeemer. No one but God could do this. No created being could pay the debt incurred by the malice of sin against an infinite God. Thus, even under the old law the necessity of a Redeemer to save mankind from the guilt and penalties of sin was known, and the prophets foretold the advent of such a Redeemer.

He is foretold by the prophet Isaiah to these terms: "The people that walked in darkness have seen a great light; to them that dwelt in the region of the shadow of death, light is risen. They shall rejoice before thee as in the harvest, as conquerors rejoice before thee, when they divide the spoils. For a child is born to us; and a son is given to us; and the government is upon his shoulder; and his name shall be called wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and he shall sit upon the throne of David, and upon his kingdom to establish it with judgment and with justice, from henceforth and for ever. The zeal of the Lord of hosts will perform this." (Is. ix, 2-6.)

In the birth of Christ all this is accomplished, and even the place of His nativity is Bethlehem as elsewhere foretold, and made known by the chief priests and doctors of the law when the three wise men from the East came to Jerusalem to enquire where the Christ was born who had been announced to them by the miraculous star which they had seen in their far-off countries. The chief priests answered: "In Bethlehem of Judea; for so it is written by the prophet: and thou Bethlehem of Judea art not the least among the princes of Juda; for out of thee shall come a ruler who shall rule my people Israel." (St. Matt. ii, 5-6.)

The coming of Christ was, therefore, looked for by the people of God during the whole forty centuries which intervened between the sin of our first parents until His birth in Bethlehem of Judea, and the shepherds to whom His birth was announced received the news with joy, and found the infant Jesus by the tokens given them by the angel.

To indicate to us the joy with which we should celebrate Christmas, the angel who made the announcement appeared amid the "brightness of God," which shone brilliantly on the shepherds, terrifying them. The angel reassured them by telling them the good tidings, and the holy gospel says: "Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying: 'Glory to God in the highest; and on earth peace to men of good will.' And it came to pass that after the angels departed from them into heaven, the shepherds said one to another: 'Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed to us. And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And the shepherds returned, glorifying and praising God for all that they had heard and seen as it was told unto them."

On this great feast we should rejoice as the shepherds did, first because God has deigned to come down to our level and to become our brother, assuming all our sorrows and infirmities, sin only excepted; and, secondly, because by the mystery of Christ's condescension, the work of our redemption is begun on earth—a work which culminated in the death of Christ and His glorious Resurrection and Ascension into heaven, to prepare the way for us. To obtain this reward, we should

duly profit by this holy season of the year, by receiving the sacraments, the means of grace which Christ has left in His Church, especially the sacrament of the Holy Eucharist, for which due preparation should be made by a good and sincere confession of our sins. We strongly urge this duty on our readers, hoping that not one may neglect so important a matter. The fulfilment of this sacred duty will be the most efficacious means toward assuring to our readers the happy Christmas which we heartily wish them to enjoy.

CANDY-PULLS IN CHURCH WORSHIP.

Ian Maclaren, the well known Scotch novelist, whose real name is the Rev. John Watson, of the Presbyterian Church in London, Eng., has already several times given expression to his conviction that the (Protestant) Church in both England and America, but especially in America, has grown too secular and devoted to the worship of things material. It has become, according to him, a sort of social club, which would be agreeable enough in its proper place, but which is out of place for a church, inasmuch as by thus degrading itself it renounces its office of caring for souls in order to furnish opportunities for amusement, instead of devoting itself to the work of teaching the truths of religion.

The Young Man's Christian Association is, of course, not a church, and it is therefore free from the traditions of austere dignity which have been handed down in connection with religion; yet it is ostensibly the purpose of the Association to increase devotion, and when we see it becoming a merely sociable society, it is an indication of what is going on in the church itself of which it is an adjunct, and to which it is very closely allied. Hence it surprised Dr. Watson considerably to receive recently a card from one of these associations which was verbatim as follows:

DO NOT FORGET The next Special. The next Candy-pull. The next Entertainment. The next Social. The next Gospel meeting. The next meeting of the Debating Club. The next church picnic. The next date when you ought to make the Secretary happy with your cash. On this curious document Dr. Watson delivers himself:

"This remarkable list of operations, combining evangelistic zeal, creature comforts, and business shrewdness, requires no commentary. The items give us a convincing illustration of an up-to-date religious institution—a veritable hodge-podge of Y. M. C. A. But it is not only at the Y. M. C. A. meetings that such a varied bill of fare is placed before the participants. Something of the same kind of entertainment is put before the congregation, or rather the audience, even in the churches. The state of the case will be best described in Ian Maclaren's own words:

"One enters what is called a place of worship and imagines that he is in a drawing-room. The floor has a thick carpet, there are rows of seats, a huge organ on the right, a large bouquet of flowers marks the minister's place; people come in with a jaunty air and salute one another cordially. The minister, in a huge organ, holds a book of gossamer through the building. A man distinguishes himself from a conventional minister by the plainness of his dress, and, facing the audience, sings an anthem to the congregation, which does not rise, and later they sing another anthem, also to the congregation. There is one prayer and one reading from Holy Scriptures, and a sermon which is brief and bright. Among other intimations the minister urges attendance at the Easter supper, when, as is mentioned in a paper in the press, there are several halates on his 'talk'—new name for a sermon—and another says it was 'fine.' Efforts have been made in England also to make church life really popular, and in one town known to the writer, with some success of its own kind. One church secured a new set of communion plates by the popular device of a dance; various congregations gave private theatricals, and in one case had stage property of their own. Bible classes celebrated the conclusions of their sessions by a supper; on Good Fridays there were excursions into the country accompanied by a military band and a considerable portion of the congregational income was derived from social treats of various kinds. This particular town is only an illustration of the general spirit spreading throughout the Church in England. One minister uses a magic lantern to give force to his sermon; another has added a tavern to his church equipment; a third takes up the latest murder or scandal; a fourth has a service of song; a fifth depends on a gypsy or an ex-pugilist."

If this goes on the church will soon embrace a theater and other attractions which will draw young people, and prevent old people from yearning in the worship of God. The doctor next draws a contrast between the worship practiced in days of old and that of the present day: "Perhaps it may be the perversity of human nature which is apt to cavil at things as they have after the good old times—but one is not much unimpaired with the new departure, nor at all convinced that what may be called brief 'candy-pull' system is any improvement on the past. After a slight experience of smart preachers, and church parlors, and ice-cream suppers, and picnics, one remembers with new respect and keen appreciation the minister of former

days, with his seemly dress, his dignified manner, his sense of responsibility, who came from the secret place of divine fellowship, and spoke as one carrying the message of the Eternal. He may not have been so fussy in the aisles as his successor, nor so clever at games, nor able to make so fetching a speech on 'Love, Courtship, and Marriage.' There are no doubt many points in which the congregation of the present has advanced beyond the congregation of the past, but it has not been all gain, for the chief note in the worship of the former generation was reverence—people met in the presence of the Eternal before Whom every man is less than nothing. And the chief note of their children, who meet to listen to a choir and a clever, platform speaker, is self-complacency."

He declares that if this sort of thing is to continue, a new kind of a minister will be the need of the future: not an expounder of the Word of God or a director of souls in things spiritual, but a "manager" in his office with a typewriter amanuensis to take down his "thirty minute talks" and his parochial correspondence, while the telephone is tingling and messenger boys rushing in and out. He adds that the Church should pause well before making these changes. But in many churches of the day the changes indicated appear to have been already accomplished. The pulpit has been already turned into a theatre, on the stage of which there is a regular vaudeville programme. One minister not long ago killed a cat in the pulpit to illustrate the noxious effects of the use of tobacco, and in the great city of New York, where we might expect an appreciation of the fitness or unfitness of things, Jacob's ladder was represented in one church by a ladder of wood leading to the attic, up and down which the preacher climbed and descended, to illustrate the apparition and disappearance of the angels in the patriarch's vision. Such buffoonery degrades the solemnity of public worship and destroys the respect with which it should be regarded.

THE CONGREGATIONALISTS AND THE APOSTLES' CREED.

At a recent meeting of Congregationalist ministers at Topeka, Kansas, the Apostles' Creed was formally repudiated as a formula of belief of that denomination. We are not surprised that such action should be taken by that denomination which avowedly vests in each congregation the supreme right to make or change its own creed, as it sees fit, a right which even the universal Church of Christ does not possess, having been commissioned by Christ to teach only the deposit of faith which He committed to His Apostles to be preached to all nations to the end of time, or to the consummation of the world. Hence that deposit is as immutable as God Himself.

The Apostles' Creed is not found in Holy Scripture, it is true, but it has been held from the first ages of Christianity as a summary of the faith which Christ commanded His Apostles to teach, and the third Article of the Anglican Church declares that this, as well as the other two which are known as the Nicene and the Athanasian Creeds, "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

The Apostles' Creed has hitherto held its ground among English speaking Protestants at least as part of the Christian faith, notwithstanding all the tendencies of Protestantism towards negativism of belief. It has been recited in the Anglican, Presbyterian, Lutheran and Methodist Churches in their public worship, and even Baptists and Quakers have adhered to it tenaciously. The fact is, in the beginning, the English Reformation, notwithstanding its iconoclastic character, proceeded somewhat cautiously in destroying the faith of the public, and retained many of the most familiar features and practices of Catholicity, until the disintegrating force of the principle of private judgment succeeded in undermining them, but in later years all the bulwarks of faith have been gradually overthrown. The Bible itself has been attacked, and whole books thereof have been repudiated by modern Protestantism. It is no wonder, then, that the Apostles' Creed should also meet with the same fate at the hands of the vandals whom Protestantism has let loose against all that is sacred.

The article of the creed which expresses belief in the Communion of Saints implies some communication by prayer with the Saints in heaven, and even that our prayers offered up for the souls in Purgatory are beneficial to them. The article expressing belief in the forgiveness of sin undoubtedly implies the power of absolution which Christ left to the pastors of the Church, and that other one which expresses belief in the Holy Cath-

olic Church has also been like vinegar and gall to many Protestants, and the wonder is that they have so long consented to profess their faith in a Church which must be always Catholic, in the face of the fact that they are compelled in practice to adhere to Churches which have no claim to that title, and which have never been able to induce people to call them Catholic, while the truly Catholic Church has kept the name undisturbedly in spite of all efforts to deprive her of it.

This state of affairs was a continued reproach to all sects, and it is a wonder that they did not long ago take such a step as has been now taken by the Topeka Congregationalists, which is equivalent to an admission that their Church is not and never can be the one, Holy Catholic Church of Christ. They now practically take the ground that it is not necessary that the Church of Christ should have these characteristic qualities.

It is controverted whether the Apostles' creed was actually composed by the Apostles of Christ before they separated to preach the Gospel to the various nations; but it is certain that the doctrine contained therein was handed down substantially from the Apostles, and the principal articles of it are found in the Epistles of St. Ignatius, and the writings of St. Irenaeus and Tertullian. It is also sure that some additions were made to explain more fully some of the doctrines therein expressed; but these additions had the approval of the universal Church, and so they manifest the belief of the Church so far back as the beginning of the fourth century at least, when that Creed took the form which it has to day. This was the time when it must be admitted by all that the Church was in its primitive purity, inasmuch as it was then only about to emerge from the age of persecution, during which millions of martyrs laid down their lives as a testimony to the truth of the faith they professed.

The German Protestants differed from those of the English-speaking countries in regard to the reception of the Apostles' Creed. In fact the German Protestants outside of the Lutherans regard it as a distinctly Papal symbol, and they therefore reject it, from which fact we may see in what uncertainty Protestantism gropes; and where faith is uncertain, we must expect that it will soon degenerate into unbelief, to which it has tended more and more every year. It is, however, only of late years that any American Protestants have made an attack upon this so venerable a monument of antiquity.

THE A. P. A. SPIRIT.

The petty agitation raised against Admiral Dewey, in consequence of his having deeded his memorial house to his wife, has at length almost totally collapsed, owing to the fact that the whole country, from the East to the far West, and from North to South, has expressed indignation against the clique of narrow-minded malcontents in Washington who attempted to make the brave Admiral unpopular because he did not consult their wishes in regard to what he should do with the gift which, it was supposed, was given to him freely to be his own property, of which he could make such disposition as he saw fit.

It was justly remarked that General Grant had freely disposed of gifts which had been presented to him, without any question being raised as to the propriety of his doing so, and that the raising of such a question, either in this case, or in that of Admiral Dewey, was in exceedingly bad taste; the more so as the latter had done only what is usual with American gentlemen, to put his homestead in the name of his partner in the joys and trials of life.

The generous treatment which was accorded by Great Britain to Wellington, and more recently to Lord Kitchener, in reward of their services to their country, stands in striking contrast to the comparatively miserable donation valued at \$50,000, which the American people have given to the brave Admiral whose promptness at Manila set the tide which determined the result of the recent war with Spain; and now that the people who raised the storm have seen that their conduct has been reproached by the whole country, they are ashamed of their littleness and are attempting to hide themselves from public scorn.

When we gave in our columns a full account of the incident some weeks ago, we pointed out the good reason we had for the suspicion that religious bigotry was the concealed motive for the agitation, and the event has

proved that our suspicion was founded on fact. The Washington correspondent of the New York Times has thrown some new light on the subject by informing the public that the agitation was begun as soon as it was known that the Admiral was about to marry a Catholic lady, and it is otherwise known that several ministers who have in the past rendered themselves conspicuous by their A. P. A. proclivities, took part in promoting the agitation, simply because the Admiral was to marry a Catholic.

The Times' correspondent says: "It was religious bigotry which poisoned the shaft against the Admiral. The story which spread everywhere in Washington on Monday and is still alive was that the house which the American people had given to Dewey was to become the property of the Roman Catholic Church."

This story it repeated with the utmost circumspectly, accounts for the Admiral's haste in marrying and for all the subsequent events by ascribing them to the greed of the Church and its desire to obtain the Dewey house for a parsonage and to get hold of the property as soon as possible. The influence of this religious bigotry was felt as soon as the Admiral's engagement became known, and especially after the marriage. There was a distinct cooling off in the enthusiasm for Dewey. People who had been shouting for him became lukewarm and suspicious. It only needed the transfer of the house to give edge and point to this latent animosity. The fact that Mrs. Dewey was not a born Catholic, but a convert, inspired additional hostility."

It is further explained that care was taken by the propagators of this unfounded report to endeavor to prevent the story which was thus privately circulated, from appearing in print, and it was actually kept out of print until it appeared in a Southern newspaper.

We do not, by any means, consider the American people as a whole responsible for this exhibition of religious rancor by a small coterie of Washington bigots, but truth compels us to say that there are throughout the country a goodly number of persons to be found whose sentiments are quite in accord with those of these narrow minded people. A proof of this is to be found in the single fact that even before the name of Admiral Dewey was raised at a public entertainment in Washington, it had already been broadly stated by many that before his marriage [the Admiral was regarded as not merely a possible, but even a probable successful candidate for the Presidency, but that the marriage had put his name outside of the list of possible aspirants to that dignity. The Admiral himself, however, never had any thought, much less any desire to seek the office, for when the subject had been mentioned to him, he had always declared that he had no political aspirations. Notwithstanding this, and in spite of the large measure of ingratitude which has been shown towards him, he has declared several times that if his services are again required in time of war for the public benefit, he will always be at the disposal of his country for such a purpose.

MANUFACTURING CHURCH HISTORY. We have on several occasions pointed out the tendency of reporters for the public press to evolve out of their own brains ecclesiastical news as far as the Catholic Church and the Pope are concerned, and we have had during the past week another instance of this tendency to invent Church history. The item to which we have now occasion to refer is in the form of a telegraphic despatch from a Washington reporter to the press and is as follows: THE TWENTIETH CENTURY. THE ROMAN CATHOLIC CHURCH WILL OBSERVE ITS DAWN ON NEW YEAR'S EVE.

New York, Dec. 12.—News of interest to Roman Catholics comes from Washington to the effect that the Apostolic Delegation has designated the year 1900 as the holy year. The decree permits the celebration of midnight Mass in all Catholic churches on the night of Dec. 31. This is the first time in the history of the Church that any priest has been permitted to celebrate Mass at the midnight of the New Year. The decree also grants the privilege of Communion at the midnight Mass. This is also without precedent. Another feature of the decree is concerned, the twentieth century will begin on Jan. 1, 1900. The language of the decree is too plain to admit of dispute.

The statement that the Holy Father has appointed the year 1900 to be a Holy Year of Jubilee for the Catholic Church is correct, and it is probably correct also so far as the statement is made that special privileges are granted in the Pope's decree in regard to the celebration of the holy sacrifice of the Mass at midnight of December 31st, which means on the morning of New Year's Day, the feast of the Circumcision of our Lord Jesus Christ, for the the inauguration of the year of Jubilee. It is quite within the authority of the Supreme head of the Church to grant such privileges, and the occasion is one which is worthy of a special exercise of the Pope's supreme authority to make such a concession as an inducement to Catholics throughout the world to gain for themselves the graces

to be obtained on that day. The Washington correspondent of the New York Times has thrown some new light on the subject by informing the public that the agitation was begun as soon as it was known that the Admiral was about to marry a Catholic lady, and it is otherwise known that several ministers who have in the past rendered themselves conspicuous by their A. P. A. proclivities, took part in promoting the agitation, simply because the Admiral was to marry a Catholic. The Times' correspondent says: "It was religious bigotry which poisoned the shaft against the Admiral. The story which spread everywhere in Washington on Monday and is still alive was that the house which the American people had given to Dewey was to become the property of the Roman Catholic Church." This story it repeated with the utmost circumspectly, accounts for the Admiral's haste in marrying and for all the subsequent events by ascribing them to the greed of the Church and its desire to obtain the Dewey house for a parsonage and to get hold of the property as soon as possible. The influence of this religious bigotry was felt as soon as the Admiral's engagement became known, and especially after the marriage. There was a distinct cooling off in the enthusiasm for Dewey. People who had been shouting for him became lukewarm and suspicious. It only needed the transfer of the house to give edge and point to this latent animosity. The fact that Mrs. Dewey was not a born Catholic, but a convert, inspired additional hostility." It is further explained that care was taken by the propagators of this unfounded report to endeavor to prevent the story which was thus privately circulated, from appearing in print, and it was actually kept out of print until it appeared in a Southern newspaper. We do not, by any means, consider the American people as a whole responsible for this exhibition of religious rancor by a small coterie of Washington bigots, but truth compels us to say that there are throughout the country a goodly number of persons to be found whose sentiments are quite in accord with those of these narrow minded people. A proof of this is to be found in the single fact that even before the name of Admiral Dewey was raised at a public entertainment in Washington, it had already been broadly stated by many that before his marriage [the Admiral was regarded as not merely a possible, but even a probable successful candidate for the Presidency, but that the marriage had put his name outside of the list of possible aspirants to that dignity. The Admiral himself, however, never had any thought, much less any desire to seek the office, for when the subject had been mentioned to him, he had always declared that he had no political aspirations. Notwithstanding this, and in spite of the large measure of ingratitude which has been shown towards him, he has declared several times that if his services are again required in time of war for the public benefit, he will always be at the disposal of his country for such a purpose. MANUFACTURING CHURCH HISTORY. We have on several occasions pointed out the tendency of reporters for the public press to evolve out of their own brains ecclesiastical news as far as the Catholic Church and the Pope are concerned, and we have had during the past week another instance of this tendency to invent Church history. The item to which we have now occasion to refer is in the form of a telegraphic despatch from a Washington reporter to the press and is as follows: THE TWENTIETH CENTURY. THE ROMAN CATHOLIC CHURCH WILL OBSERVE ITS DAWN ON NEW YEAR'S EVE. New York, Dec. 12.—News of interest to Roman Catholics comes from Washington to the effect that the Apostolic Delegation has designated the year 1900 as the holy year. The decree permits the celebration of midnight Mass in all Catholic churches on the night of Dec. 31. This is the first time in the history of the Church that any priest has been permitted to celebrate Mass at the midnight of the New Year. The decree also grants the privilege of Communion at the midnight Mass. This is also without precedent. Another feature of the decree is concerned, the twentieth century will begin on Jan. 1, 1900. The language of the decree is too plain to admit of dispute. The statement that the Holy Father has appointed the year 1900 to be a Holy Year of Jubilee for the Catholic Church is correct, and it is probably correct also so far as the statement is made that special privileges are granted in the Pope's decree in regard to the celebration of the holy sacrifice of the Mass at midnight of December 31st, which means on the morning of New Year's Day, the feast of the Circumcision of our Lord Jesus Christ, for the the inauguration of the year of Jubilee. It is quite within the authority of the Supreme head of the Church to grant such privileges, and the occasion is one which is worthy of a special exercise of the Pope's supreme authority to make such a concession as an inducement to Catholics throughout the world to gain for themselves the graces