

wonder why they are countenanced by our educational authorities. We happened upon a work recently that was ordered to be followed by a class of teachers who were taking a course of pedagogy, and we were astonished to find it replete with inaccuracies and misrepresentations. Methods that are entitled at least to some consideration receive a few contemptuous words from the author. Scholasticism and Jesuitism are condemned. This is the species of instruction that is going to develop and broaden the intellect.

DEAN FARRAR has for the moment thrown off the vesture of liberalism and donned the ancient and ill-fitting garb of the most pronounced bigotry. The Pope's letter has aroused his ire, and his utterances upon it reflect but scanty credit on his scholarship or Christian charity. But the dean's words fall heedless upon English ears. He has played himself out, and instead of remaining a gentle interpreter of classics he has seen fit to become a rabid controversialist—a resuscitator of bogies that frightened people some centuries ago but which assuredly have no effect on the minds of the present generation. We shall try to forget the vagaries of the dean and remember him only as the cultured student who was wont to talk well on literature and kindred subjects.

The Catholics of Rautaux, France, have declared that they will not be controlled by the anti-religious clique. Some time ago the mayor, as our readers already know, forbade the public carrying of the Blessed Sacrament to the sick, on the ground that the bells reminded the inhabitants of death and consequently of something unpleasant. The feast of Corpus Christi was availed of by the Catholics to make a solemn protestation against this ridiculous law. Nearly thirty thousand persons marched in procession through the streets of the town. The Socialists and the riff-raff of infidelity made some disturbance, but they were effectually silenced. If all the Frenchmen acted as their brethren of Rautaux we should hear less of iniquitous laws and more of legislatures that would give no colors to the accusation that France's parliament is a den of thieves.

Mrs. Elizabeth Cady Stanton has not succeeded in finding learned linguists to undertake the "New Woman's Bible," which she proposed to issue, and the probability is that the scheme will be still born. There are scholars enough to be found, but it appears there are none who will so demean themselves as to commit the sacrilege of distorting the sacred volume to meet the views of the leaders of the Woman's Rights movement. It is difficult to imagine why Mrs. Stanton should be so anxious to bring out a Woman's Bible at all, since she is an unbeliever of most pronounced stamp; and, indeed, she does not appear to take the matter very seriously, since it is said she laughs heartily when twitted on her failure. We may rejoice, however, that in all probability, this new attempt to tamper with God's word will never see the light of day. There have been already too many of such perverse attempts.

The Ritualists are again indulging in intellectual gymnastics, on the subject of Christian Unity. It is the desire of every mind to have that one fold and one shepherd, but there is only one way of effecting it and that is communion with the Church of Rome, which St. Athanasius says is "The source of truth, the dwelling of faith, into which he that enters not, and from which he that goes out, forfeits the hope of life and of eternal salvation." He that does not hold this unity of the Church, says St. Cyprian, can he think that he holds the faith? He that opposes and withstands the Church, can he trust that he is in the Church? Whoever is separated from the Church is united to an adulteress, is cut off from the promises of the Church. He is an alien, he is an enemy. He cannot have God for his Father who has not the Church for his Mother.

This Summer School of America is productive of very meagre results. So say some of the omniscient critics. "It is not thorough," they, further, add; and so the subject is settled to their intense satisfaction. But the promoters of the Summer School do not purpose to give a systematic or profound exposition of any line of study. It opens up for the student new mines of intellectual riches; it widens the mental horizon; it suggests new ideas; it unites the cultured and earnest

Catholics of America in strong and compact ranks. Its lecturers endeavor to impress upon young and enthusiastic minds the necessity of learning how to appreciate the wisdom of the past. The very association for four weeks with men and women who have lofty ideas of life and its responsibility, and with the professors who are making every effort to build up within their students the Kingdom of God, must indeed have a very beneficial and stimulating effect upon those who are privileged to attend the sessions.

We are sorry to notice that the celebration of the Fourth of July, or American Independence Day, was marred by a serious riot in East Boston. The A. P. A., though a dying organization, persisted in making a display in the form of a Memorial Parade, and flaunted as their special emblem a float representing the "little red school house." Some persons opposed to Apaim interrupted the part of the parade in which the emblems were displayed, and a riot was the consequence, in which revolvers and sabres were used, and one man was killed, several others being severely wounded. Arrests of the supposed murderers have been made, and there is much ill-feeling aroused on account of the occurrence. It is difficult to say at this moment exactly how the riot began, but from what has been announced so far it appears to have been caused by the folly of a drunken woman who terrified the occupants of one of the carriages by shouting out insults. Such disorderly conduct cannot be too much deplored or too strongly condemned.

PROFESSOR THOS. H. HUXLEY, who died in London, England, June 29, is the inventor of the designation agnostic, by which modern infidels call themselves. The word is from the Greek *agnos*, knowledge, and signifies, etymologically, one who does not know, implying that the person so-called does not know whether or not there is a God, an immortal soul, a divine revelation, etc. The object of using this word is to make a distinction between modern infidels, who usually pretend that these truths are not proved, and former ones, who positively denied them. The Professor said of the word:

"When I reached intellectual maturity and asked myself whether I was an atheist or a pantheist, a materialist or an idealist, a Christian or a free-thinker, I found that the more I learned or reflected the less ready was the answer. . . . So I took thought and invented what I conceived to be the appropriate title of 'agnostic.'"

Notwithstanding this assumed ignorance, Professor Huxley was very positive in his attacks on Christianity and the Bible. He was very bitter in his discussion with Mr. Gladstone. He was a lucid writer and deep scientist, but most of his fame arose out of his attacks on religion.

The Orangemen of Winnipeg, after their demonstration on the 12th inst., organized themselves into a public meeting and passed resolutions denouncing the Government for having promised remedial legislation for Manitoba. The Hon. T. M. Daly, M. P. for Selkirk, is called upon to resign his place in the Cabinet, and Messrs. Ross and Boyd, M. P.'s for Lisgar and Marquette, are asked to oppose the Government on account of the position it has taken in the matter. Copies of these resolutions have also been sent to Sir Mackenzie Bowell and Mr. Clarke Wallace, as a hint to them of what course they should follow. Evidently the Winnipeg Orangemen think that the opinions of Winnipeg Lodge or Lodges should control the whole legislation, not only of Manitoba, but of all Canada. If they had confined their attention to the members for Winnipeg, where they, or at least some of them, have votes, we would not be able to admire so much their supreme impudence. The movers of these precious resolutions were ministers of religion too—men who are accustomed to hold up their hands in holy horror at clergymen who interfere in politics—except themselves!

COLOR BLINDNESS.

Prescott, Ont., Can., July 1, 1895. The Rev. L. A. Lambert, Scottsville, Monroe County, N. Y.: Rev. Father: I wish to get some information about the two following quotations, which I take from a letter that was published in the *Mail and Empire*, Toronto Ont.: "They only are to be accounted assassins who commit a murder with the bargain that he who employs them shall pay them a temporal reward." (Liguori's Moral Theology, Vol. 3, p. 92.) I wish to know if the foregoing is a faithful translation of the original, and, if so,

what it means. Please quote the original Latin, if possible.

The second quotation and reference are as follows: "That we may in all things attain the truth, that we may not err in anything; we ought ever to hold it a fixed principle that what I see white I believe to be black, if the hierarchical Church so defines it to be." (Spiritual Exercises of St. Ignatius of Loyola.) Is this found in the "Spiritual Exercises;" and, if so, what does it mean? I will be very thankful to you for any information you can give me on the above, and an early reply will very much oblige. Very respectfully, A. B. MACDONALD.

We would say to our correspondent that one must strongly suspect as fraudulent all quotations made by anti-Catholic bigots from Catholic writers. They are mostly misquotations or interpolations, or, if they be verbally correct, they are taken out of their connection as used by the author and made to misrepresent him.

The quotation from St. Liguori is an illustration of the last method. In treating of the old penalty of excommunication and deposition incurred by those who procured the assassination of Christians by hired assassins, or who harbored or defended them, Liguori said:

"At notandum quod mandantes occidi Christianum per assassinos, sive eos recipientes, defendentes aut occultantes, ipso facto incurunt excommunicationem ac depositionem ab omni dignitate, officio, et beneficio." "It is to be noted that those who procure (mandantes) the killing of a Christian by assassins, or those receiving, or defending or concealing them, incur ipso facto excommunication and deposition from all dignity, office and benefice."

Now, in inflicting this punishment on those who instigated, received, defended or concealed assassins, it was necessary, in the legal process, to know precisely what was meant by "assassins" in the text of the law. If a man were on trial for harboring or concealing an assassin, the first step in the legal proceedings would be to prove that the party harbored or concealed was in fact an assassin in the eyes of the law. This made it necessary to determine what constitutes an assassin under the law; just as when a man is on trial for murder, it is necessary to prove that the act committed by him is in that class of crimes known to the law as murder and not in the class of rape, arson or burglary. To prove a man to be an assassin or a murderer—and, mark, these two are not the same—a definition of assassin or murderer must be given.

This brings us to the words of St. Liguori, quoted in the letter to the *Toronto Mail and Empire*. The saint gave a definition of "assassins," in view of the above law inflicting excommunication on those who harbored them, just as a modern writer on law would give a definition of murder, in view of the law inflicting death for it. He said:

"Non censari assassinos nisi qui homicidium patravit cum pacto ut mandans aliquod temporale eis persolvat."

The translation given above is correct enough. This definition makes a distinction between assassination and murder, showing that a murder, to be an assassination, must be done as the result of a bargain and in view of a payment. Every assassination is a murder, but not every murder is an assassination. Death is the usual penalty for both, but there is an added atrociousness in the latter in the cold-blooded bargaining. To convict a person of instigating an assassin, or harboring him, it was necessary to prove that the murder was an assassination—that is, that it was done for pay, and in consequence of a bargain. All this is clear enough to those familiar with legal processes, ecclesiastical, civil, or criminal.

To have quoted the words of Liguori in their proper connection would have defeated the purpose of the writer in the *Mail and Empire*. He therefore took them out of their connection, and so quoted them as to leave the impression that Liguori in some way approved of assassination, or murder, providing it was paid for. There was not an honest man behind the pen that wrote that letter. The Church punished with her extreme penalty the instigators, abettors and harborers of assassins, and yet the malignant bigot tries to leave the impression that she condoned murder when done for pay. Our correspondent does not give the page in St. Ignatius' "Spiritual Exercises," from whence the second quotation purports to be taken. But it bears on its face evidence of fraud. There is such a thing as color blindness, and the managers of our railroads require their employes to pass an examination lest they might mistake the color of signals and cause disaster. Many applicants discover that what they see as white is not white, and are refused employment as incompetent. The railroad companies very wisely, for the personal comfort of the traveling public, do not permit their employes to exercise the Protestant principle of private judgment in this matter. Some men may be willing to risk their eternal salvation on it, but when it comes to risking their neck or leg, they want better security. St. Ignatius, the founder of the Jesuit order, is universally recognized as a very able man, but neither he nor his followers claim that he was an expert in color blindness. Nor does the Church, by virtue of her divine commission, claim authority to determine physical color blindness, whatever she may claim as to spiritual. This latter seems to be the prevailing disease among bigots. They look at the Church as the victim

of *delirium tremens* looks at beautiful nature, and sees horrible and menacing things.—N. Y. Freeman's Journal.

ADRIANO LEMMI, THE FREEMASON POPE, ACCORDING TO DOMINIC MARGIOTTA.

For the CATHOLIC RECORD.

Mr. Dominic Margiotta, formerly a leading Freemason and Luciferian of Palmi, in Southern Italy, first became disgusted with his brothers in Lucifer when they elected Adrian Lemmi Supreme Chief of Freemasons and Luciferians, in their general convention held at Rome on the 20th September, 1893. Some time after he reconciled himself with the Catholic Church, the Church of his childhood, which he had combated for so many years with all the ardor and hatred of an apostate. Then he resolved to expose the man whom the Freemasons were not ashamed to elect as their Supreme Chief, in spite of his life-long and proved rascality and wickedness. The result of this resolution is a biography of Adriano Lemmi which—supported as it is by historical evidence and authentic documentary proofs—ought to bring the blush of shame and of indignation on the cheek of every Freemason and a cry of execration from the lips of all honest and fair-minded people, whatever may be their race, color or creed. The fact alone that the honest press of Italy and other European countries is continually repeating the most awful accusations against Lemmi without as much as one single libel suit from his part against them would in itself be the best evidence—if it were still needed—to prove to a demonstration that they are stating nothing but what they can substantiate if necessary before the courts of a country which is entirely in the hands of Freemasonry and which to its own disgrace and loss is so utterly misgoverned by the knights of the trowel and square.

To digress for a moment—the horrible revelations about Freemasonry, Satanism and Luciferianism coming, as they do, from so many different sources and in such astounding variety and yet wonderful harmony are certainly such that the honest press can not but notice and condemn them in the most public and emphatic manner possible. The latest and most reliable eye-witness now in the field against secret society doings and aims, is Miss Diana Vaughan, a Louisville, Ky., lady, one of the leading Luciferian organizers, and Grand Inspectress; about whom a good deal was said in the articles of this paper on Dr. Batalle's "The Devil in the Nineteenth Century." This most active and astute enemy of God and His Church has just received the most extraordinary grace of seeing the truth and of being admitted into the Catholic Church in the middle of last June, to the utter disgust and dismay of her former friends and co-laborers for the kingdom of Lucifer. And well might they be in dismay and rage; because for many years this lady was most intimately acquainted with the innermost secrets and doings of the Luciferian leaders. In the revelations which she is promising to make, the public may expect to hear the facts related by Texel, Bataille, De La Rive, Margiotta and others confirmed in the most emphatic manner. Perhaps when we are through with Margiotta's *Lemmi* something may be said about her contemplated revelations.

But let us return to Lemmi. As he was during many years one of the leading conspirators of Italy his biographer necessarily follows him closely in his career of theft, fraud, murder, conspiracy and treason; so that Margiotta's book on Lemmi is in great part a political history of the troublous times through which Italy passed during the last thirty or forty years. And it is truly a savorious and interesting page of history that well deserves to be examined and commended.

TO BE CONTINUED.

FAIR PLAY FOR CATHOLICS.

is in Order and as Christians We Demand It.

The *Homiletic Review*, as was noted in a recent issue of the *Columbian*, gives space to an article by Rev. John Talbot Smith in answer to an editorial "Romanism in America" which appeared in a late number of that *Review*. Father Smith says: Five charges were made in this article against the Catholic Church in the United States, which it would take a volume to sustain, which have never yet been sustained, and which in our honest belief can never be proved, no matter how clear and convinced may be the special pleader who shall undertake the case. They have been repeated a thousand times, have never succeeded in convincing any honest mind of their truth, and yet they never die, never surrender, but run away with the intention of fighting another day. We are weary answering them. We assert our innocence in vain. At the same time they give us a certain consolation: if no better case than these charges indicate can be made out against us, we are forever safe. They give us also a certain suspicion that our opponents need these things for the destroying of a legitimate interest in our doctrine. We have confidence in our religion, we feel certain it would attract; but we know it will never attract the American while he believes it the enemy of the American Government. These five charges are:

1. With steadfast persistence and increasing success, Rome has been

seeking to obtain masterhold upon the government of the United States.

2. She has used her ecclesiastical power to control the votes of her members, and thus secure official position for those who support her claims.

3. She has laid her hand upon municipal, State and national treasuries, and enriched herself at the public expense, coercing those who are hostile to her into an unwilling support of her institutions, educational, eleemosynary and other.

4. In not a few cities her great cathedrals and churches, her protectories and hospitals, stand on ground for which she has paid nothing, or but a nominal price.

5. In New York city six Roman Catholic institutions received, from 1883 to 1893, fifteen times as much money as all the Protestant institutions together.

Let us now examine these five charges as closely as limited space will permit. They are all taken for granted by their author, as if the case had been settled by the Supreme Court; but Roman Catholics enter a flat denial to each and all, and ask for the proofs, which no living being has ever yet seen. They are fictitious or visions.

1. We deny that Rome has been seeking to get a masterhold on this government: Where is the evidence? We are one seventh of the population, and by right we ought to have one seventh of the representation in the Legislatures, State and national; one seventh of the official positions, foreign and domestic; one seventh of the educational offices, one member of the cabinet, and one out of every seven Presidents. If there were no thought of Rome at election times, as there is no thought of the Methodist Bishops or of any other religious body, we might have that representation. If we had been seeking to get a hold on the government at any time within the last ten years we might now be near our lawful proportion. Perhaps we get one place in twenty out of all positions in the gift of the people and the gift of the Government; these we are compelled to earn. For the most part all high executive offices are closed to the Catholic; so are the foreign missions. Had we more than our share—had we one place in six, for example—men might find color for a charge of power-grabbing; but while for our faith we are deprived of our lawful and natural representation in the government of the land, this particular charge is ridiculous. But let the accusers bring on the proof.

2. We deny that the Church has used her ecclesiastical power to control the votes of her members, and thus to secure official position for those who support her claims. It has been very clear to the public for the last few years that no body of clergymen has such a record for non-interference in politics as the Bishops and priests of the Catholic Church. Neither in the pulpit nor in the press, nor on the platform, have they favored any man's candidacy, or any party platform. Had they done so in all parts of the nation, steadily and regularly, we might now have a just share in the Government, and Catholic Christians might be filling the places now held by atheists and blatant ingersollites, who are so often preferred before us. The clergy have carefully refrained from interference, even when attacked unjustly, as in the recent Constitutional Convention. They left it to the laity to defend the interests of the Catholic body, and suffered much injury rather than offend their own traditions. Let the accusers bring on their proofs.

3. We deny that the Church has taken anything not her own from the public treasury, or enriched herself at the public expense, or coerced her opponents into unwilling support of her institutions. Where is the evidence? On the grounds of conscience, we have built up a school system for our own children which educates a million children. We pay for them, and the treasury is thus much in pocket. We pay again for the support of the Public Schools; therefore it is we, not our opponents, who are coerced into unwilling support.

4. We deny, finally, that our cathedrals and churches in not a few cities, our protectories and hospitals, stand on ground for which little or nothing has been paid. This is an allusion to an old lie that has been tramping over the land for years, and has all the brass, vitality and raggedness of the American social and psychological puzzle, Weary Watkins. In New York city, its particular form is the charge that the site of St. Patrick's cathedral was slyly stolen from the municipality. Again and again this story of robbery has been paraded in the public eye, and as often exposed as a lie. The history of the Cathedral site is briefly this: One Robert Syburn bought it from the city in 1799 for \$105; the same Syburn in 1810 conveyed it to one Francis Thompson by deed; within a month Francis Thompson conveyed it by deed to Andrew Morris and Cornelius Hoene; these two owned it for eleven years, and then conveyed it by deed to Denis Doyle, with an incumbrance, who transferred the property to the trustees of St. Patrick's Cathedral and the trustees of St. Peter's Church for a like sum, plus the interest for two months of a mortgage to the Eagle Insurance Company; this mortgage was foreclosed in 1828 by a decree of the Vice Chancellor, and sold to one Francis Cooper for \$5,500, by a deed dated from November, 1828. Thus thirty years elapsed from the time the city relinquished ownership of the site to one of its own citizens until it came into the hands of Catholic ecclesiastics as church prop-

erty. In the meantime it had passed through the hands of five owners, and each had paid the price asked, demanded or accepted by the previous owner. All this is on record, as the corporation counsel, Mr. Henry Beckman, recently testified, and the first promoter of the falsehood had only to go through the Public records to have saved himself a crime.

From the above statements it can be seen that we Catholics have suffered not a little from the hardness or carelessness of men who believe, with us, no salvation except through Him who call, as we do, upon the names of the ever blessed Trinity; who hope for everlasting life, with all the elect, in the presence of God. Fair play for Catholics is, therefore in, order, and we demand it as Christians."

The Pan-American Congress.

CONTINUED FROM FIRST PAGE.

Then Father Ryan told the audience of a band of noble Catholic women in France who were devoting their lives to the nursing of incurable cancerous cases—something that nobody else would care to touch; and concluded by stating that if the assemblage could not all agree in what Christ said they could all, at least, agree to do what Christ did. God grant, said Father Ryan, that this Canada of ours might be united in charity and in the goal of our own beloved country, which Catholics were so proud of! (Loud and continued applause.)

A CURE WHO BECAME A CAR-DINAL.

In Consequence of His Act of Great Bravery.

About the year 1827 a young priest of the diocese of Lyons was appointed to a parish beautifully situated in the middle of a deep valley. In a short time he succeeded in winning the love and veneration of all. Meek and gentle in manner, sympathetic and self-sacrificing, he was ever ready to help these in distress of mind and body, sharing generously his modest income with the poor. No wonder that he became the closest friend and counsellor of all his parishioners.

One morning, soon after daybreak, the violent ringing of the church bells warned the villagers that some danger threatened. A reservoir, swollen by heavy rains, had burst its dams, and the torrent swept down the valley toward the village, forcing its way into the houses and marking its path by destruction. The good priest, who had been spending the night at the bedside of a dying man, was the first to organize a plan of rescue; and his calm demeanor and presence of mind restored courage and confidence to the frightened villagers.

Suddenly a heart-rending scream was heard from afar. The flood had dashed with overwhelming force against a cottage standing at the extreme end of the village; and already the waters had risen to the roof, upon which a woman, with two small children had taken refuge. The torrent surged round the walls of the hut, which threatened every moment to give way and bury mother and children in the flood. How was assistance to reach them? Every heart was paralyzed with fear. Anxiety had risen to the highest pitch, when the cure was seen plunging into the torrent, mounted on a horse hastily borrowed from a neighbor. It seemed as if the waters would overwhelm both horse and rider. But the brave priest's courage never failed; he kept his seat, and with skillful hand guided the struggling animal to the cottage. Taking the children in his arms, he plunged again into the flood, and soon deposited his burthen in safety. Once more the noble priest stemmed the wild torrent, in spite of the treaties of his flock, who implored him not to expose himself to certain death. "Pray for me!" he answered, as he turned again into the flood. Men and women fell on their knees, imploring the assistance of Heaven in behalf of their beloved pastor. When he reached the cottage, an unearthly crash was heard. The structure had given way, but not before the priest had caught the woman and headed once more for the hills.

Henceforth the love and veneration of the villagers for their priest were boundless. In their eager desire to testify their gratitude, they conceived a strange and original method of expressing their feelings. A short time after the occurrence they assembled to elect the crew of a life boat that was newly built. With one accord they named their cure as captain. In vain the latter objected, saying that a priest could not accept such a post. His flock refused to listen to his objections, declaring that the prefect had the affair in hand, and that their pastor should settle with him—they would not relent. The matter was brought before the officers of the administration, but none of them would undertake to decide such a strange question. At last the Minister of the Interior was appealed to, and he considered the affair sufficiently novel and interesting to be laid before the King. Charles X. expressed a desire to know the priest who was so beloved by his people, and as a result the devoted clergyman was shortly afterward appointed Coadjutor-Bishop of Nancy. In 1835 he became Archbishop of Bordeaux, and in 1852 was raised to the dignity of Cardinal. The priest to whom his flock thus testified their love and veneration was the late Cardinal Archbishop Donnet.—Ave Maria.