lutionary factions. Church property was confiscated and destroyed, religious bodies scattered or exiled, and the clergy reduced to absolute penury. Yet amidst all the phases of persecution which this engendered, the Church kept the lamp of knowledge lighted and preserved to the people the blessings of religion.

REFERRING TO the latest educational statistics available, the Cardinal said he had learned that the average attendance in the schools of Spain was one hundred and six per thousand of the population, while in Canada the average was not over one hundred. Mulhall has stated that the number of university students in Spain is in advance of that of any other country in Europe. In England, with double the population of Spain, the students attending the universities numbered 9,802 as against 16,000 to the credit of the latter. Assuredly, in face of this, it can hardly be said that the Spaniards are an ignorant people.

SIR HIRAM Maxim, of Maxim gun fame, who made a prolonged tour in the Spanish peninsula, has published the results of his observations, which may be quoted again to advantage. He has an English factory, near London, and one also in the most thoroughly Catholic province of Spain, the Basque. In the heart of the latter, he says, such a thing as a lock is unnecessary. By day and by night the doors of the factory and every compartment of it stands open. "Had this laxity," he continues, "been practised in England, the factory would have been gutted the first night it was unlocked." These, let it be remembered, are Sir Henry's words, not the cardinal's, or ours. It is not to be wondered at, therefore, that when the agent of a proselytising mission to the Spanish people called upon the great gun maker for a contribution, he was not only refused, but departed with the intimation ringing in his ears that if he was interested in any movement tending to make the morals of England like those of Spain, he had Sir Henry's promise of a subscription in advance. Assuredly, England more than Spain is ripe for evangelization.

PURSUING THIS phase of the question, the Statistical Society's Journal may be quoted. It is again Mulhall who speaks. In England and Wales he found that every 190 of the population furnished a criminal, and that in Scotland the proportion was even higher. In Spain there is 1 criminal to every 10,000 of the population. "In other countries," wrote a correspondent of the New York Herald "visitors often complain of the contagion of vice. In Spain one can with difficulty escape the contagion of virtue." Divorce, as has been said, is unknown in Spain. In England it is not quite so uncommon, and in the United States children have been known to be made acquainted with their own father or mother by introduction. We referred two weeks ago to the prevalence of suicide in Germany. In England, in the United States and in Canada it has its votaries and its victims also. In Spain it is almost unknown. Again, deaths from drunkenness is a terrible blot on the civilization of the English speaking nations, and of the Teuton. In England the proportion is 21 to every 10,000, in Denmark 70, in Stockholm 90, in Spain—zero. Assuredly, the Spaniard does not suffer on the score of morals by comparison with other races.

BUT OF THE clergy, what poor apology can be made for this ignorant rabble, as the enterprising evangelist from the enlightened north would have us believe them to be? Cardinal Moran, who knows them well puts their real character into a nutshell. Far from being the ignorant, benighted being of the romancer, intent solely upon keeping the bandage upon the eyes of the people lest they should come to realize the superior article purveyed by the missionary from these shores, the Cardinal vindicates them as men of piety and enlightenment, devoted to the sacred ministry, and intent upon preserving to their flocks the blessings of the Catholic Faith. At the Vatican Council, the greatest assemblage of learned men in history, he adds forty Spanish bishops assisted and held the foremost place by their eloquence and profound knowledge of Divine truth. We have heard the same testimony from the lips of one of the Fathers of the Council from Canada. Not these the men who hailed from a land steeped in vice and ignorance.

THE CARDINAL'S summing up of the Spanish situation may be epitomized as follows: The secret of the unceasing torrent of vilification and abuse heaped upon Spain by the press of English-speaking countries, and by representatives of religious bodies who are assumed to have some knowledge of the moral law, is the utter failure of these agencies to make any impression upon the faith and piety of the Spanish people. This was set forth clearly in recent editorial correspondence of the CATHOLIC RECORD. During the past eighty years millions of Bibles, Testaments and Protestant tracts had flooded the cities and rural districts of the Peninsula. Hundreds of agents in pursuit of a lucrative living had been engaged in this work of folly. Notwithstanding, the latest census gives to Spain a Catholic population of about nineteen millions, while the whole number of Protestants was less than seven thousand, a goodly proportion of whom were the aforesaid agents, their families and servants. That the latter are a considerable retinue, Mr. Richard Barry has shown us in his recent article on "Missionary Waste." These missionary agents like the good things of life, and in countries like Spain, or in heathen lands, count it of the first importance to exemplify in their own lives, for the benefit of the down-trodden natives, the comforts and luxuries of Protestant material civilization. So be it! But those who keep in view the standard set before them by the Four Evangelists are not likely to be so easily deceived.

AT THE triennial convention of the Protestant Episcopal Church in America which is in session this week in Cincinnati, an attempt is being made (or was to be made) to change the name of the organization to that of the "American Catholic Church." A movement to this end has been on foot for many years, but heretofore has not found sufficient support to carry it through, and the sect remains to this day 'Protestant' in name, as it can never cease to be in fact. It is twenty-seven years since the last formal attempt to effect the change was made and it was memorable only for the fact that it occasioned the writing and publication of one of the most masterly treatises ever written in the United States, Mgr. Capel's "'Catholic:' an essential and exclusive attribute of the True Church." In that treatise Mgr. Capel demonstrated so effectually the sophistry, on the one hand, of any such pretension on the part of American Episcopalians, and on the other, the sole and unimpeachable right of the Church presided over by the successor of St. Peter to the name Catholic, as, one would have thought, to preclude all possibility of the attempt being made a second time. It is inconceivable that any body of men should be found with so little sense of decorum or consistency as to stultify themselves and give the lie to the whole history and constitution of their organization by asserting claim to a title to which they have, by no stretch of the imagination, any right, and the denial of which is the very *raison d'etre* of their existence. Further comment would, for the present, be superfluous.

AN EDIFYING reminiscence of the late Admiral Franklin, U. S. N., is related in a recent number of The Monthly Journal of St. Ignatius Church, Baltimore:

"He was a convert to the faith, and seems never to have lost his first fervor. His religion was the greatest thing in the world to him—'the pearl of great price,' for the possession of which he would have parted with all else. A young lady, meeting him in the vestibule of St. Matthew's Church, in Washington, whither he had gone for his regular visit to the Blessed Sacrament remarked: "Why, Admiral, I did not know you came here, too!" "Certainly, Miss—," was his reply; "I have to report every day to my Commander-in-chief, you know."

Such an anecdote derives new point and significance from the outburst of faith and devotion at the Montreal Eucharistic Congress. The "Commander-in-Chief" was there acclaimed by a whole people and allegiance pledged to Him by His "sons and daughters from afar."

ST. AUGUSTINE'S SEMINARY

LAYING OF CORNER STONE AT TORONTO—ELOQUENT SERMON BY BISHOP FALLON

Toronto Globe, Oct. 24.

Fully three thousand people gathered yesterday afternoon in and around the new St. Augustine's Seminary at Scarboro Heights, the corner stone of which was laid with appropriate ceremony by Most Rev. Fergus Patrick McEvay, Archbishop of Toronto. There is little doubt, however, that one of the principal causes attracting many of the audience was the fact that the sermon was to be preached by Right Rev. Bishop Fallon of London. His eloquence itself would draw hundreds to whom it has already become known, and his prominence in recent controversies probably led many to expect some reference to those events which have brought him within the past two weeks into the public press and the conversation of the people of two Provinces. Such expectations, however, were doomed to disappointment, for Bishop Fallon said not a word of comment upon the bilingual question, nor did he allude to anything connected with the Essex school matters.

He did utter some strong words on the subject of the "higher criticism," declaring the Roman Catholic Church's position on that question in no uncertain manner. "The Catholic Church," said he, "will never allow either her students or her professors to tear any pages out of the Bible, or to suppress any chapters of the Bible, or to make ashes of any books of the Bible, from Genesis to the Apocalypse. The whole canon of Scripture, which she has brought down through the ages, is dear to her as her own very life."

Bishop Fallon also spoke out his faith on the matter of national morality. He outlined the course of study which the young theologians would have to pursue in St. Augustine's Seminary, declaring theology to be the perfection and crown of all human science, and that the basis of all right living is right belief. The nature and attributes of God, the fact of creation, the incarnation, and all the life of Christ, the sacramental system from baptism, through confirmation, penance, the Eucharist, orders, matrimony, to extreme unction, all these things the theologian must study. For he must be prepared to meet the attacks of an unbelieving generation; and he must master all these branches of the study of theology to be able to go out into the society of the present day, a society which is becoming day after day less heedful of the things of eternity and more thoughtful of the things of time.

"But that," said Bishop Fallon, "is not sufficient; all that is only the beginning, for dogmatic theology concerns the truths we teach, and besides that there is moral theology, which deals with the sum of the duties we must fulfil. It is of little use for a man to know what is right and to believe it unless he follows it. The solid basis for society is the moral system of the Catholic Church. The necessity of the moral law and moral theology, in the days in which we live, cannot be disguised. The principles of moral theology can alone save the society in which we live."

There have been, said the Bishop, just as perfect nations in the world's history as those that are to-day found on the American continent; they seemed to have sunk their foundations deep in the depths of time, but violation of the moral law has destroyed them. At one time it was a pagan invasion that overthrew a rotten Christianity; at another the Hun or the Visigoth overthrew a rotten paganism; but it was in either case a disregard of the moral law which brings down the nation and makes it disappear. That is what is written in the history of the world, and the nations growing up here on the American continent, strong and proud in their confidence, will not be safe unless protected by the scheme and system of moral theology in the Catholic Church. No society can have permanent existence unless protected against disorder by the majesty of the law. The Catholic Church, he said, will be found to uphold the majesty of the law, not alone for the jurists of the canonical reading, but also the jurists of the civil procedure.

The stone, which was blessed and laid by the Archbishop shortly after 3 o'clock, is placed in one of the main corridors of the new building as it will be when completed. His Grace, accompanied by most of the other Bishops and priests and by the choir, then made the circuit of the walls, blessing them according to the custom of the Roman Catholic Church. The crowd was then directed to assemble in the southern quadrangle, and Bishop Fallon addressed them from the top of the steps. He was given three cheers and a tiger when he appeared, and Chevalier Eugene O'Keefe, through whose gift the Seminary, which is to cost $350,000, was made possible, was also loudly cheered when he descended the stair.

Besides Archbishop McEvay and Bishop Fallon, there were a number of ecclesiastics of high rank present, including Bishop Dowling of Hamilton, Bishop O'Connor of Peterboro, Bishop Scollard of Sault Ste. Marie; Mgr. McCann, Vicar-General of Toronto; Mgr. Mahony, Vicar-General of Hamilton; Dr. McNally of Ottawa, Dr. Burke of Toronto, editor of the Catholic Register, and many of the priests of the vicinity. Mr. O'Keefe was accompanied by his daughter, Mrs. French.

The following statement from His Grace Archbishop McEvay was read by Rev. Father Kidd, Chancellor of the Archdiocese of Toronto:

"I desire to thank Mr. Eugene O'Keefe, private chamberlain to His Holiness, Pope Pius X., for the generous donation which he is making to build this St. Augustine Seminary.

"This institution will be conducted in strict accordance with the instructions recently given by our Holy Father on the management and direction of Catholic seminaries. And to-day you have witnessed the blessing and laying of the corner-stone of the chapel in which will take place the most important part of the formation of the young men for holy priesthood.

"Our Divine Saviour commanded His Church to go forth and teach all nations, and the Church has ever obeyed this command by sending missionaries to preach the Gospel to both the savage and the civilized. Yes, zealous men in all ages have been willing to learn the languages and follow the customs of different peoples in order to teach the truths of Christ's Church.

"At the present time many people are coming to Canada from different countries, who speak different languages and use different rites approved by the Catholic Church. In the city of Toronto alone we have to-day Catholics requiring the Gospel to be preached to them and the sacraments to be administered in many tongues—in English, French, Italian, Polish, Lithuanian, Syrian, Ruthenian or Galician with the Maronite, Melchite, and Ruthenian rites.

"Bishops in many parts of Canada have the same difficulties in preserving and extending the kingdom of Christ. But as these difficulties, humanly speaking, are only beginning in this young and prosperous country, it will be necessary for many years to make special efforts to train priests to save the faith of these good people. And this seminary, we hope, with the blessing of God, will help in the formation of priests who will be able and willing to spend their lives under the direction of the Bishops in this apostolic work.

"I wish to thank the speaker, the Right Rev. Bishop Fallon, for his appropriate and instructive sermon, and also the other Bishops present, as well as those who sent their best wishes and approval of this good work—the St. Augustine Seminary."

PROTEST AGAINST UNFAIR NEWS

In a letter to the Chicago Record Herald Rev. A. J. Burrowes, president of Loyola University, protests against the prepared lies that are being published by American newspapers under the guise of news from Portugal. Father Burrowes writes:

News from Europe, like articles of commerce, is manufactured to suit the taste of the trade. Many articles of commerce stamped "Made in Germany," or "Made in Europe," or "Made in England" will naturally appeal to lovers of the fatherland on this side of the water. We should judge from the news now flooding the papers concerning the downfall of the Portuguese monarchy, that the manufacturers of the article believe they are supplying the trade with what it wants. They believe that there is a general desire to see the destruction of royalty in Portugal; that the nations are waiting with frenzied interest the success of republicanism, that clericalism and tyranny being synonymous, the people the world over take it for granted that the destruction of the Church must precede the establishment of the republic. The news, as given by different press associations, reveal the character of the men who form the associations as well as their estimate of what the people want.

With the first echo of the revolution in Portugal came the news that Manuel II. was addicted to a love of sacred music and allowed his kingdom to go to the dogs in consequence. The following day out of Germany the news told us that it was his love for a parisian actress that brought on all his woes. On the third day we learn that the religious orders in some mysterious way are the cause of all the nation's troubles.

We would humbly suggest to the manufacturers of news in France (whence emanates all of this brand) that they mistake the taste of the trade. People outside of France have become so accustomed to this particular style of merchandise that they need not look for the stamp "Made in France." That the purveyors of clerical news have made some noteworthy mistakes in judgment will be admitted if we recall the horrible fiasco of the Ferrer execution that was to upturn Europe and America and the late coup d'etat of the Spanish prime minister that was intended to sever Spain from the Pope.

Neither Germany, England nor the United States have been affected by the clerical hysteria, though columns of this prepared news has been spread in the daily press. When the noise has subsided and the clouds have rolled away we may perchance find that the monarchy in Portugal has not fallen. In any event the destruction of religious orders and the confiscation of their property will quiet the rabble only for awhile, but the new republic, if it is to last, must be built on justice.

This great American republic from the beginning lent itself to conserve religion, not to destroy it. The French republic aims at the destruction of religion and is deterred from taking more drastic measures from fear of dangerous consequences to its own stability. The Portuguese republic will be a duplicate of its foster parent in France, judging from the first manifesto of her first president. His chief and most pressing duty will be to eliminate God from the mind of the young. This is but an echo of a speech made lately across the Pyrenees.

Here are the exact words of M. Dejuairl Crobel, a leading light among the French Freemasons, and who ought to know:

"The end of the lay school is not to teach reading, writing and ciphering; It is a battering ram against Catholicism. When a boy of 13 leaves the lay school it has failed in its mission if he is still a believer, for its work is to make freethinkers (infidels)."

It is fortunate that we have here expressed so clearly the fiendish aim of the directors of the French republic. This was known to the Holy Father to be the aim from the beginning. It is well, however, that our Protestant friends should see it as clearly.

"TORTURE IN THE CONVENTS"

RECENTLY PUBLISHED BOOK INTENDED TO AFFECT PUBLIC OPINION IN REGARD TO SPAIN

Writing for America, Andrew Shipman tells of the latest move on the part of the enemies of religion to affect public opinion in regard to the state of affairs in Spain by the time the Cortes meets again and the religious questions are once more to the front.

"A writer who signs himself as 'Gerundio, a former monk,' has just published a book in Barcelona entitled 'El Tormento en los Conventos' (Torture in the Convents), and the press agencies there are kindly supplying the Spanish Radical papers and the entire European press with copious extracts from the work. In it are given alleged statistics of the clergy, religious orders and the wildest stories of confinement and torture in the convents and religious houses—the kind with which we used to be regaled in this country in the flourishing A. P. A. times of not so long ago. Doubtless after they have been repeated in the European press of different countries they will be solemnly copied into our papers as showing how Spain is wholly under the domination of the monk and the clerical to a far greater degree than was ever known in any country in the world."

As a sample of what this unknown author has set going, America's contributor takes up the figures given with regard to Barcelona. For the maintenance of religion in that diocese, according to the author, of "Torture in the Convents," "the Government gives every year 8,000,000 duros, that is, $30,000,000. In other words, each individual inhabitant of the diocese of Barcelona must pay annually the sum of $30 for the maintenance of Bishops, priests and the male and female members of religious orders."

"In the first place," says Mr. Shipman, "duro is the Spanish word for dollar, and is equal to five pesetas, so that $30,000,000 is the amount (8,000,000 duros) first stated multiplied by four.

"In the second place, the sum of 8,000,000 duros, or 40,000,000 pesetas, is the sum spent by the Spanish Government for the entire Church in all Spain. It goes to pay the secular salaries of the Minister of Worship and his clerks, the upkeep of church buildings, and finally the salaries and stipends of the clergy in actual charge of the churches and parishes. The religious orders and lay associations get none of it, except the three orders actually engaged in the charitable and benevolent institutions of the State, who receive their bare maintenance as individuals in lieu of a salary.

"The total revenue of Spain is about 1,090,750,000 pesetas or ($218,150,000), and the Church—including the civil officers, who are paid out of the appropriation — get a little over 40,000,000 pesetas (some $8,000,000), or about 3 6 10 per cent. of the Spanish revenue. As Spain has 19,000,000 inhabitants, the Province of Barcelona (coterminous with the diocese) pays merely one nineteenth of the total sum set aside for the Church, and accordingly to use the methods of the anonymous author, each individual inhabitant of Barcelona has to pay 42 cents annually (instead of $30) for the support of the Church. If the members of our congregations (of any creed) in America could be let off so cheaply, they would be proud to acclaim it."

The rest of the figures given in this book are, we are assured, as true as those for the Barcelona diocese.

DESCRIPTION OF ST. FRANCIS

THE INTERIOR MAN

O! how beautiful, how splendid, how glorious he appeared in innocence of life, in simplicity of speech, in purity of heart, in love of God, in brotherly love, in eager obedience, in friendly intercourse, in angelic appearance! Gentle in his manners, of a tranquil nature, affable in conversation, appropriate in exhortation, faithful in confidence, prudent in counsel, efficient in business, graceful in all. Of a peaceful mind, sweet disposition, sober spirit, carried away in contemplation, assiduous in prayer, fervent in all. Firm in design, constant in a virtue, persevering in grace, in all things the same. Quick to forgive, slow to be angry, unfettered genius, bright memory, subtle in discerning, circumspect in choosing and simple in all. Severe to himself, affectionate towards others, discreet towards all.

THE EXTERIOR MAN

A most eloquent man; of joyful countenance; kind expression; free from sloth; without arrogance; of medium, rather approaching, small stature; head medium, and round; features long and prominent; forehead flat and small, eyes medium, black and simple; hair dark; eyebrows straight; nose straight, thin, and even; ears erect, but small; temples flat; tongue mild, fiery and sharp; voice strong, sweet, clear, sonorous; it goeth close together, even and white; lips moderate and thin; beard black but not thick; neck thin; shoulders straight; arms short; hands slender; fingers long; nails long; legs thin; feet small; skin delicate; very little flesh; clothing rough; sleep very short; of a very generous disposition. And now because he was very humble, he showed meekness to all men, bending himself usefully to the ways of all. More holy among the holy; among sinners like one of them. Therfore most holy father, lover of sinners, help us sinners; and most mercifully reign to raise up by your most glorious prayers, those whom you see miserably lying in the filth of sin.—Thomas de Celano.

Truth and Right

Fine sights can never sate the eye
For vain words ever gratify
The soul unto truth given.

Truth's food alone can feed the flame
That glows within man's mortal frame;
That flame once lit by heaven.

The eagle with his piercing gaze
May look upon the sun's bright rays
To view his splendors bright;

So may the soul with intent pure
Gaze on the truth with eye as sure,
And glory in its light.

For right and truth shall never fail
Tho' hell with fiercest rage assail.
They are strongest who are right

And as those birds that hate the light
Must prowl in caverns dark by might
To shun the light of day

So error monster all deformed,
Once seen is hunted, shunned and scorned,
And covered with dismay.

He well deserves both scorn and frown
Who runs his helpless brother down,
Or does him circumvent.

Truth, honor, probity and love
Are guarded by the hand above
Who's right may rest contest.

—F. W. GALLAGHER

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