

and the truth is that they are a body of excellent priests, thoroughly devoted to the work of instructing the people. The wonderful change effected in turning a Malaysian race of pirates into fervent Christians is sufficient proof of the exemplary lives of these teachers of the people. This is more than the American missionaries have done with their pupils, red and black, in the south and west of the United States.

Father Sittenauer has shown ably the injustice of these calumnies in his letter which the Ottawa Citizen refused to publish, though it is a gentlemanly reply to the Citizen's calumnies against the friars. It is evidently just because Father Sittenauer's letter is an able one that the Citizen refused to admit it into its columns:

"THE FRIAR PROBLEM."

Editor Journal.—On the 11th June, current, an editorial appeared in the Ottawa Citizen in which certain statements were made reflecting on the Religious Order of Friars in the Philippines. The article in question having come to the notice of the International Catholic Truth Society of Europe and America (whose headquarters is in Brooklyn, N. Y.), that body delegated to the Rev. Fr. Sittenauer, O. S. B., of the Benedictine College, Atchison, Kansas, to write a reply. This the reverend gentleman has done, and at the same time he sent me a duplicate copy of his letter for use in case the Citizen should refuse to publish it.

In an interview which the present writer had with the editor of the Ottawa Citizen this afternoon, that gentleman declined to comply with the reverend Father's request, notwithstanding the appeal made by him to the editor in a private note as follows:

"Enclosed please find an article which I wrote in defence of a class of people who are most unjustly maligned and persecuted. I suppose that you noted in good faith, though mistaken in judgment when you admitted the article on 'The Friar Problem' into your paper. Hence I am confident that you will gladly accept and print the correction."

But the good father "counted without his host." True, in this morning's issue of the Citizen the editor gives a categorical list of the statements made by Father Sittenauer, but he would have shown infinitely more "good faith" had he given the substance of the authorities in support of his arguments contained in the letter. Hence I appeal to you, sir, to place the truth before the public.

A Member of the I. C. T. Society, Ottawa, June 28, 1902. Saint Benedict's College, Atchison, Kansas, June 20, 1902.

Editor Citizen, Ottawa—I request you, for the sake of truth, to insert the following lines in the next issue of the Citizen. They are intended to serve as a correction of some errors, contained in your article on "The Friar Problem" of June 11th. Please give them the same prominence and headline as the article itself had.

First, the Friars are not semi-ecclésiastics, as your article calls them. They are ecclésiastics in the full sense of the word, no less than any Catholic priest in Canada or the United States. Of late years especially the Friars have been denounced to the world as being corrupt beyond description. At the same time, the Catholic clergy of the United States has been held up as models of the priesthood and as the only ones fit to preside over the church in the Philippine Islands. But I assert that the Friars, as a body, are every bit as good priests as the best ecclésiastics in this country, and in saying this I take it for granted that the saying is lately bestowed upon our clergy as well deserved. It is well to remember that, not so many years ago, the A. P. A. in this country said as bad things about our clergy as are now attributed to the Friars. The sources of such vilifications are always the same, though our enemies may change their names. I send you a marked copy of the New York Sun of April 19, 1902, in which one of the principal authors of these calumnies is unmasked. Please give your readers an idea of this "honorable" man.

Secondly, your assertion that the natives "hold that the vast tracts of land *** controlled by them (the Friars) were improperly obtained," is erroneous. As proof I quote the words of the Reports of the Taft Philippine Commission (p. 27):

"In five instances, it is believed, can their ownership by prescription be supplied any defect which might have been in their original titles. This is the concession of Don Felipe Calderon, one of the brightest of the Filipino lawyers and most prominent in his opposition to the Friars, though he suggests that the Friars had such power to defeat claims as to furnish a just reason for suspending the operation of prescription. The suggestion is, however, not believed to be a tenable one. Moreover, no adverse claimants to agricultural lands held by the Friars have appeared before the Commission or the Courts, except certain tenants of an estate lying near Calamba in the province of Laguna, and the issue made by them can be readily settled in the ordinary tribunals."

If Taft who is so strongly in favor of giving the Friars their lands, knows of no claimants; if Calderon, their bitter enemy, can not detect any, is it possible, nevertheless that just claimants to these lands exist?

Thirdly, the Catholic Church in the Philippines is not to give up state functions, as your article says. She has none to give up. Whatever state functions the Friars exercised before 1898 they naturally ceased with our occupation of the islands. The authority which they had under the Spanish regime was pressed upon them partly by the Spanish government, partly by the people themselves, as is clear from Taft's Reports (p. 25).

Fourthly, the principal error of your article consists in the statement that the Friars "have for long years been regarded with the greatest devotion by the natives." It is true this is the one great dogma which Governor Taft has embodied in his Reports, and to which he has come back again and again, on all possible occasions, in speeches and writings. "Public opinion" seems to be settled on this point—the assertion has been repeated so often and so long that no one who wishes to keep abreast with the times, would dare to think that the opposite might be true. But even the falsehood of this assertion may be proven from Taft's own Reports, though it was his endeavor to prove the hostility of the natives to the friars. Who were the men whom the Philippine Commission examined about the affairs of the friars? The Reports (p. 24) inform us that, besides three Bishops and the provincials of the monastic orders, other witnesses, Philippine laymen, American Catholic priests, army officers, Catholic and Protestant, and newspaper correspondents, were examined in great numbers, though all their statements could not be taken in writing. To pass a fair judgment as to whether the people of the islands are opposed to the friars or not, some knowledge of the country, at least, is required. On this ground, "American Catholic priests, army officers, Catholic and Protestant, and newspaper correspondents," are to be eliminated from the list of competent witnesses. They are strangers in the country, not at all familiar with the people, their customs, and their language. Their time was too much taken up by the duties of their respective offices to give them leisure for the study of such an intricate question. Besides, how many of these gentlemen spoke for the friars, how many against them? What are the facts brought forward and proved against the friars? Strange to say, the Reports are silent on these points, so important in any tribunal of justice. The only witnesses competent to testify are the Filipinos themselves and the friars with their Bishops. But who are the Filipino laymen who testified? To anyone who carefully reads the Reports it becomes almost evident that Taft had no communication with the mass of the people, and that he was principally concerned with the principal opposers of the friars, the most irreconcilable insurgents. But how can Taft distinguish the insurgents from those Filipinos who are in sympathy with the American cause? Did he not tell us (p. 13) that "the insurgents are able to assume the role of amigos when pressed?" It is just possible that a number of those who acted as witnesses before the Commission were disingenuous, members of the Katipunan society, enemies of the Catholic Church as well as of the friars. The testimony of these "Filipino laymen," therefore, is, to say the least, very suspicious. Still, they seem to have been the ones on whom Taft relied. Even in their case, however, we do not learn how many were examined, what they said, whether all or only the majority of them spoke against the friars, etc. In fact, the whole procedure of the Commission was carried on in a manner of which the smallest court in any civilized country would be ashamed. The Bishops and provincials whom Taft (p. 28) calls "educated gentlemen of high moral standard" maintained (p. 30) "that the mass of the people in these Islands, except only a few of the leading men of each town and the native clergy, are friendly to them." This statement should have been considered to be of some weight. For, if the feeling of hatred for the friars is well-nigh universal and permeates all classes," as Taft assures us (p. 20), it is hard to see how any one could wish to live and minister among such people. But Taft sets aside this testimony with the unjudicial remark that their statement "cannot be accepted as accurate" (p. 30). On the same page, we are told that "the Filipino people love the Catholic Church," that "it may be doubted whether there is any country in the world in which the people have a more profound attachment for their church than this one." The insurgent and Katipunan, of course, do not belong to these. There is only one explanation that will explain the attachment of the people for their Church: it is the attachment of the people for their pastors who have acquainted them with the Church and administered her blessings to them. Thence we may rightly conclude that the Philippine people love their friars and wish for their return, Taft's assertions to the contrary notwithstanding.

After considering these points, little need be said about the rest of your article. The disposition of the friars and of the lands acquired by them prior to the war if considered from the standard of justice, cannot be a problem at all. The United States has no more right to dispossess and expatriate the friars than any other law-abiding citizen. If it is done, nevertheless, it is proof that might, not right, rules our policy in the islands.

The object of Taft's mission to Rome, according to Secretary Root's instruction, is not to discuss the question whether the friars deserve to be deprived of their land and driven from the country—this is supposed as being self-evident—but only to agree with the Pope upon the price to be paid for the land. This is a well-considered scheme of forcing the Pope to sanction the injustice of our government, and to shoulder the odium of this outrage against the Catholic Church in the Philippine Islands. J. S. A. Catholic Priest, U. S. A.

The world promises comforts, and pays sorrows.

ANNUAL PILGRIMAGE TO STE. ANNE DE BEAUPRE

Tuesday, July 22nd—Itinerary of the Special Train.

The Ontario pilgrimage to the Shrine of Ste. Anne de Beaupre, under the distinguished patronage of the Most Rev. Archbishop of Kingston and his diocesan clergy, will take place, this year, on Tuesday, July 22nd. Tickets for the return journey will be good to Monday, July 28th. Thus, all those who desire to remain over, will have an opportunity of being present at the Shrine and of taking part in the grand procession on the feast day of La Bonne Ste. Anne; Saturday, July 26th, being the day which the Catholic Church has set aside for the special honor of the mother of the Blessed Virgin. After the arrival of the morning regular Express trains from Toronto, Special trains will start from Whitby and Myrtle—stations on the main lines of G. T. R. and C. P. R., a short distance east of Toronto—and will reach Ste. Anne de Beaupre at 7 o'clock on Wednesday morning. Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Haliburton, Peterboro and all points east thereof as far as Aultsville and at all stations of the C. P. R. from Myrtle and all points east thereof including Peterboro, Tweed, Perth, Smith's Falls, Brockville, Prescott, and Carleton Place as far as Chertsville included. The exceptionally low rates of \$8.05 and \$8.00 have been secured for return tickets from Whitby and Myrtle with proportionately low rates throughout the eastern part of the Province. Tickets will be good only on the special trains going; but valid on any regular train returning, up to and including Monday, July 28th. This means that excursionists can leave Quebec on the night of the 28th, and Montreal on the morning of the 29th. Passengers from Haliburton and Lindsay will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Whitby Junction. Excursionists from Toronto, Western Ontario and other points will leave Toronto by regular morning Express trains on Tuesday, proceeding regularly to purchase pilgrimage tickets at either of these stations and then take Special train which will be awaiting them and proceed to Ste. Anne de Beaupre. For the benefit of Pilgrims, it may be mentioned that ten persons travelling together can purchase regular return tickets, good for a month from any particular station to Myrtle or Whitby for one fare and a third. The Pilgrimage will be under the immediate direction of Rev. D. A. Tweedy, Tweed, Ont., who will promptly send Posters containing the fullest information to intending Pilgrims. 1237-3.

CONQUEST OF LOVE.

How Cardinal Lavergne's White Fathers Won Their Way Among Hostile Africans.

One of the last regions of Africa to submit to the influence of Europeans is Lohemba, which for years, by agreement between England, Germany and the Congo Free State, has been, on paper at least, a part of the British possessions in Africa. Lohemba is the home of the numerous and powerful Wabemba branch of the Bantu race. On the north it is touched by the southern end of Tanganyika, and on the south it penetrates into the Zambesi basin. Some of the headstreams of the Congo form its western boundary, and the waters of the northern part of Lake Nyassa are a portion of its eastern frontier. Years elapsed before this enormous region had been assigned to England, and the British attempted to assert the slightest power over it. The country was surrounded by the stations of the white men, but not a European lived in Lohemba. The explorer Edward Fox, who passed along the frontier of this country, said only five years ago: "England will never be able to enter Lohemba without a terrible war." Only two explorers had ever crossed the country, and that was in the days before the barbarous Wabemba knew anything about the whites; regarding the two explorers are curiosities, they were rather glad to see them. These explorers were Livingstone and the Frenchman Giraud, who gave us the map of Bangweolo, a large lake in Central Africa.

This was the condition of things in 1894, when the raids of the Wabemba upon tribes under foreign protection living near them became outrageous, and England decided to make war on this hostile nation. Various obstacles, however, prevented the fitting out of an expedition which could be sent to this remote region in the heart of Africa only at great cost, so things dragged along and nothing was done either to win the friendship of the Wabemba or to make them harmless.

THE WHITE FATHERS.

Now we shall see how the love and gentleness and long patience of some hundred white men won this barbarous people and induced them at last to receive even the men whom England sent out to govern them. In 1891 the White Fathers, members of the famous French missionary society founded by Cardinal Lavergne, founded a missionary station in Maunbo, near the eastern border of Lohemba. It was their purpose to establish stations throughout the hostile country, but they knew that for a while at least they would not be able to enter it. For three years the Wabemba rejected every proposal by the White Fathers to become friends. The Fathers did not press the natives at all nor arouse their hostility in any way, but patiently bided their time.

In 1894 a famine in Lohemba caused great suffering. The White Fathers did not fail to improve this opportunity. Father Van Oost, the Father Superior of the station at Maunbo, gathered a large supply of food and sent it to Makasa, one of the most important chiefs of the Wabemba. Even a savage will be touched if an enemy gives him food to keep him alive, and the chief

did not fail to return thanks for the timely present. When, however, Father Van Oost asked the chief if he would not permit him to visit Mipini, the capital of his district, the chief replied that his people would never consent, for they had determined that they would never admit the whites to their country. A little later Father Van Oost died, and his successor, Mgr. Dupont, with admirable courage and energy continued the efforts to gain admittance into the country. There were many exchanges of messages between the White Fathers, and the barbarous chieftain, Makasa, was in great perplexity. One day he would send word: "I know you are friendly and if you come to see me you will be well received."

A few days later, however, another messenger, out of breath and wild-eyed, would arrive and say to Father Dupont: "Makasa bids me tell you that when he announced your coming to the people they were very angry, threatened him with death for inviting you and swore that the Wabemba would never allow strangers to cross their frontiers. If you came into our country you will surely be killed, as well as all the men who may accompany you."

Several invitations were thus extended and withdrawn, until finally Mgr. Dupont decided to act wholly upon his own responsibility. He sent the following message to Makasa: "You have been trying to frighten me and have withdrawn the promises you made to welcome me kindly to your town. I am going to show you that I am afraid of no man. To-morrow I shall start on my journey, and in two days I shall cross your frontier. Accompanied by Father Anthony and an escort of thirty natives, sent out for the forbidden land. They crossed the frontier and made straight for Mipini, some distance from the Luba plain. When the little party came within sight of the town, they saw a vast number of grass huts surrounded by a high wall of pickets four or five miles in length. Outside of this defense were about 5,000 clamorous natives brandishing their weapons and making so much hubbub that some time elapsed before Mgr. Dupont succeeded in opening our parlors. The day was spent in tedious talking, but the white man at last gained his point. He was told that he might enter the town and see Makasa if he would come alone and unarmed. He knew that he was taking his life in his hands, but accepted the condition. The gate of the town was opened just wide enough to admit him, and the missionary was conducted into the presence of the chief.

Makasa received him coldly. He told the white man he could not be his friend because he had forced his way into the country. The gentle missionary's friendly attitude and power of quiet persuasion at last gained for him a slight concession. The chief told him that he and his thirty-one men might camp for the night at a distance of about a mile from the town. That evening two old men entered Mgr. Dupont's camp, bringing an ivory stick and a message from the chief. Makasa said that the task was sent to the white man as proof of his faith that the strangers meant no harm. But after the next morning he would wash his hands of all responsibility for their safety. If they were not gone by sunrise they would all be killed, and if they attempted to penetrate far into the country not a soul of them would be alive by sunset.

DESERTED BY THEIR ESCORT.

Father Dupont communicated this stern message to his party. The native escort said that they would not remain to meet certain death. They deserted, and arose every man for himself. The day following the white men had to make their way alone. Father Anthony was left alone. The savages saw them there with astonishment. Around the camp which the whites had occupied was quite a dense population. Mgr. Dupont observed an old woman on the ground in great pain from a wound she had received. He had intended to minister to the sick and suffering, if any were found. He washed and dressed the old woman's wound. She expressed her gratitude and told the natives that she felt greatly relieved. News of this friendly act spread quickly through Mipini and soon a crowd of the sick and suffering came out to the missionaries. All they day while the thousands of natives looked on they sent into the town the present they had intended for Makasa, who in turn supplied them with food. "These people love men," was the remark that passed from mouth to mouth through Mipini. That night the two white men were permitted to sleep in peace in their camp.

For eleven days they kept treating the sick of the town, and by that time the thorough friendship and confidence of the chief and his people had been gained. The missionaries were told that they might build a station on Kayambi Hill, about a mile east of Mipini. About a month later they opened a school. Before a year had passed they had three hundred pupils, most of them sons of the leading men among the Wabemba.

THEIR TRIUMPH COMPLETE.

It is unnecessary to tell how their influence gradually spread over the whole of the country and how stations of the White Fathers were planted in many of the principal towns and even in Itua, the centre of hostile feeling against the whites, where Muamba, the paramount chief of the great tribe, resided. In September, 1898, when Muamba was dying, he said to Mgr. Dupont: "I want you to continue to live in my country and to teach my people, and when I am dead I do not wish any blood to flow because I am gone. I have told all the chiefs that there must be no human sacrifices on my grave."

The chief died and not a drop of blood was spilled to mark his departure, though only a few years before thousands of lives would have been taken in the belief that a large escort should be provided for the deceased chief in his other world. It was the French missionary who informed the British that the country was at last open to Europeans and that the time had come to establish a civilized government over it. On May 29, 1899, Mr. Coddington, the British Governor of Northeastern Rhodesia, formally declared the establishment of British rule over Lohemba, and the supreme chief of the people, recognized by the British administration. To-day Lohemba is a peaceable country, open in every corner to the whites. The result which Fox predicted could be accomplished only by a bloody war has been achieved by the gentle, friendly and persevering efforts of the White Fathers, who were as mild as they were brave, and won by inspiring love instead of hate and fear.

Pope Grooms the Nurse.

No Papal audience which has been granted at the Vatican in this jubilee year of brilliant audiences was invested with so much appealing interest as the private interview given by the Pope last week to an old Italian peasant. The honored guest was Anna Moroni, an aged woman who has long passed her hundredth birthday and who, as a young girl, acted as a nurse to the little Joachim Pecci who now sits upon the throne of Peter. Anna Moroni was received with the most distinguished honor. She was conducted over the "royal staircase"—otherwise reserved for sovereigns—and sat opposite the Pope in a big arm chair, also an extraordinary favor, much against Vatican etiquette. The Holy Father smiled benignly at "Signora Anna," cautioning her to rest well before she spoke. After a while the old woman commenced to talk of old times and old friends: "Do you remember when good old Auntie Properi saved you from the bad boys on the market place in Belletri? They would have whipped you sure if Auntie hadn't interposed, for you were not a strong boy."

The two talked for over an hour, the venerable Pontiff and his ancient serving woman. Occasionally Dr. Lapponi, the Pope's physician, who was present, interpreted, for Anna is very hard of hearing, and the Pope's ears are not so sharp as they used to be. As she hobbled away the old woman excused herself for having given the doctor so much trouble. "That is all right, Annina," said the Holy Father, "both of us have heard so much in our long life—no wonder our ears refuse to serve." Anna left the Vatican in a Papal carriage holding in her lap the golden rosary Leo had given her and a document granting her an ample life pension, payable by the Vatican treasury.

"LEAD KINDLY LIGHT."

Two Letters of Cardinal Newman.

The following two letters from Cardinal Newman have been entrusted to us, says the London Tablet, for publication by a lady who was received by him into the Catholic Church in 1872: AN "APOLOGIA" IN BRIEF. The Oratory, July 3, 1871. My dear Mrs. H.—As to your question suggested by your friends, it is not at all the case that I left the Anglican Church from despair—but for two reasons concurrent, as I have stated in my Apologia first, which I felt before any strong act had been taken against the Tracts or me, namely, in 1839, that the Anglican Church now was in the position of the Arian Church of the fourth century, and the Monophysite Churches of the fifth, and this was such a shock to me that I at once made arrangements for giving up the editorship of the British Critic, and in no long time I contemplated giving up St. Mary's. This shock was the cause of my writing No. 90, which excited so much commotion. No. 90, which roused the Protestant world against me most likely never would have been written except for this shock. Thus you see my condemnation by the Anglican Church arose not out of despair, but, when everything was hopeful, out of my study of the Fathers. Then, as to the second cause, it began in the autumn of 1841, six months after No. 90, when the Bishops began to charge against me. This brought home to me that I had no business in the Anglican Church. It was not that I despised the Anglican Church, but that their opposition confirmed the interpretation which I had put upon the Fathers, that they who loved the Fathers, could have no place in the Church of England.

As to your further question, whether I had stayed in the Anglican Church till now, I should have joined the Catholic Church at all, at any time now or hereafter. I think that most probably I should not but observe for this reason, because God gives grace, and if it is not accepted He withdraws His grace; and since of His free mercy, and not on merits of mine. He then offered me the grace of conversion: if I had not acted upon it, it was to be expected that I should be left, a worthless stump, to cumber the ground and to remain where I was till I died.

Of course you are endlessly bewildered by hearing and reading on both sides. What I should recommend you, if you ask me, is to put aside all controversy and close your ears to advocates on both sides for two months, and not to open any controversial book, but to pray God to enlighten you continually, and then at the end of the time to find where you are. I think if you thus let yourself alone, or rather take care that others let you alone, you will be at the end of the time see that you ought to be a Catholic, and if this is the case, it will be your duty at once to get upon this conviction. But if you go on reading, talking, being talked to, you will never have peace.

God bless you and guide you, and bring you safe into port.

Yours most sincerely, JOHN H. NEWMAN.

"PER CRUCEM AD CORONAM."

The Oratory, May 6, 1872.

My dear Mrs. H.—I sincerely rejoice and thank God that you are so far advanced by His mercy as to be convinced that the Church in communion with Rome is that which Christ set up in the beginning as the Oracle of Truth, and the Ark of Salvation. He Who has led you thus far will lead you on still into her fold, and into full faith and peace.

Your shrinking back is very natural, and does but show that you realize what you are doing. I felt it most painfully myself when I was approaching the Church. I said, "How do I know, but that, as soon as ever I become a Catholic my eyes will be opened, and I shall see I have taken a false and wrong step?" But I never had even a temptation for one instant to think I acted wrongly. It has been as contrary to every thought, feeling, impulse, tendency of my mind, and been so all along, to entertain such an idea, as it would be contrary to my nature to think of cutting my throat, or cheating a friend. I simply can't admit the idea is that of a hundred others. I can but give my testimony in answer to your apprehension. Then, again, I think those who do feel anxiety before they take the step are the very persons who are unlikely to feel misgivings afterwards. Further, recollect the grace of God will not leave without some great fault of yours, so that if you are courageous, as those heroes of romance who go resolutely forward, undismayed by the threatening aspects of their enemies, you will find the phantoms of evil which you fear will give way to you, and vanish into thin air. As to your second difficulty, it is a very trying one, but is no argument for your acting against your conscience. God will support you under it, and it will not be so heavy a trial as you fear. With my best wishes and prayers. I am, my dear Mrs. H., most truly yours, JOHN H. NEWMAN.

"LIKE A GLORIFIED SPIRIT."

A remarkable tribute to Leo XIII. appeared in the Chicago Record-Herald of last Sunday. In a letter published in that journal, but written privately to a niece, Mrs. William I. Knapp, wife of Dr. W. I. Knapp, head of the Department of Romance Languages in the University of Chicago, relates how she was present lately at an audience granted at the Vatican and how she came irresistibly under the influence of the White Shepherd of Christendom. After describing the coming of the Pontiff to the audience chamber, this wife of a Protestant minister says: "No picture could ever portray the charm of expression or the brilliancy of his sparkling black eyes. I assure you I have never looked upon any glorified spirit. His venerable age, his dress, the surroundings and all the multitude of pilgrims that had come from a great distance to receive the personal benediction of the man who was to them the representative of God on earth was most impressive and fairly carried one away."

Striking as is this tribute, the writer follows it later by one to the Church which is none the less remarkable. After saying, "I came home feeling as if I were walking on air for the scene of the morning had thrilled me through and through, and even yet, on the third day, the impression made upon me remains," the writer says: "Whatever there may be of truth or error in the Catholic faith, it has lived through the centuries without a break, and still rules a great portion of the world, while the Protestant Church is divided into so many sects that you don't know where you are. And most of the Churches seem to have no belief at all. I am no nearer being a Catholic than I ever was. At the same time my respect for a system that has lived and survived through all these centuries, has increased in the same ratio, for the Protestant Churches has decreased, for most of them seem to believe nothing at all."

Speaking of the thousands of pilgrims, the writer says: "To have seen them you would not have doubted their faith." We fear it is mournfully apparent that she has lost Christian faith herself. It is equally evident that she would give much to possess it. One who, like her, has been stricken with the prevalent doubt of the age, said to us some months ago, "I would give all this world, were it mine, to believe as implicitly as I did when I was sixteen." May we not hope that in His own good time God shall give the grace of faith to one who has written so kindly of the great White Shepherd? She at least sees that Catholics believe.

The Catholic College.

The Catholic college has had to endure more destructive and unreasonable criticism than, perhaps, any other institution in the United States," says the New Century. "The very persons who, above all, need and feel that their children require a thorough training in the fundamentals of faith and morality have been chronic fault-finders with the only educational plants in this country that give them fundamentals. The Catholic colleges, it was said, were behind the times, impractical; they had made no progress since the Renaissance; they were *petite seminaires*; they were out of sympathy with modern life. And the only cause for these complaints was, and has been, conservative, and that young persons without capability or industry, can not be miraculously made brilliant scholars. The Catholic college is not a mill which grinds all alike into an exceedingly polished condition. It can not, at this stage of development, make mad experiments with youth. It is responsible to God, and not to a changing age, for the souls of youth; and human souls can not be experimented with as easily as the heart of a rabbit or the lungs of an ox."