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In common with the Scribes they imposed burdens upon men which they would not themselves bear, and because, while fulfilling the minor points of the law which consisted in the observance of certain outward acts and ceremonies, they "passed over the judgment and charity of God," and oppressed the widows and orphans and the poor with their exactions and deceptions.

The immortality of the soul, and the rewards and punishments of a future life were therefore distinctive doctrines of the Pharisees, which were denied by the Sadducees, who are said to have originated as a sect about 200 years before Christ. The Sadducees were a freethinking class, bearing nearly the same relation to the orthodox Jews as Unitarians and Universalists bear to the Christian world, and these Sadducees may in some sense be regarded as the progenitors of the Jewish Reformed party of the present day, though there is a great gap in the time which has elapsed between the two.

In the Acts of the Apostles (xxiii; 6, 8), there is a reference to this distinction between the sects. When St. Paul was apprehended by the Jews at Jerusalem, and brought before the Council, he took advantage of the fact that before his conversion to Christ he had been of the Pharisees' sect, and that his present preaching was in maintenance of the distinctive doctrines of the Pharisees, and he thereby secured a strong party among the Pharisees, who contended for his liberation, though both sects were equally opposed to the toleration of Christians. St. Paul, knowing that among those who accused him there were men of both parties, said:

"Men, brethren, I am a Pharisee, the son of Pharisees; concerning the hope and resurrection of the dead I am called in question. And when he had said this there arose a dissension between the Pharisees and the Sadducees; and the multitude was divided. For the Sadducees say there is no resurrection, nor angel, nor spirit; but the Pharisees confess both."

After the destruction of the city and temple of Jerusalem, and the dispersion of the Jews, Sadduceism appears to have gradually but surely declined, though in the third, and even as late as the eighth, century of the Christian era it made some figure among the Jewish communities in the large cities. However, since that period it became totally extinct, and until within the middle of the present century, if we except a few unbelievers, the Jews were of the thoroughly orthodox class, very scrupulously adhering to the precepts of Moses, and retaining also the ancient Hebrew tongue in their worship. More recently, however, the movement to modernize their worship has made considerable progress on this side of the Atlantic, and the Reformed Jews have synagogues in most of the large cities of the United States, with the public service in English instead of Hebrew.

A few days ago a meeting of the worshippers at the Temple Shalom of Boston was held at the desire of the presiding Rabbi to discuss whether the congregation should become Reformed or remain Orthodox. The Rabbi favored the Reform movement, and for several weeks he had actually adopted the modernized ritual in public worship. He said, when calling the meeting,

"The river of progress is passing on before us, and it behooves us to be carried onward. I see here many young people who have come here for many Friday nights, and I believe it is due to the fact that the ritual in the vernacular is used. The older members of the congregation want the old form, but if the future of the congregation is to be assured, we must give you what is demanded by the rising generation."

The majority of the congregation seem to be in favor of the changes advocated by the Rabbi, but it is difficult to say whether they will prevail over the conservatism of the elder members, or whether the result will be a schism in the Boston synagogue between the Old and New schools of thought. It is certain that the Rabbis of the Old school are bitterly opposed to the introduction of the new ideas into their religion, and in New York those having charge of the orthodox synagogues have constituted themselves into a council for the purpose of giving to orthodox Hebrew congregations a central authority in all matters which regard faith, morals and worship, and of circulating Hebrew and English religious literature wherein the plans of the Reforming Rabbis will be combated and denounced as subversive of the law and provocative of the divine wrath. As the New school has a tendency toward the skepticism of Spinoza it is scarcely to be expected

that its movement will result in conversions to Christianity, unless indirectly it may call the attention of many Jews to the claims of the Christian religion on their acceptance, thus leading them to admit finally that Christ is really the Messiah referred to and foretold by the prophets, whose predictions they believe to be from God.

BEER-SHOP DEVICES.

Manchester has now so many beer-shops that competition has become very keen, and a number of devices have been resorted to by the proprietors to extend their trade and gain some advantage over their rivals in business. The Manchester City News tells what some of these devices are. There is "the long pull," by which the bar-tender at certain hours gives an extra pull at the pump and gives one half more liquor than has been demanded and paid for. Sometimes also the bar-tender passes round a box of cigars asking all to have a smoke at his expense, and at other times the pint-pots or glasses are filled free all round, the company being asked by the bar-tender to drink his health.

Of course the object of all this is to induce the company to remain till the closing hour, and the plan has proved to be very effectual, there having been a great increase of late in the amount of tipping in the city. But there is another device which for seductiveness casts into the shade the "nickel in the slot" mode which has been tried with but indifferent success in some American saloons. The new plan is called "the lottery," and it consists in filling some scores of pint pots with beer at noon on Sunday, which is the opening hour. Into a certain number of pots, usually one in ten, a three-penny piece is dropped, and as the price of a pot of beer is two pence half penny, the drinker has a remote chance of getting back a half-penny more than what he pays for his drink.

There is enough of the gambling element in the plan to cause great excitement among the frequenters of the beer-house, and those who fail to get a three-penny bit in their first pint try it again, and again until they have stowed within themselves several pints in succession. In this way by a small outlay, the inn-keeper has a large increase in the number of gallons of beer sold.

It is clear that there is much need of a Temperance Reform movement in Manchester.

TWO TIMELY PAMPHLETS ON THE MANITOBA SCHOOL QUESTION.

Mr. Wade, a barrister of Winnipeg, recently issued a lengthy pamphlet on the Manitoba school question, wherein he details all the arguments which he can bring together against the restoration of Catholic schools in that Province, and as it is understood that his pamphlet was written at the request of the Manitoba Government, it may be presumed that it sets forth all the reasons which that Government can adduce in support of its anti-Catholic policy in the abolition of Catholic Separate schools as far as their legal status is concerned.

Mr. Wade argues that the Catholic schools were inefficient, and the result is general illiteracy among the half-breeds.

Other objections are that the schools are anti-British, and a very strong objection, according to Mr. Wade, is that the schools and the pupils are "completely immersed in Roman Catholic ideas and influences."

Two pamphlets are on our table in which the question of the schools is dealt with, showing the justice of the Catholic claims in the Province, one by Mr. John S. Ewart, a Protestant barrister of the same city, and the other by Mr. James Fisher, M. P. for Russell, a constituency of the Province.

Mr. Ewart's pamphlet is a direct reply to Mr. Wade, while that of Mr. Fisher consists of four letters addressed to the Winnipeg Free Press and is an exhaustive essay on the right of the Catholic minority to remedial legislation under the circumstances that the Manitoba Government has refused to redress their grievances.

Both these pamphlets are timely, and explain thoroughly the injustice done to the Catholic minority by Mr. Greenway's school legislation of 1890.

We shall not enter now upon a lengthy explanation of the arguments advanced by these two gentlemen in their able treatment of the case, but we will mention two or three salient points.

As regards the efficiency of the Catholic schools before 1890, Mr.

Ewart convicts Mr. Wade of a gross misrepresentation of the case, and shows by the reports of school Inspectors, Catholic and Protestant, and even Orangemen, and from the reports of Mr. Greenway's own Inspector, appointed to investigate the Catholic schools in 1892, when they were excluded from a share in Government aid, that the schools were in good condition, and their work very creditable.

On the question of anti-British tendencies Mr. Ewart very successfully ridicules Mr. Wade's objections. The proof which the latter gives of this anti-British tendency is that the following questions in history as the following were asked in the examination of teachers on some occasions:

"Relate the conquest of England by William of Normandy: Describe the establishment of Christianity in England: Who was Thomas A'Becket? What was the fate of Mary Stuart?" etc.

Such questions might be expected in any examination on English History, but Mr. Ewart suggests that probably Mr. Wade would have been better satisfied if the following had been asked instead:

"Describe the achievements of Protestantism in Manitoba? Who was John Knox?" and the like. He retorts further by showing that in the present Public schools a subject of study is: "Religious movements in England. (Henry VIII. and Mary.) Yet these are Mr. Greenway's non-sectarian schools!"

Among the noteworthy points made by Mr. Fisher is that the Protestants of Quebec were the first who under Confederation claimed the protection of the Dominion Government by an appeal against a law passed by the Legislature of that Province in 1888. Then Principal Cavan, now so earnest for Provincial rights, circulated an address which said:

"The right of appeal to the Governor-General which minorities at present have must remain. The entire Dominion is the proper guarantee for equality of dealing on the part of Provinces with the adherents of the various Churches."

Mr. Dalton McCarthy took the same view. But it makes all the difference in the world with these gentlemen who are the parties aggrieved. If they are Protestants, redress their grievances: if Catholics, crush them vigorously.

The Dominion Government did then, as more recently in the case of Manitoba, advise the Quebec Legislature to remedy the grievance, and the Provincial Government did so without the slightest demur or difficulty.

We have not the least doubt that Parliament will remedy the grievances of the Catholics of Manitoba, but it appears that Catholics can obtain justice from the Protestant majority only after a determined fight.

EDITORIAL NOTES.

In the House of Commons at Ottawa the debate on the address still continues, and we are sorry to say, has been characterized by much bitterness. It will be some days yet before a vote will be taken.

There is a movement within the anti-Parnellite section of the Irish Parliamentary party tending towards the acceptance of the resignation of Mr. Justin McCarthy, the leader of the section. There is, however, much difficulty in deciding who shall be appointed to succeed him. A number of the party are in favor of the selection of the Hon. Edward Blake, the well-known Canadian, who represents the Irish constituency of South Longford in the House of Commons.

The Jesuits, who are always to the fore in the work of evangelizing the heathen, have already flourishing missions in Alaska. There are ten Jesuit Fathers in the Territory with missions among the Esquimaux on the shore of Behring's sea, and among the other Indian tribes in the South and in the interior. They are aided in their work by communities of nuns of St. Anne, who conduct mission schools having a large attendance of Indian children.

It is but a few years since Sweden permitted the free exercise of the Catholic religion, and already the Church has made wonderful progress there. Ten years ago there were not three hundred Catholics in Stockholm, but a correspondent of the *Politische Correspondenz* states that there are now one thousand in the two parishes of the city. The country around has also now numerous Catholics. There are a Bishop and six priests in the city, who attend also a large section of the country adjoining. There is likewise a community of nuns with eighteen Sisters who teach school and nurse the

sick. Ground has been purchased for a cathedral, the work of building which is to begin soon. It will be a large and handsome structure.

In a letter written from Boston to the Halifax Chronicle, Mr. C. F. Ed. Chipman declares that 80 per cent. of the Apostles of Boston are ex-British subjects, and that their ostentatiously displayed patriotism for the American flag and American institutions is a mere hypocrisy. "Such men," he adds, "are a disgrace to the fair name of Canada, and the sooner they go underground, the better for both countries and the world at large." Mr. Chipman has had much communication with members of the A. P. A., and he declares that nine times of ten their sympathies are with England as against the United States, of which they are naturalized citizens, and he earnestly advises the American people "to decline to accept instruction in the principles of American liberty and American government" from these traitors to both countries. He says:

"Shorn of its high-sounding name, stripped of its outward show of proclaimed principles, we find in it (the American Protective Association) a body, through secret agencies, preying upon superstition and ignorance, seeking to establish a reign of sectarian proscription. The laws of the United States guarantee to every sect and every creed equal privileges, equal protection, and equal liberties, and any associations subversive of these principles, by whatever names its votaries may be deluded, is un-American, and at war with the rights of every citizen."

From the Liverpool Catholic Times we learn that the *Rock*, of London, the newspaper organ of one of the parties in the Church of England, has made the wonderful discovery that the Jesuits are at the bottom of the message of President Cleveland to Congress wherein he threatens war against England unless she settle the Venezuela troubles in accordance with his views of the boundary question. The *Rock* has evidently an attack of P. P. A. fever. By and by the part taken by the Jesuits in the matter will be quoted by clerical polemicists as a piece of certain history, and it is about as certain as much of the history which these gentlemen are accustomed to quote.

ALFRED AUSTIN, the recently appointed Poet Laureate of Great Britain, has an essay in the current *Fortnightly Review* in which he fully recognizes the great influence for good which Rome has exercised in regard to art, literature, and science. There is a class of writers who are accustomed to minimize this influence, but Mr. Austin says that not even the most civilized among the nations of Europe can boast of the glories of the capital of Christendom in this matter, under the rule of the Church until a quarter of a century ago. He says:

"For high on three hundred years, Italy has had its architects, its sculptors, its lawgivers, its navigators, its searchers of the stars, its rulers of men. To every educated person Italy is the old country, to every liberal mind Rome is the *alma mater*. Only in Rome can we trace the majestic pageant of the centuries following each other now with elation now with faltering footsteps, but always contributing something to the onward, if at times devious, march of man. Hence, while modes of civilization elsewhere come and pass, Rome remains; and when some other conception of society shall have created other Londons and other Paris, Rome will still be the foster-nurse of the poet, the home of the archologist, the goal of the artist, the bulwark of the pilgrim and the sanctuary of the saint."

BROTHER NOAH'S "ENGLISH LITERATURE."

The latest handbook for the classes taught by the Brothers of the Christian Schools is "English Literature: A Manual for Academies, High Schools and Colleges." We have examined it with care and can confidently speak in its favor. But, apart from any judgment of ours, an introduction from the pen of Mr. George Parsons Lathrop is not only a cordial tribute to its excellence, but a guarantee of merit that will be generally accepted. Literature, says Mr. Lathrop, is the outgrowth of life—the expression of the highest aspirations of the human mind in all ages, of its thoughts, conclusions and religious faith. As J. J. Jusserand says of these old manuscripts, the secrets of which have, after long silence, been revealed to the students of today, they have yielded up phrases so full of life that "our living hearts are stirred by them." And this is a good tool for deciding what is best in the world's literature. Such literature is addressed not to the student only, but to the professional man, the man of business, the intelligent worker in every walk of life. And especially is an acquaintance with the literature of his own tongue a source of true profit and pleasure to persons of every occupation. But, not only is a knowledge of the literary masterpieces of our English speech an advantage from the aesthetic and secular stand-point, but it is a knowledge of the literature of religious conviction and true faith, and a higher sense in which it assumes great import. This is the light which it throws upon the vital and continuous influence of religious conviction and true faith, abiding through ten or twelve centuries. And then he speaks of the present work, as regarded this exalted point of view. "One of the most striking features of the text-book of Brother Noah, as an introduc-

tion to which I am privileged to offer these few lines, is the clear and consecutive way in which that element, and that influence, are brought out, and are traced from the earliest times. For every student, he writes, 'the English were of a religious turn of mind.' From the time of Adam, when the poet had become Christian, the attitude of his mind, his poetry, now converted from fatalism to exalted faith by the touch and guidance of the Church, became increasingly surer, sweeter and more eloquent. 'Nor is this the only merit of this manual.' It is a pleasure, continues Mr. Lathrop, to find in such a work accuracy, method and chronological arrangement, combined with vividness and naturalness of style and presentation. Some even of the best works of the kind have failed 'to bring the mind, the conditions and the meaning of the past forcibly home to the reader in the present, so as to make him feel that all this is a part of his inheritance for daily use.' But Brother Noah makes the men and the thoughts of the remotest time as vivid and immediately interesting to us as though they belonged to our own country and our own neighborhood."

In illustration of this linking of the past to the present by the chain of thought and sentiment, Mr. Lathrop mentions the author's indication of Cynwulf's *Sermon* as supplying an example of the influence of the *Safer* and of Cynwulf's spiritual tone as reflected in some strains of *Faer*, *Heber* and *Kelha*—the latter having, also, taken more than one hint from *Lyonesse*. Mr. Lathrop equally commends the arrangement and such suggestive headings as "The Love of Nature in English Literature," "Familiar, News-papers and Novel," and "Religious Elements in the Literature of the Nineteenth Century." The reviews appended to each chapter are also immediately interesting to us as though they belonged to our own country and our own neighborhood."

While this fact does not prevent the author from doing full justice to the great Protestant masters of English prose and verse, it has made essential a more ample recognition of the claims of Catholicity as a factor in the creation of our speech and letters, as well in the age of their origin as in the *Recesses* and the intervening centuries. Many students, Protestants as well as Catholics, will thank him for his chapter on "The Catholic Writers of the United States," setting forth as it does the history of literary development to which many historians have given but scanty place in their works.

Another point of excellence is the select bibliography under the head of "Suggested Readings," appended to each chapter. To thoroughly understand a subject, one must know its literature, and to the teacher these indications of works that he may advantageously consult must be both useful and welcome. The illustrative passages are also chosen with judgment and must stimulate in the learner the desire for a closer acquaintance with the great writers about whom the hand has been laid so high and so true. Using this notice, we may mention that the author is Brother Noah, Professor of English Literature in Manhattan College, New York. The work is published by Mr. P. O'Shan, 15 Barclay street, New York.

ARCHDIOCESE OF TORONTO.

DIOCESAN CHANGES.

Toronto, Ont., Jan. 17. — Archbishop Walsh yesterday made the following changes in the Toronto diocese: The Rev. Father L. Minshaw of Schomberg, to be parish priest of St. Peter's new church created in this city at the corner of Bathurst and Fleet streets; the Rev. Father J. C. Carberry of St. Mary's, Bathurst street, to be parish priest of Schomberg; the Rev. Father A. O'Malley of St. Catharines takes charge of the St. John's parish; the Rev. Father James Mincham of Barrie, transferred from Barrie to assist Dean Harris of St. Catharines; the Rev. Father M. W. White from St. John's in this city to St. Mary's; the Rev. Father M. Kline, who was chaplain for the Christian Brothers at the De La Salle, goes to St. Paul's; the Rev. W. H. Keane, who was assigned to Barrie, to assist Dean Egan; the Rev. Father P. McEachren will assist the Rev. Father Coyle at Dixie; the Rev. Father J. McEachren will go as assistant to the Rev. Father Garin at Floss. The changes in nearly every case will take place at once.

ST. BASIL'S CATHOLIC UNION.

The St. Basil's Catholic Union held an open meeting last Wednesday evening, which was largely attended. Well-selected programmes of songs, recitations and musical pieces was gone through by the following gentlemen: Messrs. J. F. Shaw, G. Lawlor, J. Castello, G. Barker, J. DeLoach, W. O'Connor, H. Macdonald, C. McDonald and A. W. Holmes, the latter of whom was also the accompanist. The principal part of the entertainment was the reading of the *Confession*, which was read by Mr. J. F. Shaw, Q. C., on literary and debating societies, which was delivered in an elegant and forcible manner. Short speeches were made by the Very Rev. V. Martin, C. S. B., Provincial, the Ven. Archbishop Casey of Peterborough, and the Rev. Father Hayden, C. S. B., The President, Mr. W. T. Keane, occupied the chair. Among the audience were: Rev. C. Brennan C. S. B., Rev. E. Murray, C. S. B., Rev. J. Teely, B. A., C. S. B., Messrs. Miller, H. E. Kelly, A. Robertson, J. F. White, J. Callaghan, Dr. Jno. Amyot, Jos. C. Walsh, J. E. Day.

DIOCESE OF HAMILTON.

Hamilton Notes.

The Hamilton *Herald* has the following to say about the Separate School Board of that city:

A MODEL BOARD.

The members of the Separate School Board are prompt, expeditious, efficient. There are several members in this city who should make a point of attending the open meetings of the above Board; they would gain much information as to the way of doing business with efficiency.

The meeting held last evening was for the purpose of organizing for 1896. There was apparently no friction, and all sides were used they were so heavily loaded with velvet that no sound was heard in shuffling them.

The following appointments were made: T. Lawlor, chairman; Father J. P. Holden, secretary; P. Roman, treasurer; Father J. P. Holden, superintendent; James O'Brien and James Moran, auditors; E. Farlow, High School trustee.

Striking Committees—P. Arland, H. N. Thomas, H. J. McIntyre, C. Shields, J. Roman.

After a consultation lasting three and three-quarter minutes, the members of the Board, following lists to the Board, and they were adopted:

Internal Management—C. Shields, H. N. Thomas, H. J. McIntyre, James Blake, T. Collins, P. Roman, P. Arland, H. J. McIntyre, chairman.

Finance Committee—W. A. D. Baby, J. W. Collier, P. Arland, P. Galvin, C. Connelly, T. O'Dowd, J. Roman, John Roman, chairman.

ST. MARY'S ORPHAN ASYLUM.

The following Christmas donations in aid of St. Mary's Orphan Asylum are gratefully acknowledged by the Sisters of St. Joseph: Miss Harris, Christmas cake, candies, oranges, dates, apples, nuts; Mrs. Charlton, turkey; Mrs. F. Harris, a large box of figs;

Mrs. Riddan, St. box of candies; D. McBride, St. box of figs; Mrs. M. J. Bessy, turkey; J. M. Lottridge, barrel of flour, barrel of meat; Mrs. Carey, two geese; Rev. F. O'Reilly, turkey; Mr. Tucker, barrel of flour; Mr. Tolan, two hams; bacon, beef, mutton; Mr. Burns, turkey, Christmas cake, candies; Braith & Co., turkey, candies, apples; Mrs. Loring, St. box of figs; Mr. McElderry, St. box of figs; Mr. McDermott, St. box of figs; Mr. Morgan & Co., St. box of figs; Mr. O'Brien, Christmas tree, candies; Battram & Co., box of candies; Mrs. Brennan, St. box of figs and candies.

To the children of the Separate schools, too numerous to mention, who contributed so generously to decorate the orphan's Christmas tree, the orphans are particularly grateful. They wish to tell those happy children whom God has blessed with home and kind parents that they have by their thoughtful kindness made the orphan's Christmas a very happy one, and that their prayers shall be continually offered up for their little benefactors.

FROM ST. MARY'S.

The Most Rev. John Walsh, D. D., Archbishop of Toronto, accompanied by the Very Rev. Dr. Kilroy, of Stratford, arrived in St. Mary's on Friday last, and was the guest of Rev. Father Brennan on Sunday. The news being quickly spread that His Grace was in town and that he would preach on Sunday drew a large congregation at the High Mass, which was sung by the rev. pastor. At its conclusion His Grace delivered a beautiful and touching discourse on the Feast of the Holy Name of Jesus, which was celebrated on that day. At the close the gifted Archbishop said that as the former Bishop of London he was glad to have the opportunity of addressing a group of Catholics, and expressing his admiration for the zeal and generosity of both pastor and people in erecting such a beautiful edifice for the worship of God.

INFLUENCE OF THE CONFESSIONAL.

The benefit of confession is especially illustrated in its admirable influence on the young of both sexes, especially at that age which may properly be termed the silly age. At that age their minds are filled with new and vague sensations, the attractions of sexes becomes most powerful, and they are liable to dangerous temptations which, without proper restraint and guidance, are liable to lead them astray, even to the loss of virtue and character. It is a critical period and thousands upon thousands are ruined for want of proper guidance.

A wise, careful and judicious parent, father or mother, who has gained the entire confidence of their children so they will come to them freely and without restraint and open their hearts frankly and ask advice even on the most delicate subjects, may, possibly, succeed in guiding them in the path of virtue and safety. But in how few families does this happy condition of confidential relations exist? Is it not the almost universal experience of children that they do not seek the confidence of their parents, and that the parents let the children look out for themselves and "learn from experience"? Unfortunately that experience is generally of a demoralizing character. Clandestine alliances are formed, habits of secret vice are indulged, and it is only by the special providence and grace of the Almighty God that any are saved from a life of sin and restored to a life of virtue.

Under these circumstances who can fail to see what a merciful and supremely beneficial provision is vouchsafed us in the confessional? We do not hesitate to repeat, what we have often had occasion to declare, that the confessional is the greatest boon ever vouchsafed to man, and it is especially so for the young. In fact, the confessional furnishes just the very instrument and means for instructing youth in those delicate matters which a natural reserve prevents them from communicating to others.

Why Latin?

Why does the Church use the Latin language? For these reasons:

1. Because a universal community requires a universal language. The Church of Christ is universal.

2. Because it does not change. If, for example, the Church should use French in one of her formulas alone, that of baptism, she would have been obliged to change it over sixty times. In the so-called Anglo-Saxon of one thousand years ago she could not be understood now except by experts.

3. Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the language of science and civilization, and deserves to be the language of an unchangeable religion.

4. Because it lifts the liturgy of the Church above that every day usage of words, which alters their senses and often debases it by licentiousness. This misfortune has actually befallen the English liturgy of the Anglo-American Episcopalians.

5. Finally, a universal language speaks of a universal brotherhood, and makes a Catholic at home in all the Roman Catholic churches of the world. Besides, he understands the language, though unlearned, by the ceremonies of the Church, or from his prayer-book, which contains its entire meaning in his own tongue. It is a sign of great want of thought, if not of ignorance, to object to the use of this language in the liturgy of a Church which is the most learned and the most stable institution in the world. Like herself, her language ought to be immutable.

Moltchthon, when his mother asked him on her death-bed what faith she ought to die in, said: "The new faith is the easiest to live in, but the old one is the safest."—Boswell.

The chains of a habit are too small to be felt until they are too strong to be broken. Virtue is bold, and never fears. Crime leads into one another. They are capable of being forgers are capable of being incoherents.