

should it not be rejected, if its claim to be a direct revelation from God be false?

Protestantism has hitherto prided itself on the high esteem in which it held the Bible as the assured and unadulterated word of God. We have been boastfully told that with such a chart in our hands we could individually pilot ourselves to all knowledge of Christian truth. There was no need of a Church to direct us. But in its latest phase of doctrine the same Bible, in the estimation of modern Protestantism, is no more truthful, nor more to be regarded than the Koran or the Hindoo Vedas, which equally represent the struggles of the human intellect in its endeavors to know the truth. The deologue which God so solemnly promulgated as His sacred law to man, and the Church which Christ established on a rock, against which the gates of hell shall not prevail, are alike to be regarded as merely human inventions, which men may reject at will.

Mr. Abbott maintains that development is toward perfection. This is Charles Darwin's theory; but if all these late discoveries of the pastor of Plymouth Church are to be accepted as truthful, it were as well that we should give up Christianity at once, and adopt the exploded theories of some of those philosophers of past ages who did not pretend to have anything better than their own fancies to offer as a ground for religious belief. We might as well become at once followers of Pythagoras, Epicurus or Confucius.

From all this one thing is evident, that if Protestants wish to steer clear from universal doubt in matters of religious belief, if they would avoid being "carried about by every wind of doctrine," they must return to the one fold of Christ which their forefathers abandoned three centuries ago, but which continues to teach the same doctrines which were once delivered to the Apostles with the injunction that they should teach them to all nations till the consummation of the world. There is no hope that Christianity will endure, unless it be in the unity of faith in the one Church which Christ established, and which is now what it was in the days of the Apostles, "the pillar and ground of truth."

#### EDITORIAL NOTES.

THE Archbishop of Kingston, who has been laid up for the past week with a severe cold, contracted in his journeyings from parish to parish, to take part everywhere in the missions conducted by the Irish Oblate Fathers, is almost entirely recovered from his brief illness. He is expected to join the Missionary Fathers in Trenton on Thursday and to accompany them next week to Naperville.

AN EXAMPLE of how blind bigotry and intolerance has bedeviled even men holding high places in this Province occurred a few days ago in Ottawa. The Ottawa Free Press supplies the following account of the event:

"An exciting incident took place in the Division Court yesterday afternoon during the hearing of the action of Masters ex. C. Ross & Co. for \$1.50. The suit was brought by C. H. Masters, of the Supreme Court, to recover the above amount, being the value of goods which, after purchasing, the plaintiff swore were bought on approval. Plaintiff was defeated at the December session of the Court, and at the new trial yesterday, Miss Ryan, the clerk who sold the goods, testified that there was an absolute sale, and her evidence was corroborated by Mr. Andrews, manager of the firm, and other witnesses. In the course of Miss Ryan's cross-examination by Mr. Masters, who is a barrister, she was asked if she was not a Roman Catholic. Mr. G. M. Greene, who appeared for the defendants, objected, but Judge Ross allowed the question, which was answered affirmatively. Mr. Masters then asked the witness if it was not taught by her Church, and if she did not believe, that the end justified the means. Mr. Frank Latchford, barrister, who was present in the court, but in no way engaged in the case, here arose and said that as a Roman Catholic he protested against such a question, and stated with much apparent indignation that no Catholics believed such a doctrine, and that the Catholic Church had never taught it. Mr. Latchford's protest caused a sensation in the court, and there was a deep silence for some minutes after he lodged his protest. Mr. G. M. Greene also objected to the question, which the judge, however allowed, after explaining to the witness that the meaning of Mr. Masters' question was whether she had been taught it was right under any circumstances to do wrong in order that good might be effected. The witness swore she had never been so instructed, and that she did not believe anything of the kind. The case continued until nearly 7 o'clock, when judgment was reserved until further argument."

IN REFERRING to gentlemen who are overloaded with bigotry and ignor-

ance of Catholic teaching Sir John Thompson some time since said: "As the race of fools would never become extinct, neither would the race of liars." When the Minister of Justice recently appointed Mr. Masters to a comfortable berth in the Supreme Court, we doubt not he had no suspicion that these words would apply with great force to that person. The etiquette of the Courts has made it almost a high crime and misdemeanor to criticize the decisions of a judge, but whether we give offence or not to His Lordship Justice Ross we will say that his ruling made Mr. Masters' question none the less impertinent and boorish.

A FEW weeks ago a Methodist preacher proclaimed from a pulpit in this city that Catholics believed that all animals went on their knees on Christmas morning and that the sun danced on Easter Sunday. Would the Judge have permitted Mr. Masters to ask Miss Ryan if this were the case? We can assure His Lordship that the question he allowed was just as silly and ridiculous. The race of liars and the race of fools are becoming every day more numerous and more aggressive, and the time may come, we hope will soon come, when these persons—no matter how high or how low their position—will be compelled to prove their assertions in a court of justice or be convicted of slander. If those who make it their business to bear false witness against the Catholic Church were arrested and tried on a charge of slander, many a Protestant church would be left without a pastor, many a lawyer's gown would be lying idle, and many a politician would be out of the field of active politics for the space of six or twelve months.

MR. LATCHFORD deserves every praise for his manly and straightforward action. We hope Catholics in every part of the country will pursue a like course as occasion arises. A falsehood and a retailer of falsehoods should always be taken sharply to task whenever and wherever they come into the light of day. But the pity of it is, that there are so many pigmy souls who will continue repeating the misrepresentations, knowing them to be such, on every occasion where they have hope of being believed.

#### GENERAL OF THE JESUITS.

Something About the Office the Late Father Anderledy Held.

Among the many eminent ecclesiastics who have recently fallen victims to the universally prevailing influenza, few, if any, exerted in their day a wider influence in the Catholic world than Very Rev. Maria Anthony Anderledy, the general of the Society of Jesus, whose death was announced from Rome last week, and brought an especial grief to the Catholics of this country, more particularly to those resident in the diocese of Green Bay, among whom the deceased dignitary did duty some forty years ago, being an exile then from his native land, which had issued an edict of expulsion against all members of the society to which he belonged.

Father Anderledy was the first Swiss to attain the position of Jesuit general, and he was the twenty-third superior of his society. His native place was Barisal, a typical little Swiss hamlet of the canton of Wallis, one of the seven Catholic districts of the country, Barisal being about nine miles distant from Brig, and also the present place of residence of his sister, unless that good lady has died within a year or so. It was at the Jesuit College of Brig that the future general began his ecclesiastical studies, and there, moreover, that he was received, in his nineteenth year—his birthday was June 3, 1819—into the society in which he was destined to attain such high eminence. The date of his entrance upon his novitiate, which was last two years, was Oct. 5, 1838, and when that term of probation was ended, he was appointed professor of the rhetoric class in the college in which he began his own studies. From the Brig institution he was, in 1842, transferred to the Jesuit college at Freiburg, the chief town of the Swiss canton of the same name, where he taught and performed the duties of prefect for the ensuing two years, at the completion of which he was sent to Rome to resume his own studies and prepare for the higher duties that he would soon devolve upon him. In Rome he had for his professor the famous theologian, Padre Passaglia, who, after breaking with the Catholic Church

A MOST GLORIOUS CAREER, returned to it and died a few years ago; and when not engaged in his studies, young Anderledy visited, as catechist and confessor, the prisoners who were the then inmates of the Castle of St. Angelo. The Roman climate having a deleterious effect on his health, he remained in the Eternal City but a short time, and then returned to his former post at the Freiburg College, where he stayed until nearly 7 o'clock, when judgment was reserved until further argument."

monasteries that had been some years previously suppressed, ordered those cantons to expel the Jesuits, and, later on, compelled them to do so.

The Jesuits had three establishments in Switzerland at the time of their expulsion from that country. Of these the most important one was the college at Freiburg, to which the future general of the society was attached, and which was founded in 1818. Their other houses were at Schwytz and at Lucerne. When the edict of expulsion was put in force Father Anderledy, who was still a scholastic, came with other members of the society to this country and proceeded to St. Louis, becoming an inmate of the Jesuit establishment in that city, and completing there his theological studies which he had commenced at Freiburg. When he was adjudged ready for ordination, his superiors presented him to the Venerable Archbishop Kenrick of St. Louis for promotion to the priesthood, and that prelate imposed hands upon him accordingly. His acquaintance with many European languages seeming to qualify him for missionary duty in the polyglot diocese of Green Bay; he was, consequently, sent to that portion of Wisconsin to labor among the German and French-speaking Catholics, though it should be noted that at this date, 1843-50, the diocese of Green Bay formed a portion of

THE MILWAUKEE EPISCOPATE, from which it was not separated until 1868. Father Anderledy's stay in the United States was destined to be but a brief one. In obedience to the orders of his superiors, after he had done missionary work in Wisconsin for about a year, he went to the Jesuit establishment at Tronchiennes, in Belgium, to make his third year's probation, and he was never sent back to America.

At the completion of this year of his probation he was ordered to Baden, where, with Fathers Rob. Roder and De Zeil, he made up a missionary band that preached with signal success throughout Germany. In 1852 he was doing missionary duty at Westphalia and along the Russian frontier, and his sermons against the evils of intemperance, one of the besetting failings of the people of that portion of Germany, were very effective. From this work he was summoned, the following year, to Cologne, to act as vice-rector of a college his order had opened in that city, and it was while he held this post that he made, March 26, 1855, his solemn profession and took his final vows. The following year saw him appointed rector of the Jesuit College at Paderborn, which he governed until 1859, when his society honored him by electing him the provincial of the German district thereabout, with his headquarters at Bonn, from which place, however, he subsequently removed, first to Maria Laach, and then to Adernach, in Rhenish Prussia. For two successive terms Father Anderledy held this provincialship, a period of six years, at the termination of which he became professor of moral theology at the Maria Laach establishment, and there he edited a new issue of the "Neo Confessarius of Father Reuter."

In 1867 he was made rector of Maria Laach, and three years later, April 27, 1870, he was summoned to Rome by Very Rev. General Beckx, who wanted him to act there as the assistant

FOR THE GERMAN NATION. At the time that Father Anderledy was thus called to the Eternal City the headquarters of the general of the society were at Rome; but owing to the invasion of the Papal capital in 1870 by the Italian Government, Father Beckx thought it the part of prudence to remove them to Fiesole, where the general has since resided, at San Geronimo. Father Anderledy, of course, accompanied the general to Fiesole, and for thirteen years he faithfully fulfilled his duties as German assistant. In 1883, the venerable Father Beckx, feeling the infirmities of old age—he was in his 88th year—called a general convention of the order, in order that a vicar, with the right of succession, might be chosen. The election was held September 24, 1883, and resulted in the choice of Father Anderledy, who received fifty-two out of the seventy votes that were cast. The following year Father Beckx virtually retired from the generalship and betook himself to Rome, where he died three years afterwards; so that from May, 1884, Father Anderledy was practically the general, though he did not, of course, assume that title until the demise of his predecessor, March 4, 1887. The deceased general's administration of his office, like that of all his predecessors, was one of which the world heard nothing; but that it was a successful one the steady progress which his society made during the years of his presidency over its affairs sufficiently indicates. At the time Father Anderledy was at St. Louis pursuing his theological studies, another distinguished Jesuit, an exile, too, from Europe, was in the same city. This was Rev. Paul Ponziglione, who is still living, and who celebrated the silver jubilee of his ordination a few years ago. Unlike Father Ponziglione was never recalled from exile, but his mission here has been a glorious one, he being the founder of no less than sixty congregations in Kansas, whither he went with Bishop Miege, S. J., the first Vicar Apostolic of Kansas, in 1851; and one of those congregations is now presided over by a bishop, Right Rev. J. J. Hennessy, of Wichita.

Of the twenty-three generals who have governed the Society of Jesus since the time of its institution in 1541, the greater number have been Spaniards, no less than four of whom attained the authority which Father Anderledy so recently enjoyed. The Belgians come next in order, with

three generals; and among the other nationalities represented in the list are Germans, Neapolitans, Florentines, Genoese, Bohemians, Poles, Dutch, Swiss and a few others of different Italian extraction. As already remarked, Father Anderledy was the first native of Switzerland to become head of the society. His predecessor, Father Beckx, was a Belgian, and before him was the Dutch General Roothaan, like Father Anderledy, the only one of his nationality to reach the office. Within the present century the society has been governed by five different generals and by two vicars. Once chosen, a general's term is for life, though, as in the case of Father Beckx, he can ask for a vicar, and delegate to him practically all of his powers and obligations. The constitution of the society provides for the deposition of a general who may prove unfaithful to his trust; but it is almost needless to add that no case of any such action is recorded in the annals of the society. It is a somewhat singular fact that France, where the society had its origin, where St. Ignatius and his little band of associates first came together, has never seen one of her Jesuits promoted to the general's chair.

The society was formerly more numerous than it is at the present day, and at one time, just before the suppression, there were upwards of 20,000 Jesuits of various rank in the different countries wherein the order was represented. The hard fortune which the society met with afterwards naturally lessened its forces greatly, and

AT THE PRESENT DAY

there are probably some six thousand members of the order in the world. How much this country owes to the Jesuits, who were among the first missionaries to undertake the evangelization of America, is a matter of history, as is also the good work the society is performing to-day in all parts of the Union, in the cause of religion and education. It is not at all probable that an American Jesuit will be chosen general of the society for many years yet to come, though in good time there is, of course, nothing to prevent such a happening. The administration of affairs pending the election of a successor to Father Anderledy doubtless devolves upon the assistants who always form part of the general's household—an office which the deceased general himself discharged when he was first summoned to Rome by Father Beckx. His administration was a rather brief one, having covered a period of less than five years, through three additional ones may be added since from 1884 he discharged the duties of the general, Father Beckx having virtually handed his office over to him. The dead general was a true Jesuit in appearance, though who ever saw a disciple of St. Ignatius that was not that? His countenance was that of a deep thinker and student. His features were finely cut; the face being somewhat lengthy in appearance and the deep set eyes being surmounted by a brow of generous proportions. The mouth was one indicative of decision, and the chin beneath spoke of unusual firmness; yet many instances are recorded wherein the lamented general showed himself possessed of a tender heart and the true priestly compassion.—*Boston Republic*

#### IT STILL MOVES.

By Very Rev. Ed. McD. Dawson, LL.D., etc.

The important movement towards the Catholic Church which originated many years ago at Oxford and Cambridge is still in operation. When it was first discovered that the Christian doctrines were held and preached in the Apostolic age are professed and taught by the Catholic Church of our own time, the discovery was chiefly confined within the walls of the Universities,—a *tresor trouve* for the learned. Time has brought a change, and the light could not be concealed; and the great delight of all who were conversant with the early history of the Church and the astonishment of those whose minds had been fed on the fabulous inventions, passed for history. The newly-discovered knowledge, possessed only, at first, by a comparatively small number of learned and pious men, has since spread and widely spread, extending to all classes throughout the whole of England. Its diffusion has been attended with abundant fruit. At first conversions were not uncommon, but mainly confined to men of learning and academic position. With the spread of knowledge their number has increased. It is now known that in each of the fifteen dioceses of England there are, annually, from 700 to 1000 converts. This shows an increase of the Catholic population within the last ten years of 150,000 (one hundred and fifty thousand). As it is customary in the Catholic Church to administer baptism and confirmation conditionally to all who join her communion, and a register of such administrations is kept in every parish or missionary rectory, there can be no doubt as to the accuracy of our statistics; and we state them notwithstanding the alarm they may cause in certain quarters, and the vigorous denunciations of everything Catholic which they may call forth. The more unsparsingly such anti-Catholic literature is dealt out, the more widely is the knowledge of the Catholic religion diffused and its tenets adopted by a thinking people. The more fact of so many in each of the fifteen dioceses joining the communion of the Church is a source of additional increase. Each convert has his neighborhood, in which he necessarily exercises a certain

influence; relatives, friends, acquaintances, among whom his change of convictions is discussed, the true state of the question made known, the wall of prejudice broken down, misrepresentation done away with, and new conversions, not unfrequently, brought about.

We are indebted to the CATHOLIC RECORD of London, Ontario, for the following list of distinguished persons who have recently entered the communion of the Church: Mr. George Sheffington Usher, a lineal descendant of the famous Archbishop Usher, Protestant Primate of Ireland; Mr. George Parsons Lathrop, the well-known author, and his wife who is the daughter of Nathaniel Hawthorne; Major-General and Mrs. Whynayes; Mr. Basil Lachmere, son of Sir Henry Lachmere, Bart. At a time when all England is veneration anew the memory of Nelson, it is interesting to find that the Hon. Edward Horatio Nelson has become a Catholic, making a third of the present Earl Nelson's sons who has taken the step. Viscount St. Cyres, the eldest son of the Earl of Idlesleigh, and a popular student at Oxford, whose conversion was prematurely announced, a year or so ago, and denied by his father, has now openly declared his adhesion to the old faith by taking an active part in the formation of Newman house in South London, which is to be worked by Catholic members of Oxford University on the social and religious lines laid down in the Papal Encyclical.

Among the ladies occur the names of Miss Stewart, of Ascot Hall, Bute; Mrs. Thornton, superintendent of Mysore College; Miss Charlotte O'Brien, the daughter of the late Wm. Smith O'Brien, M. P., and no fewer than three matrons of London hospitals, as well as several in the Provinces. The latest clerical adherent is the Rev. Thos. Cato, of Oriel College, Oxford, being the twelfth minister of the Established Church who has "gone over" within a comparatively brief period.—*Ottawa Ont.*

#### An Agreeable Surprise.

Monday was the anniversary of Rev. Father Traher's birthday. Just how many such anniversaries the genial Father has seen the *Reformer* was not informed, but we believe we are safe in saying that on not many of them has he been more genuinely surprised and kindly remembered than on this last. Parish work had taken him out into Walsingham and it was after a hard day's driving that he found himself at home again, towards evening. Entering his library he discovered that some one had been there in his absence, for, standing conspicuously near his easy chair, was a beautiful Holloway Reading Stand and Dictionary Holder, a contrivance the *re plas ultra* of comfort to the student. On it hung a card conveying the information to Father Traher that the handsome and useful piece of furniture was from the lady members of his congregation. Of course the recipient of the gift is delighted. Since he has been in Simcoe he has bent every energy in furthering the interests of St. Mary's Church. He has toiled early and late for his people, and it must come to him as some slight recompense, this tangible demonstration of their appreciation of his labors. No clergyman in town enjoys a wider or greater degree of popularity than does Father Traher.—*Simcoe Reformer, Jan. 28.*

#### St. Joseph's Hospital, Chatham.

His Lordship the Bishop of London visited Chatham on Thursday last, and formally opened and blessed the new hospital of St. Joseph in that town. He was assisted by Very Rev. Deau Wagner, of Windsor, and Father Paul, O. S. F., of Chatham. Amongst others present were Fathers Andrieux, Cummins, Quigley, Mentier and Langlois. Its cost has been about \$16,000. Already quite a number of patients have been received for treatment, and the prospects are bright that a successful career awaits this institution in the alleviation of the suffering. The building is quite an ornament to the town of Chatham, and is beautifully situated on the bank of the river, the most healthy part of the town. The grounds surrounding it are extensive and in the near future improvements will be made which will render them most attractive as well as beneficial to the inmates.

#### Evicted Tenants.

John Dillon has written a protest against the attempts made by the Panelites to prevent subscriptions being made to the fund for the benefit of evicted tenants. In Mr. Dillon's letter appears the past year's balance sheet of the fund. This shows that there was expended \$15,220, the proceeds of Mr. Dillon's American tour and Irish subscriptions. Mr. Dillon says that since August last the McCarthyites have furnished £11,456 to the fund, that sum being all the money received. There are, Mr. Dillon says, 7,500 persons who receive grants, requiring the sum of £3,000 monthly. Owing to the lack of funds, some of the grants have not been paid. He concludes with an appeal to the Panelites to start the separate fund and to enter into friendly rivalry with the McCarthyites in relieving the tenants who have been evicted from their holdings.

#### ARCHBISHOP LANGEVIN DEAD.

Father Point, Jan. 36.—Archbishop Langevin died at 5 o'clock this evening after an illness of only twelve hours' duration. The deceased prelate was aged seventy-one. He was the first Bishop of the Rimouski Diocese, and his life work was here enacted. Two years ago, after a long episcopate and feeling the infirmities of old age approaching, he resigned his See, and was thereupon appointed Archbishop of Leontopolis in part of the Russian Empire, succeeding as Bishop of Rimouski by Bishop Blais. The Archbishop was a firm temperate advocate and a zealous and distinguished educationist. He founded the Mount St. Jean College, a fine large edifice, which, to his great grief, was burned a few years after inauguration. In the death of his two brothers three years ago

deeply affected his health and saddened his character. Numerous prayers were offered for the loss of their generous protector. Bishop Langevin was a brother of Sir Hector and Edward J. Langevin of Ottawa. His body will be buried in the cathedral at Rimouski, where his mother and two brothers' remains repose.

On the occasion of a recent pilgrimage to Rome a priest presented to the Pope a grand nephew of Pere Lacombe, O. P., who took part in it. On hearing the name, Leo XIII., who gave him his blessing, took him by the hand and then caressing his head, said: "Lacombe! a great name, a saint! It is a great honor for a family. My dear child, always be true to such a memory."

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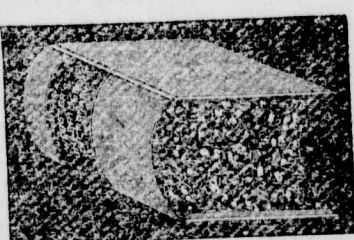
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