

WHAT THE QUESTION BOX REVEALS.

The "Catholic Standard and Times," Philadelphia, in its last issue publishes a report of a correspondent from Lock Haven, of a recent mission to non-Catholics of that place. We take an extract from the report which fairly illustrates the ignorance of Protestants in regard to Catholic belief and practise as revealed by the "Question Box." The correspondent writes:—

"Our dissenting brethren of Lock Haven are credited with being fair and liberal in their views, and no doubt many are so, owing to the influence of our Catholic people, some of whom mingle in the best society of our beautiful town. But there are also many who are woefully ignorant and bigoted. The question box is a pretty good index of the minds of these people. There were also a number of good, honest inquiries sent through this source, as, for example, numbers 1, 2, 3 and 4.

1. If there is no sin in Purgatory, and the souls there are saved souls, then are they not in a higher state of being than sinning souls in earth? If so can they not work out their own salvation and even pray for souls on earth?

2. Can a man be saved who knows the teachings of the Catholic Church, yet is unable to believe them, yet who is a conscientious Christian and a consistent member of a Protestant Church?

3. What do you believe is the greatest suffering of a soul in Purgatory? If little infants are to be baptized, why were Christ and others immersed when they were grown, and what becomes of our dear little ones when they are not?

4. "To-day thou shalt be with Me in Paradise." If so shall a sinner as the thief on the cross did not need to be purified by fire and suffering, how can we believe that any other sinner needs to be?

Father Xavier gave a clear and instructive answer to each of these questions, remarking, however, in re-

gard to No. 1 that the person who had written that question had many other questions in the same line as we have observed were given at other places where these missions have been held. As, for example, "Why do you withhold the cup?" "Why do priests not marry?" "Why do you pray to Mary?" and others of a like nature. It was indeed a revelation to many Catholics to learn what queer notions are held by some well-meaning Protestants in regard to our practices and belief.

On Thursday evening we were surprised to hear Father Sutton make an explanation before he took up the questions. "Last evening," he said, "I read this question for you. 'Why do Catholics have to take money in their coffin to pay their way through Purgatory?' I supposed it was asked in a spirit of levity, but I have learned since that some months ago an anti-Catholic lecturer held forth in Lock Haven in the Academy of Music and seriously stated that we Catholics put money in the coffins of the dead to enable them to pay their way through Purgatory. Should such a calumny have been believed by any non-Catholic present. I wish to say there is not a grain of truth in it. The idea of it is so foolish and silly I can hardly believe any one of intelligence could entertain such a belief of us for a moment. It is, in plain English, a lie."

One question elicited considerable amusement. It was some time before quiet could be restored. The gem was no less than:

"Why do Catholics smoke their dead?"

After the laughter had subsided, Father Xavier, smiling, remarked: "I presume the question means why do we use incense at the funeral service, not that we smoke the dead like one would a ham or a herring." Father Xavier explained why the Church honors the body which has been the temple of the Holy Ghost and which one day will be used again.

die for one's country," were verified in every Roman soldier. Dulce est decorum est pro patria mori. — Rev. William Fyde.

METHODIST VIEW OF CATHOLIC FEDERATION.

There has been a great deal of misunderstanding as to the scope and intent of the federation of Catholic societies. Many of our esteemed contemporaries, both secular and religious, have been needlessly alarmed, or have affected to be so, at this movement in Catholic circles, and many a warning based on misconception has been printed against this "organizing for political purposes," this getting together to "influence legislation." We are glad to see a gleam of sense somewhere through all this vapor of ignorance and misunderstanding, and we find at least one Protestant paper viewing the matter justly and sanely. The Methodist "Zion's Herald" is the publication we mean, and we quote its utterances, which are a great improvement upon the hysterics of some other denominational editorials:

"But why should such a course seem strange, or need explanation or apology?" says our esteemed contemporary. "If the nations were to take similar action, it would not occasion surprise or criticism. It must never be forgotten that under the constitution of the United States, and in harmony with the principles of religious freedom for which our institutions stand, the Roman Catholic Church possesses all the rights, privileges and prerogatives that belong to any other religious body. If other denominations deliberately arrange for their own growth and conservation, so also, with equal right, may the Roman Catholic Church. The Methodist Episcopal Church, by its general rules for the regulation and government of its membership, at the very outset provided for the same sort of internal development and co-operation. Our Book of Discipline has carried during all the years of our history these strong words: 'It is expected of all who continue in these societies that they shall continue to evidence the desire of salvation by doing good, especially to them that are of the household of faith or groaning so to be; employing them preferably to others; buying one of another; helping each other in business, and so much of their own and their only. With this cardinal declaration in the general rules of our denomination, it certainly does not become us to sit in judgment upon this specific action of the Roman Catholic Church, which has been the result of the course pursued because of a peculiar sensitiveness in some Protestant circles, but we cannot question the right of Romanism to do it.'—Sacred Heart Review.

RECENT DEATHS.

Mr. THOMAS McSTAVE.—Another well known Irish Catholic of Montreal in the person of Mr. Thomas McStave has gone to his reward this week after only a few days' illness. Mr. McStave was one of the old stock—a warm-hearted and patriotic Irishman with the courage of his convictions in all matters concerning his religion and nationality. The old land has given birth to many such men, but none were more sincere in their devotion to its cause than Mr. McStave. Like many of his fellow-countrymen who came to this country many years ago, he was successful in business, as a result of tireless energy and frugal methods of life. He had long since retired from active business, in his particular line, but his early training being of a nature that was adverse to a life of ease he continued to busy himself about various matters up to the hour of his last illness. He was a man of unassuming ways and generous disposition, and was a welcome guest around many a fireside in the homes of our people in this city. His funeral was held to St. Patrick's Church on Tuesday morning, and it was attended by citizens of all classes. May his soul rest in peace.

FROM 'PHONE TO AIRSHIP.

A special despatch to the New York "Herald," from London, dated Oct. 30, says: Prof. Alexander Graham Bell leaves for America to-day. He will go at once to his laboratory in Nova Scotia, where he will continue his experiments in aerial navigation. Prof. Bell said yesterday that he had been greatly interested in Zepplin's balloon experiments. "I do not believe," he said, "that the great problem of aerial navigation will ever be solved by balloons. While you may successfully navigate a balloon in light currents, it is obvious that any floating body lighter than air is at the mercy of the winds. 'Such a body cannot carry the motive machinery of great power. It is little more than a toy. I have been experimenting several years at my laboratory, although I never actually carried my theories into practice. The theoretic results I reach will be in time published in book form. I believe the problem of aerial navigation will be solved, but not by the use of balloons.'"

THE CUSTOMS RECEIPTS.

The customs receipts of the Dominion for the month of October were \$2,483,951, compared with \$2,460,010 for the same month last year, or an increase of \$23,941. The increase in customs receipts for the four months of the current fiscal year over the same time last year was \$372,507.

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SUNDAY SERVICES IN PARIS.

Rev. Father Phelan, editor of the Western "Watchman" in his last letter from Paris to his journal writes about "Public Worship." He says:—

"The services in all the churches of Paris are very solemn and imposing. To begin with, they have no 'High Masses,' as we understand them. Once on every Sunday and holiday of obligation there is a solemn Mass in every church in Paris. And it is the solemn Mass that is the glory of the parish are seen in the sanctuary. They come out in procession, with the cocked verger at the head, and march down the side aisle and up the main aisle, entering the sanctuary by the front gates. It is besides the organ there is other instrumental music. It is always Gregorian chant. The people seem to love the pageant and often join in the procession from the sanctuary to the choir. I was once asked to be celebrant at one of these grand Masses in the Royal Church of St. Germain l'Auxerrois; so I can tell you both how it looks and how it feels. It is a grand ideal of public worship. It is elevating and inspiring. The Church appears transformed, covered with glory and clothed with variety. People see that religion is a noble thing, and God a God of majesty. This church by the way, is the parish church of the

Louvre and in it the late Emperor and Empress heard Mass very often. For be it known, the 1st and 3rd Napoleon did not generally miss Mass, whatever else they failed to do. The little gallery in which Eugenie heard Mass is still there, with its little prie-dieu, just as it was the day Dr. Evans stole her out of Paris. I think we could learn a lesson in public worship from the French. We have discontinued the High Masses in many of the churches of St. Louis; and even in our very large parishes we have solemn Masses only on feast days. Even then it is not the custom for the priests of the parish to appear in the sanctuary. I don't see why in all our churches where there are four or more priests there should not be a solemn Mass every Sunday and holiday. And I don't see why our priests absent themselves from the sanctuary during the High Masses. We complain of the poor attendance at the High Masses. Do we give those people an example? We have either no music at all or too much music. In Paris the solemn Mass never takes more than three-quarters of an hour. And there is no stirring or hurrying. But the choir is taught to make it short and sweet. And sweet it is. The chorus is grand. They sing together like a well-tuned organ and the voices blend in one rippling silver stream of sound.

CHATS TO CATHOLIC ELECTORS.

BUYING VOTES. — The "Catholic Universe," of Cleveland, under the caption "Money and Intimidation," says:—

"The man who permits himself to be intimidated, or who sells his vote, is not worthy to hold the right to vote. The man who intimidates another who offers the bribe is just as guilty. The great danger to the stability of our form of government arises from these two dangerous classes. We are quite convinced that all the money collected for political purposes is not used for legitimate campaign expenses. Let men argue as much as they will and seek to make political converts by the force of the facts presented and give men credit for patriotism and good intentions, but do not draw the purse of the club on an American citizen.

BEHIND THE BALLOT. — Rev. Michael P. Seter, in the course of a recent lecture at Lawrenceburg, discussed the subject of "True Citizenship" in an able and exhaustive manner. Space will not permit us giving more than one extract from his admirable deliverance. It is as follows:—

"Now there are citizens and citizens,—citizenship and citizenship. There is a right and a wrong side to every question which comes before the people for solution. Rational philosophy teaches us that every individual act must of necessity be morally right or wrong; it cannot be indifferent. Neither can any measure, which concerns the public well, be not right nor wrong—but a nondescript something between these two extremes which can, and should be manipulated in the interests of the better, the ward-hoss or demagogue. For, there is in the domain of political economy, as well as in ethics, a sharp line of demarcation between good and evil, between duty

and selfishness and no public body of citizens, no society, no government, can ignore that line with impunity. Hence it follows that the true and patriotic citizen is the man who first studies the issue of national, state and municipal politics in reference to their bearing upon righteousness, and who then casts his vote on the side of truth and justice and clean administration of public office, and not on the side of selfish expediency because party interests and political jobbers are clamoring for, or are ready to purchase his allegiance. True patriotism and real citizenship demand that a man be ready—when fidelity to party would mean disloyalty to the principles of rectitude—to indorse by action that noble sentiment of Henry Clay: 'I'd rather be right than president!' Strong, hearty, partisanship is an excellent thing in the politics of any country, but it is only so, when it can be squared with the higher duties of a broad citizenship. The true citizen will, in a conflict of claims, sacrifice party to country and no matter what political reverses come, country, to party, never!"

NOBLE WORDS.—God, country and home have ever been the motto of every race, creed or man worthy of the titles. After their allegiance to God's eternal laws, their country holds the next claim on the love and loyalty of her citizens. This is the bare definition of patriotism. The motives impelling the true patriot are not self-interest, love of gain, or even the hope of fame, but only his love of country and sense of duty to her. The Spartan died for his country because he loved her. The imperishable glory with which she afterwards crowned his memory had no place in his thoughts when dying—the pleasure of dying for her was, for him, reward enough. The well known lines of the Roman poet—"That it is sweet and becoming to