

tirelessly, intently, unceasingly, just like that."

Continuing, the professor quotes the Odyssey where the word search is employed of the hounds tracking their prey. He remarks on this:

"There is bloodhound earnestness in this verb. We are to search the Scriptures as the bloodhound searched for the slave. In later Greek literature the verb was applied to miners in their search for precious metals and gems. I have been in the gold mining regions of California long enough to know what hard work there is in a miner's life. The mine-owner may be rich and take his ease, but the miners work early and late in their search for the precious ore."

We may now examine under what circumstances our Lord used the words "search the Scriptures." They were addressed to the unbelieving Jews who persecuted Him because of His teaching, and of His healing the sick on the Sabbath day, as we learn from the preceding part of the chapter:

"Hereupon, therefore, the Jews sought the more to kill Him, because He did not only break the Sabbath, but also said that God was His Father, making Himself equal to God."

Jesus then addressed them speaking of His divine authority to teach; for "the Father hath committed all judgment to the Son that all men may honor the Son as they honor the Father." He appeals also to the teachings of the Scripture which prophesied of Him, and especially of Moses: "for if you did believe Moses you would perhaps believe Me also: for he wrote of Me."

It was in the course of this discourse that He said to the Jews: "Search the Scriptures; for you think in them to have life everlasting; and the same are they that give testimony of Me." It is, therefore, evident that He appealed to an authority which the Jews admitted, and on which they placed reliance, to prove the divinity of His mission. A similar course is frequently followed in debate or controversy. We often appeal to an authority admitted by our adversaries without implying any obligation to accept everything which is affirmed by that authority, and still more, without commanding that the authority be implicitly relied on. It follows from this that though the Scriptures are in themselves infallible, being the word of God, there is no command implied here that all Christians should read them as the only means whereby to know what God has revealed.

Christ, indeed, encouraged the Jews to find out what prophecies of the Old Testament predicted the coming of the Messiah, but having discovered that He was that Messiah He insists that they should fully believe in Him. Catholics may, and do in like manner appeal to the Scriptures, which prove that Christ established a Church, but once we have ascertained that there is a Church of Christ on earth which infallibly teaches Christ's doctrine, we should accept unreservedly the teachings of that Church, just as Christ asserts that His teachings are to be accepted without reserve.

It must be remembered that Christ speaks here only of the Old Testament, as not a word of the New Testament was yet written. If, therefore, his words implied that the bible alone is our rule of faith, to be interpreted according to individual fancy or knowledge, they would also imply that the Old Law is sufficient for us, and that the teachings of Christianity are unnecessary and useless—a consequence which no Christian can accept.

Christ's appeal to the Old Testament is an appeal to a book with which His hearers were familiar, and it was, therefore, an appeal likely to be of great weight in inducing them to follow Him, but it cannot be construed as meaning that there was no other road to faith in Him, except through reading the books of Moses and the Prophets. The text is, therefore, wrongly used by Protestants who pretend that it means that we have no other guide to faith than individual reading of the Bible, the New Testament being here included, to which Christ makes no reference whatsoever in the passage referred to.

We have hitherto spoken of this passage as if it were certainly to be taken in the imperative mood. But the imperative mood does not always imply a general command. It is used also for exhorting or entreating under special circumstances, and this is all that can be inferred from the use of the imperative mood in the present case.

But we must now remark that the Greek and Latin texts, from which the words are translated, are not to a certainty in the imperative mood. The word usually translated "search" is equally susceptible of being translated

"you search" in the indicative mood, as will be noticed in the marginal note in the Catholic English version. If they are to be taken indicatively, they give not even a color of plausibility to the Protestant interpretation, which, therefore, rests upon a doubtful reading of the text.

From these considerations we are to infer that in this passage our Blessed Lord does not exempt Christians from submitting their judgment to that of the Church, which He elsewhere commands us to hear under penalty of being as the heathen and the publican, and which is declared by St. Paul to be the "pillar and ground of truth."

There are a considerable number of passages in holy Scripture where the word search is employed, but, confining ourselves to the New Testament, the Greek word *eruna*, which is employed by St. John in the present passage occurs seven times. In Rom. viii, 27, and Apoc. ii, 23, it is used for the thorough and sure knowledge which Almighty God has of the hearts of all mankind, thus: "He that searcheth the hearts knoweth what the Spirit desireth." Elsewhere the word is similarly used. But there is a parallel passage in St. John, vii, 52, to the one we have been considering. The word search is used by the Jews in an attempt to confute and silence Nicodemus, who had taken the part of Christ when the Pharisees were considering how they might put an end to our Blessed Lord's teaching of the people. They said: "Search the Scriptures and see that out of Galilee a prophet riseth not."

In this passage, the expression "search the scriptures" is certainly not a command, but an appeal signifying that the Jews are confident of the truth of their assertion. In fact they use the expression exactly in the sense in which, as we have already explained, the word was used by our Lord Himself, when proving his divine mission from the Father.

When the Pharisees told Nicodemus to search the Scriptures they did not imply that he might not agree with them on other grounds than on scriptural investigation, and neither did Christ lessen the authority of the Church which he Himself instituted, by His declaration that the prophets had foretold His coming to earth to teach mankind.

CARDINAL WISEMAN.

An Able and Interesting Review by Dr. Barry of England.

The distinguished scholar, Rev. William Barry, has an able article in the Irish Ecclesiastical Record on "Cardinal Wiseman's Policy." It is in the nature of a review of Wilfred Ward's biography of the cardinal. Dr. Barry writes:

To me it appears that Mr. Ward has raised a vital issue, not only in his last far-reaching and speculative chapter on "The Exclusive Church and the Zeitgeist," but from his very setting out. In exhibiting Cardinal Wiseman as a preacher, a controversialist, a ruler and a restorer, he has traced the lines upon which the first archbishop of a new Catholic England desired that the movement of recovery shall go forward: he has drawn out a policy, and directed our attention to principles of such high importance, if we once accept them as our own, that no ecclesiastical statesman or student, no public writer in the orthodox camp, no theologian or metaphysician who dreams of being heard outside his college walls can afford to pass them over in silence. If the cardinal pursued in his age, the methods which he pursued in the hope of winning it deserve our closest examination. Nor will they lose in power or persuasiveness should it be demonstrated that in following them as he did, through a most varied and enthusiastic career, this great cosmopolitan and father of the Church in our day was one of a number whose thoughts and designs have at length had the seal of authority set upon them by Pope Leo XIII.

Wiseman did not commit himself willingly to any violent extreme. He was not the man to overlook the importance to Catholicism in fact of acquaintance with modern criticism, with literature and languages, with physical and mental science as it is cultivated in the great schools of France or Germany, with Oriental studies, explorations and documents. But it was his misfortune that opportunity never came to him of training disciples or raising up a succession of learned men. His practice,

like Newman's theory of development, though surely destined hereafter to mould the Catholic spirit which will bring in a second and still grander middle age, encountered opposition, misunderstanding, and the wrath of those to whom their own history and antecedents were a book with seven seals. They held by the creed with entire faithfulness; but how they came to have a creed at all they never had considered. They were Ptolemaics in doctrine for whom the earth stood still.

Had Wiseman enjoyed robust health after he came to Westminster, and had his life been prolonged another ten or

fifteen years, it is possible that the Church, not only in England but on the continent, might have escaped some grievous troubles. For he was the one Cardinal of European fame who exercised a moderating influence where moderation was the secret of progress. He never would have alienated Newman, since, in spite of remarkable difference in training and temper, he understood that rare kind of genius, and saw further into the principles of dogmatic development than his successor, Cardinal Manning, largely as Manning was to hamper them at the council of the Vatican. He could have done much, and with the best grace in the world, to keep in check the Gallic ardor of the Vauillous and the Gerbetis and the Gaumes, which has cost our dearest hopes some twenty years of superfluous disappointment. Perhaps he might have held back the more spiritual minded among the disciples of Munich from their fatal step in 1870. Given, at all events, the strong constitution which he never had, there was no reason why he should not have inaugurated a scheme of Oriental and German studies, the want of which is telling now, as it has told these many years, with disastrous effect on English theological education. Though not himself deeply read in the metaphysics of the school, he would have held out his right hand to St. Thomas; but his other hand would have been extended to modern research; and the unsatisfactory skimming which went on, thirty-five years ago, round the "Rambler" and the "Home and Foreign Review," would have given place to a critical acquaintance with the text of the Bible, and to the sustained efforts by which alone we shall arrive at a genuine common measure between the language of eastern prophets and the exegesis of western philosophers.

Wiseman's last ten years seem now, indeed,

A TIME BIG WITH CALAMITIES; but they cannot be laid at his door. The worst charge ever brought against him may remind us of Newman's lines to St. Gregory Nazianzen: "Thou couldst a people raise, but couldst not rule." He was full of plans, missionary, ascetic, educational; but opposition threw him back, and some would call him faint-hearted. There is another light in which he appears like a man foreseer with long struggling and none to help. Read, for instance, his singularly touching letter on the disappointment which was occasioned by those religious orders introduced solely through his exertions into London, the rules of which forbade them to take their place in evangelizing the mixed and modern population which lay on every side of them. He turned to the Oratorians, who did what was asked. But when he established for a like purpose the Oblates of St. Charles, that weary campaign of old Catholics against new began, which was not to end until a fresh generation grew up, intent on larger prospects. Our permanent loss, on looking back, appears to have been chiefly in the province of literature, sacred and secular. Catholics were debarred from Oxford until the other day, though having no university of their own in England to which they could resort. And the revision of the bible to which Newman had put his hand was arrested, on what grounds it would be worth while to inquire, though doubtless they were as petty and inadequate as the reasons commonly assigned for other hindrances to the general advance, on the part of hereditary believers.

Concerning this last project Newman has a significant passage, as early as the first days of 1847. He tells Wiseman: "The superior of the Franciscans, Father Benigno, in the Trastevere, wishes us, out of his own head, to engage in an English authorized translation of the Bible. He is a learned man, and on the Congregation of the Index. What he wished was that we should take the Protestant translation, correct it by the Vulgate, and get it sanctioned here." (Ward, I, 454.)

AN ENGLISH CATHOLIC BIBLE. This was not done; but an English Catholic Bible is still indispensable, and will some day be indispensable. As for that "blessing of an elevated secular education," as Wiseman himself terms it, in the ancient seats of learning, it could be denied only so long as the hope was held out of a university founded and carried on with our small resources. When time bore witness against so ambitious a scheme, the doors were unlocked, always with due caution, which admitted Catholic young men to a share in the culture and the public life of their own generation. Thus Wiseman's original thought has proved to be the issue of a perplexed and irritating question, kept open, certainly not to our advantage, for no less than thirty years.

His lectures to mixed audiences, upon subjects remote from controversy and in their nature scientific or antiquarian, led to some criticism which we now perceive was not only futile but extremely shortsighted. The preacher who had delighted thousands at Moorfields found himself after the storm of 1850 no longer on friendly terms with his countrymen, but the platform was not inaccessible on which he could win their hearts by an eloquence and a frankness that were among his most taking qualities. He lectured to England, not in vain. He would not retire into his tent, or live cloistered and secure but ineffective. His literary success made it seem natural for the great Englishman who came after him to undertake a social and humanitarian crusade, not once but repeatedly, until he attained the memorable triumph of the dockers' strike. Between Wiseman and Manning there was no difference of tactics.

They both knew and felt that the day of isolation must come to an end. Nevertheless, in range of outlook and accuracy of vision, it will be difficult to deny that Wiseman was superior. He did not regard life or literature, the arts or the sciences, with coldness such as the born Puritan finds instinctive in himself; constitutionally he was more sanguine than severe, but he would have justified his views on the Roman principle, which has in it a wealth of sunshine, and is tolerant because it has learned what Mark Pattison truly calls "the highest art—the art to live." That is an art which, since the "reformation" had its way, is not much cultivated among Englishmen. They are full of movements and counter-movements; but their religion has too often aimed at suppression instead of regulation, nor has taken into account the joy of life.

It would be incumbent on one who was reviewing Wiseman's policy at length to show what I shall here briefly indicate, how it was of the same texture as that which will make Leo XIII. a great historical name among popes and reformers. We may describe it as constructive; but who can construct without materials, or in the discarded and obsolete style of another period, if his purpose aims at housing the present generation? Again, it may be termed a missionary plan, which takes for its object the winning of Christian faith and practice, not of barbarians, but of the civilized and the progressive. Hence it demands learning, sympathy, largeness, and a delicate sense of what lies nearest the hearts of moderns. It is universal in its enthusiasm for the different yet beautiful aspects of God's world; and it puts under anathema nothing but sin. The language employed by Cardinal Wiseman as by Pope Leo is studiously self-controlled, even where it condemns or refuses assent to untenable propositions. It allows of immense variety in tastes, in judgments, in peculiarities of disposition, and while tolerant of parties will not allow any of them to usurp the name or dignity of the Church. "Peace within and conciliation without" may be said to express the spirit in which the modern Catholic programme is drawn up. But its designs cannot be fulfilled except at the cost of unceasing effort. When we relax in the contemplation of revealed truths, and decline to apply them in detail to the world in which we find ourselves, we are already weakening our hold upon them. Theology is

NOT A SCIENCE OF THE DEAD PAST, but of the living present. And as it goes back to scripture in one direction, so in another it moves forward as the ages move, taking and giving, learning and teaching, not ashamed to borrow from to-day its own high purpose, even as it made ample use of the Stoic and Platonic philosophies, and knew how to welcome the Aristotelians, and has been a debtor to Maimonides, to Avicenna and to the Arabians. Neither would it now be impossible to point out advantages which have come to us from a knowledge of Kant, Hegel and Schopenhauer. But let these mere hints suffice. That regard which we owe to Wiseman's memory will, it is imagined, be most deeply felt by Catholics who pursue, as he did, the study of the bible by turning to the languages in which it was written; who cultivate science and are alive to the ever-growing significance of art and literature in modern days; and who throw themselves into the generous policy which Rome invites them to carry onward into the new age under her guidance and blessing.

THE RIGHT AND WRONG WAY. Some fatuous—we were about to say, "fatwitted"—persons do not know how to take their leave politely or how to stop a paper honestly.

It is not honest, for instance, to refuse a paper at the postoffice while you are owing on the same. The few cases of such a kind that The New World runs across are always handed over to a lawyer, as we regard such a method of stopping a paper as evincing intent to defraud.

It is a bungle to try to stop a paper by returning it. The publisher never knows from what postoffice the returned paper comes. Returning a paper is of no use in the world except to show the veridancy of the person who returns it and then the publisher is at a loss to know where the verdant person lives.—New World.

REUNION. The fact that organized Protestantism is doomed was recognized by leading Protestants as early as 1811. In that year the eminent German scholar, A. W. Schlegel, wrote to De Montmorency: "I am convinced that the time is not far off when all Christians will reunite in the old faith. The work of the Reformation is accomplished; the pride of human reason, which was evident in the first reformers and still more in their successors, has guided us so ill, especially during the last century, that it has come into antagonism with itself and destroyed itself. It is, perhaps, ordained that those who have influence on the opinions of their contemporaries shall publicly renounce it, and thus assist in preparing a reunion with the one Church of former days." Schlegel's prophecy came true; for it must not be forgotten that Germany had her "Oxford Movement" before England had hers. It is plain to note that among the leaders of it was Schlegel's famous brother Frederick.—Ave Maria.

THE SPIRITUAL SIDE. The curse of drunkenness on the side of its physical devastations has been abundantly depicted by the advocates of the temperance reform. The amount of grain consumed in the manufacture of intoxicating liquors; the number of men whose labor is worse than wasted in producing and inventing them; the number of lives destroyed by them; the number of paupers and insane persons whose woes are traceable to this source; the effects upon the health of individuals—all these things are frequently set forth with sufficient

fulness in impressive rhetoric. Some allowance must be made for the overstatement of zealous advocates, but there are facts enough of an appalling nature in these representations to call for the most serious thought. But the worst side of drunkenness is not that which appears in these familiar figures. The most frightful effects of the drink habit are not those which can be tabulated in statistics and reported in the census. It is not the waste of corn nor the destruction of property, nor the increase of taxes, nor even the ruin of physical health nor the loss of life, which most impresses the mind of the thoughtful observer of inebriety. It is the effect of this vice upon the characters of men as it is exhibited to him, day by day, in his ordinary intercourse with them. It is in the spiritual realm that the ravages of strong drink are most terrible.—Sacred Heart Review.

UNSECTARIANISM. Our esteemed Protestant contemporary, the Watchman, writes strongly in its latest issue, on "The Cant of Unsectarianism." We perfectly agree with its conclusion, that "unsectarianism is simply a mask for sectism." An undogmatic religion is an impossibility. Catholic missionary experience proves that it is far easier to convert the non-believer who lacks strongly in the special teaching of a distinctive sect, than him who is so "broad" that he declares one religion as good as another, and shows in his unreligious life that he means none good enough for him. With the former, there is always the appeal to that much of the Divine revelation which Catholics and sincere Protestants have in common, the possibility of demonstrating the logical progress therefrom to the fullness of the deposit of faith—to say nothing of the divine grace always assisting those who are thus earnestly endeavoring to live up to all the light they have. With the latter, it is hard to find even a tiny spot of common ground. The appeal to the Scriptures is useless—for he accepts only as much of them as suits his fancy, and hesitates not to express his opinion as to the superiority in some respects of the teachings of Confucius or Buddha. Then the faults of Christians furnish a platform for his ever ready argument against Christianity; or, if he be in a happier mood than usual, he professes to accept "the good in all religions." It is not a very long step from the cant of unsectarianism to the cant of unbelief.—Boston Pilot.

A REBUKE. It is not often that we quote from a Methodist paper, says the Western Watchman, but the following from the Christian Advocate of this city is so just a rebuke to a certain class of demagogues, lay and clerical, that we transfer it to our columns: "We require only a measure of ability to rouse a crowd to these times to the point where it is moved to shout, or applaud, or stamp, or cheer. The man who has the spirit of a demagogue in him, or who is willing to trade with the excitable feelings of the populace, or who, possessed with the lower instincts of an orator, is forgetful of all else but the temporary victories of the platform, can easily evolve any crowd in either a church or a theater, enthusiastic signs of popular approval. He has only to say something about our fair schools, the conspirators against liberty, or the effete dynasties of Europe, or the old man by the Tiber—and at once he may draw out from some of his hearers great applause. Some so-called ministers of the Gospel have recently introduced clap trap stuff into their alleged prayers, and these have been applauded. Here and there occupants of the platform have played to the galleries by denouncing Spain and foretelling that the government was to be speedily 'wiped from the map of the world.' These are paltry and trifling things to serve as substitutes for actual prayer and genuine Gospel messages. The man who professes to be a minister of Christ and who forgets his high calling so far as to use the methods and utterances of the demagogue in his prayers and discourses, deserves to be rebuked and humiliated until he repents of his sins and changes his ways."

UNRESPONSIVE WORSHIPPERS. One of the most scandalous of the many departures from Catholic customs of which the following prayer is the result, is the remaining silent or mumbling some unintelligible words when, in popular devotions, the people are expected to make responses to prayers said by the priest or other leader. When responses are to be made, the church intends that they shall be made by all present in a clear firm voice. The whole congregation should respond as one man, and so far as possible in the same key and tone as that used by the leader.

This holy season, when so many popular devotions are being held, is a good time for those who have hitherto been delinquent in this respect to make a resolution of reform, and put it in practice. Now that popular devotions in the vulgar Sovereign Pontiff, to every low Mass, the habitual American neglect in this respect has become more and more common. In the prayers after Mass, is supposed to be recited by priest and people in concert; although there are a great many churches in this part of the country where no lay person's voice is ever heard when this prayer is being said. Any one who has not devotions enough, or loyalty enough to God and the Church, to join in the laudic recitation of prayers enjoined upon all the faithful by the Vicar of Christ, is a very poor Catholic.

For a man, the head of a family, to be silent in the responses, when public prayers are being said, is particularly shameful. The same man would speak out boldly enough in worldly conversation. He is willing to talk in the interests of the interests of the world, the flesh or the devil; his dumbness lasts only so long as there is question of the service of God. If the heads of families set so bad an example, how can their wives and children be expected to do better? One powerful instrumentality for remedying this great abuse should be the parochial school. Every school child should be taught that it is his or her duty to make the responses, in all public devotions in the church, just as clearly and distinctly as in school, and without regard to the bad example of silence or incoherency set by others.—Church Progress.

A CELIBATE PRIESTHOOD THE BEST. The High Church Anglicans are gradually coming to accept, one by one, the policy and practice of the celibate Catholic Church. A writer in the Catholic Champion, an organ of advanced Episcopalianism, makes a strong plea for a celibate priesthood. He personally practices that policy in the married clergyman who are pressed for the necessities of life. They have large families and inadequate salaries. He quotes Dr. Sidon as saying: "In America the distresses of the married clergy who do not live in comfortable clergy houses and rectories, well endowed and rich in the fashionable quarters of large cities, are often tragic." Further this learned doctor says that the married clergyman with a large family must consider "the things of this world." He must often suppress unpleasant truth and still the promptings of his heart and conscience that bread may be had to feed hungry mouths. "Whereas," he says, "the celibate priest is comparatively independent; he can get along on little. He can teach the whole faith and have no fear of starvation or unpopularity, or disagreeable consequences to prevent him."

The failure of Protestant missionary efforts in various parts of the globe may be attributed in large part to the fact that the mission-

aries are married men with families to care for. The first consideration with them is the care of those who are dependent upon them for clothing and food. The Catholic missionaries are on the other hand, true soldiers of Christ, ready at a moment's call to go anywhere and to devote all their energies to the work to be done. That this advocate of an unmarried Episcopalian clergy sees the force of this condition is shown by his earnest desire for a reformation in his own ranks. He is sincere and consistent in holding the other Catholic doctrines which rest on the authority of the Catholic Church, one ought also to hold the law of the Church on celibacy. Our article of religion ought to be interpreted in the light of the universal law on the subject, and our lax and evil practices ought as rapidly as possible to be corrected. An eclectic Catholicism which chooses for itself what it shall believe and what it shall reject is only a poor kind of fancy Protestantism, and may properly be called heresy.

It is pleasing to note the honesty of men like this and their contempt for the half-way measures of Catholicism which find favor in the higher circles of Anglicanism. It is from the ranks of these earnest thinkers that the Roman Catholic church gets its best and its most conspicuous recruits.

FAITH CURE ISM. We have to say to an inquirer that the Christian science or faith cure that is a fad of some people at the present time is not a new thing. Like most other so-called new theories, or doctrines, it is merely an old error revamped, newly labeled, and put on to the market of credulity as a cure—all an evidence of modern progress. Man has been thinking so long that it is not easy to think anything new. The most that can be done is to make, under changed conditions, new applications of old truths and old errors. A thrifty Yankee some years ago patented a paper cap as a new invention. Subsequently it was discovered to be a fair facsimile of one dug up from the ruins of Pompeii.

The Christian science or faith cure is only a diaphanous dog, dressed in the garb of the writings of the philosophico-mathematical Paracelsus, Pomponacius, Cornelius Agrippa and Van Helmont, of the fifteenth and sixteenth centuries.

Paracelsus taught that nothing was impossible to faith joined to the imagination. If the imagination be sufficiently excited one can do all things by means of it. If faith be not meant divine faith, but a mere confidence in the power of nature. This power of nature acted in proportion to the intensity of the confidence. *Fides etiam est in naturam.*

*In hanc quidem credit.* ("He who believes in nature can bring to pass what he believes.") The force of the imagination, according to him, can cure disease or cause it, and has the power of acting at a distance; causing objects at a distance to move from place to place; making rain or hail fall—and all this is natural. The object of faith or belief may be false or true, imaginary or real, the effect will, all the same, be produced. If your belief in the virtue of a grave-yard rabbit's foot be as strong as your belief in the touch of St. Paul, the same desired result will follow. It is the belief—the subjective state of the mind—that produces miracles. Such are the ravings of Paracelsus, and the faith curists only put them into modern parlance. Their faith is faith in the power of will over nature, not in the power and goodness of God.

This faith in will power which makes a man well because he believes he is not sick is superstitious credulity, not Christian faith; not the faith that can move mountains, *Imperat quantum credit.* ("He who believes in nature can bring to pass what he believes.") The faculty of the faith cure is well illustrated by an anecdote told of Lincoln. Early in the war a delegation from the West was urging him to declare the slaves free. The President believed that such a declaration would, at that time, have no effect, from the want of power to enforce it. He asked the spokesman of the delegation this question: "If you call a sheep's tail a leg, how many legs would the sheep have?" "Five," said the spokesman. "No," said the President, "you are wrong; your calling the tail a leg does not make it one."

This was his way for saying that calling the slaves free did not make the slaves free. He did not believe in the faith cure as a remedy for slavery. If a sick Paracelsian faith curist could cure himself by believing himself cured, he would be no insane people, for they all believe they are sane. Belief, to be rational, must correspond to truth, or facts. It depends on them for its validity, not they on it. N. Y. Freeman's Journal.

THE SAVONAROLA MYSTERY. The revival of interest in Savonarola reminds us of what Bayle said about Dante—that there was good reason to doubt his orthodoxy and his heterodoxy. Savonarola is claimed so confidently by the Protestants that he has been included in the group of "Reformers" sculptured on the Lutheran monument at Worms. The truth would appear to be that while we may not have any doubt about Savonarola's perfect orthodoxy, as testified in his writings, we may be pardoned for some skepticism as to his invariable sanity. The poet's frenzy is a species of madness in the sanity; as it is not permissible to believe that Shakespeare speaks of as "prophetic fury," when manifested to the extent that Savonarola exhibited at times, may render a man or woman non compos mentis while the fit is on him? There can hardly be a doubt that even in pagan times this form of delirium or dementia was by no means phenomenal, but frequently manifested by the priestesses of the more famous oracular shrines. Science has in vain attempted to account for the phenomena of religious hysteria, but is any one daring enough to assert that such phenomena do not exist? The periodical revival meetings which we have here afford ample proof that in this obscure region of psychology there are more things than are dreamed of in our philosophy.

When a man, priest or layman, assumes the position of a prophet and claims to be inspired, we ought to remember what John Bright once said: "You cannot resort to a prophet; you can only disbelieve him." This would have been, perhaps, the best way to have treated Savonarola, if the circumstances of the time would have permitted it. But events hurried people on, we may be sure, against their will. Savonarola's madness if madness it were—was not a theory, but a condition. His action was not a conscious prophecy; he had created a pandemonium among the populace of Florence, hence he was attacked by the Franciscan, Francesco da Puglia, and changed the show his supernatural sanction. Then some one of the striking climax which so frequently make us pause in awe at the sublimity of the faith of the Middle Ages. The ordeal by fire was resorted to—that desperate resort of the innocent to save their fame from the foul charge of the base or those whose power for evil was otherwise irresistible. Heaven was to be asked to make a sign, in the case of Elias and the prophets of Baal. Savonarola shrank from the ordeal, after making many pleas for delay. Hence he was immediately discredited by the fickle populace, and his prosecution as a disturber of the public peace elicited no feeling of sympathy or reprobation. He fell a victim to the political power which for a time he overthrew in Florence that of the Medici—but he had raised up hosts of enemies among the clergy as well, by his terrific denunciation of the Pope and the laxity of morals which unhappily marked the period of the Renaissance. But about his own sincerity and the purity of his Catholicity there can hardly be a doubt. He appears to have "lost his head" for a time by the marvelous success of his preaching and his prospect of a theocratic state, and we do not feel sanguine that the coming celebration will throw any further light upon the disputed points in his biography.—Philadelphia Catholic Standard and Times.