likely that on the ill fated vessel vigilance was somewhat relaxed while inferior officers were in charge, and possibly among those who lost their lives in the explosion there may have been some who could have given an account of such relaxation of discipline, only that they do not survive to tell the tale.

Notwithstanding the fact that all the probabilities point the other way, there are newspapers and politicians who are endeavoring to arouse a sentiment of hostility to Spain by occasion of the disaster. It counts for nothing with these stirrers up of strife that the Spanish Government has expressed condolence for the accident, and that the Spanish sailors at Havana risked their lives in rescuing the drowning men from the wreck, and that every manifestation of sympathy was shown by the Spanish population at Havana. All these facts are overlooked by the jingo party who wish for war with Spain at any hazard. The fact is the jingo press want to sell their papers, and so they must have a sensation, and stories are invented and retailed as truth to show that the explosion was caused by Spanish officials by means of torpedoes. The story-makers, however, are not agreed whether it was a torpedo which being in the harbor was purposely exploded by electricity, or that a torpedo boat was sent out to strike the Maine. This disagreement by itself is enough to show how unfounded these stories are, yet they are all eagerly devoured by all who wish for war at any price.

Captain Sigsbee publicly thanked the Bishop of Havana for the kindness the latter showed in having a funeral service of the most solemn character for the dead sailors, and declared that the personal courtesies shown to himself by the Bishop and clergy and people of Havana could not be surpassed. All this goes to show that the sympathy of the Spaniards was real, and it is scarcely reconcilable with the supposition that they perpetrated the crime attributed to them by the jingoes. At all events, Americans should await the investigation which is now going on before assuming that Spain is guilty in this matter.

The most regrettable part of the jingo agitation is that even ministers of the gospel of peace are exciting their flocks from their pulpits. The chaplain of the Illinois Legislature in his opening prayer had the senseless hardihood to ask Almighty God, amid applause, that "a barbarous, bloodthirsty nation," meaning Spain, "shall be wiped from the map of the world." Another minister, the Rev. Thomas Dixon, of New York, abused the recent Spanish Minister de Lome as a colossal and masterful liar and a conniving hypocrite, and roused his audience to cry out in their church: "Let us get at the Spaniards. Let there be war," etc.

As war with Spain would necessarily take place by sea, and not by land, it might very easily happen that the jingoes who are so anxious to have it begun may come off only second best—or they would probably escape, for the jingoes would be the very men who would remain beyond the sphere of danger.

SCANDALS AT YALE AND OTHER AMERICAN COLLEGES.

For those Catholics who imagine that their sons will enjoy greater educational and social advantages at Protestant colleges and universities than in Catholic institutions, the revelations made about a month ago in the New York Voice, in regard to the doings of the students of Yale College, New Haven, will be somewhat astounding.

There are at Yale, according to this authority, somewhat over two thousand five hundred students, and of this number about eight hundred are members of various social clubs and secret societies.

The social clubs are admittedly organized for the purpose of amusement, and the form which this amusement takes is of the most demoralizing character, as it consists of drinking-bouts and banquets in which tippling is carried on without restraint, even from the professors, who connive at them in order to make themselves and the institution popular with the students. The secret societies, whatever may have been their objects when first started, have now become nothing more nor less than clubs wherein orgies of drunkenness are carried on just as in the other college clubs, the two principal of which have regular saloon licenses. The Voice declares that "The college periodicals are well sprinkled with advertisements of rumshops and the pictured performances of drunken students are standard jokes of the 'funny' periodicals. Victories in college athletics are universally celebrated at Yale in drunken orgies very similar to the debauch following the Yale-Princeton foot-ball game described in the Voice a few weeks ago."

It is stated besides that there are sixty-six rum saloons within two blocks of the college green which subsist by the patronage of the students, and that wine, beer, and punch suppers are regular features of college life.

Tippling is said to be even not the worst evil which results from the way in which matters are carried on, but it is notorious that there are numerous more flagrant offences against order and decency in which Yale students are wont to figure prominently.

Excesses such as we have described are frequent in other institutions besides Yale, but they are probably carried on with more impunity in this institution, and with less fear of retribution. Thus forty-one students of Stanford University at San Francisco, California, were recently dismissed for drinking and carousing and for disorderly conduct at a parade on the city streets on Thanksgiving Day.

Surely Catholic parents at least should have more at heart the welfare of their sons than to permit them to go to non-religious or sectarian institutions where Catholic religious influences are unknown. There is not a Catholic college on the American continent wherein there have ever been such scandals enacted as those the existence of which has been deplored as having taken place at Yale and some other colleges which might be named. Social advantages, forsooth! The rising generation would be better without the social advantages which these institutions are supposed to offer, than to lose their faith and morality through the temptations to which they are necessarily exposed in institutions thus conducted.

CHRISTIAN REUNION.

The Rev. Dr. McArthur, of New York has had his say recently in Montreal on the much talked of subject of Christian reunion. It is remarkable that while he strongly urges the necessity of reunion he just as resolutely maintains that, except the Baptists, all the sects which propose to enter into the union teach humanly invented doctrines instead of those which were revealed by Christ.

Of all the confessions of Faith which have been issued by the various Protestant sects since the Reformation, he speaks disparagingly. He would reject equally the Lutheran and Calvinistic confessions, and the thirty-nine Articles of the Church of England.

Of the Westminster, which he calls also "the Puritan Confession," he says:

"In 1643 the Westminster Assembly voted by a majority of 1 against giving the choice as between immersion and sprinkling as baptism, and in the year following Parliament sanctioned their decision, and decreed that sprinkling should be the legal mode of baptism. It was interesting that it was a human Parliament, and not the divine word, which was the ultimate authority regarding baptism. The Westminster Confession was a document remarkable for its rhetorical skill, for its scholarly breadth, for its Christian devotion. But these great creeds do not conserve doctrines."

This piece of history is highly interesting, in view of the fact that the most zealous of the Protestants sects in attacking the Baptist mode of administering that sacrament are the Presbyterians. Sunday after Sunday sermons are preached in the Presbyterian churches to prove that the Apostolic mode of baptizing is by sprinkling or effusion, and not by immersion, and some books have been written even by Canadian Presbyterian divines to establish the same thing. But these teachings of history show that were it not for the accidental majority of 1 in the Assembly, and the subsequent Acts of Parliament, whereby sprinkling was declared to be the Apostolic usage, the Presbyterians would be to-day as strongly in favor of immersion as they are now opponents of that practice, and no doubt they would then have asserted as positively that it is the only mode of baptism authorized in Scripture, as they now maintain the the contrary doctrine.

But notwithstanding Dr. MacArthur's desire for Christian reunion, he insists that the proposed united Church, to be composed of all existing Protestant churches, and even possibly including the Catholics and the Greek schismatics, shall adopt the Baptist practice of rejecting infant baptism and of immersing adults, under pain of being excluded from the union. The Baptists, having alone discovered recently the true scriptural meaning of the word baptism, must predominate in the New Christian Church which is to be organized, and all other denominations, even though they be more numerous and more ancient, and even though they follow the belief of all ages, must give up their traditions to embrace the new fangled Baptist practices.

With the Church of England, the Rev. Dr. deals in very cavalier-like style. It must also accept the Baptist practices as the price of reunion. He says:

"The Lambeth conference had made use of the term 'historic episcopate' in discussing the question of Church unity. It was proposed that the historic episcopate may be locally adapted in the methods of its administration to the varied needs of the nations and peoples called of God unto the unity of His Church. When one analyzed the remarks made regarding the historic episcopate, he inevitably found an implication of the so-called apostolic succession. So long as this implication is present, a great majority of Christians will refuse to endorse the historic episcopate. In the very nature of the case, the apostles could have no successors. It is not possible that the great majority of believers could accept the historic episcopate, as the term was originally understood, as a basis of unity in the Church of Jesus Christ."

Surely the doctor is drawing a very long bow here when he claims that a "great majority" of Christians are opposed to the conception of a historic episcopate. It is true that the great majority would reject the claim of the Church of England to possess a historic episcopate which goes back to the Apostolic age. The episcopate of the Church of England is historic only as having been instituted three centuries ago by Act of Parliament, but there is a historic episcopate which goes back to the Apostolic times, and it is found in the Catholic Church. A majority of Christians does not repudiate this Episcopate. It is accepted by the whole Catholic Church, which alone greatly outnumbers all the sects together: and of the remaining bodies of Christians, the Oriental churches, which number about one half, also admit this Episcopate. Add to these the Church of England, and some minor sects of Europe, who claim apostolic succession through the Catholic, and we have the vast majority of Christians, not only to-day, but during past ages, admitting the historic and Apostolic Episcopate of the Catholic Church.

There is, however, one thing clear from Dr. MacArthur's lecture, that the Protestant sects are far from being so ready for the reunion of Protestant Christendom into one Church, as we might have supposed to be the case if we judged merely from the utterances of a few enthusiastic clergymen of the various denominations who have told us from time to time that union is in the air, and that it must be brought about soon.

In regard to Dr. MacArthur's statement that the Apostles could not, from the very nature of the case, have successors, we must remark that he is greatly at variance with the teaching of all ecclesiastical writers from the very beginning of the Church's history. St. Irenæus in the second century not only gives a list of the successors of St. Peter in the See of Rome, but he speaks of the succession of Bishops in other Sees, and other early Christian writers do similarly.

A Reward Too Long Deferred.

From the Pittsburg Catholic.

We are under grateful obligation to the party who wrote us, saying that "Heaven will reward you for your good work." This is very soothing, but a reference to the subscription book shows us that "a friend" is considerably back on the list. Just at this writing we would prefer a reward right here below, either in silver or in gold, and paid up to date. This would be more to the point than pay in good wishes.

SHAKESPEARE'S TOPERS.

The works of Shakespeare have been studied more closely and critically than those of any other author, and from them have been evolved all kinds of philosophy and morality. It, however, has been left to Mr. John W. Postgate, a journalist and author, to discover that Shakespeare was a great temperance teacher, says The Banner of Gold. He has made an exhaustive investigation, and the result has been a lecture entitled, "The Topers and Tipplers of Shakespeare."

Mr. Postgate has gathered together every allusion to liquor and its use and proves conclusively that Shakespeare was well aware of the danger of drinking. Mr. Postgate concludes his lecture as follows:—

"Sentiments like these are worth a million jingling verses in praise of rosy wine or nut brown ale. They are founded on wisdom and philosophy. They form part of the keystone of eternal truth. They need not the aid of tinkling rhyme to impress them on the heart and mind. The Bacchanalian lilts of Byron, Moore or Burns may stir the pulse of the world's topers and tipplers, but the grand diapason of Shakespeare's mighty temperance chorus sinks deep into the soul, arousing the purest and noblest feelings and carrying peace and joy and gladness into countless Christian homes.

"In an age of general debauchery he alone depicted the miseries and pitfalls which beset the toper and tippler. When water was shunned as a beverage, he alone sang its merits and praised its virtues. He was the pioneer temperance reformer. Centuries before drunkenness began to be exploited as a disease, Shakespeare described its physical and mental ravages with graphic hand. Almost every reference he makes to the drinking customs of his time is in the line of censure and warning. In that famous toast at the banquet of Timon of Athens is compressed volumes of wisdom and counsel, 'Here's that which is too weak to be a sinner, honest water, which ne'er left man i' the mire.'"—Sacred Heart Review.

A CHURCH UNKNOWN TO THEM.

How little even educated Protestants know of the Catholic Church!

Here for instance, is the Rev. Dr. Patton, President of Princeton University, who in an address to the Presbytery of New Brunswick, N. J., the other day, made this absurd statement: "It may be that some future Pope will declare against his own infallibility, and that the council erred in proclaiming such a doctrine."

Why, the dogmas of the Catholic Church, once defined, are more unchangeable than the laws of the Medes and Persians. Never has an article of faith been altered, never will it be. How could it? It is God's truth. To vary from the known truth, would not that be falsehood, heresy, and sin against the Holy Ghost? The infallibility of the Pope is a part of the Catholic creed forever. It always was a part of it, although not so formally stated until the Vatican Council, and it will always be a part of it. A future Pope would as soon strike out the doctrine of the divinity of Jesus Christ.

If a man like Dr. Patton could entertain such an erroneous idea concerning the Catholic Church, what can be expected from the mob of ignorant Protestants?—Catholic Columbian.

MEMORARE FOR MARCH.

Some of our readers have requested us to publish the efficacious little prayer known as the "Memorare of St. Joseph." We gladly insert it here, and whilst doing so feel certain that during the month of March it will be recited by thousands of lips, and bring down upon those who say it a multitude of blessings through the hands of our holy Patron and Protector. Here is the prayer:

"What consolation I feel, O my amiable and powerful protector, to hear thy servant, St. Teresa, assure us that no one has ever invoked thee in vain, and that all those who have true devotion to thee, and invoke thy assistance with confidence, have always been answered. Animated by a similar confidence, I have recourse to thee, O worthy spouse of the Virgin of virgins; I take refuge at thy feet, and though I am a sinner, I present myself before thee. Reject not my humble prayers, O thou who hast borne the glorious name of father of Jesus; but listen favorably to them, and deign to intercede for us with Him who vouchsafed to be called thy Son, and who has always honored thee as His father. Amen."—Camelite Review.

SAVONAROLA.

It is to be hoped that the career of Savonarola will be better understood among non-Catholics as the result of the commemoration this year of the fourth centenary of his martyrdom. The committee of arrangements includes several Cardinals and Bishops. It is no new experience to find saints and prelates doing honor to the Florentine reformer, but appreciation of his work is greater now than ever before. It is generally felt that Savonarola was the best Catholic of his time, though the sectarians have not been backward in claiming him as a forerunner of the "Reformation." "How," asks an Italian writer, "could saints have shown such deep veneration for a friar if he had been guilty of disobedience toward the Church? How could it have been allowed at the time that Savonarola should be painted among the theologians in the renowned fresco of Rafaelle in the Vatican, and how could later Popes have allowed his portrait to remain there?" The anti-clerical party attempted to induce Carducci, the author of a "Hymn to Luciter," to deliver an oration on the occasion, hoping to turn it into an anti-Catholic demonstration; but Carducci replied that the life and death of Savonarola could be treated only by a consistent Catholic.—Ave Maria.

THE HOLY SEASON.

The Church of God, in her scheme for the sanctification of souls, builds upon nature. Nature is not to be destroyed, but to be redeemed. Redemption, however, is only possible by the Cross. Therefore nature must be stretched upon the cross. Penance and mortification are absolutely necessary for the birth and growth of virtue. The season of Lent is pre-eminently a season of holiness, the Holy Season. Prayer, fasting and the sacraments are all employed to redeem our weak fallen nature. At no time was a firm belief in the necessity of mortification more necessary than at present. Self-indulgence is the curse of the dying century. It is encouraged in the child, becomes the bane of youth, the ruin of the adult, and the shame of old age. It is the cause of the frightful lawlessness which is gradually undermining the very foundation of modern society. It is the cause of more misery and wretchedness than the abnormal growth of monopolies and bought legislatures. There is but one possible check to it, and that cannot be found in nature. Self control, as a natural virtue, is never complete, even in the noblest of men. It requires a supernatural help to make us ardent followers of the Cross. Prayer is the key to grace. One who prays is more ready to fast, than one who does not. Hence we find that the most prayerful souls are the most mortified. Religious orders, which are especially dedicated to prayer, are the very ones whose rules are most austere.—Carmelite Review.

QUITE A DIFFERENCE

A correspondent of the New York Sun, pointing out the difference between a community wherein the drink traffic is repressed by law, backed by a strong public sentiment, and one within whose boundaries there is no such aversion to drink and drunkenness: "I live for eight or nine months every year near a New York village of a population of say 3,000. The other four months I live near a New England village of about the same size. In the New York village there are twenty-odd saloons or bars; in New England no saloons or bars. In this same New England village the savings bank has $1,100,000 on deposit. It has a public library of 6,000 volumes, splendidly housed, as is its public reading room. It has a paid fire department, concreted streets and sidewalks, two large and elegant hotels in which, if any of your readers can find a bar or other evidences of liquor selling, they are smarter than the wealthy and public spirited citizens who are so known and determined in their support of the prohibitory law that nobody dares run the risk of an attempted violation. This village has its High School in one of the finest buildings in the country; its intermediate school is another elegant edifice, and its Primary school and kindergarten beautifully housed. It picks up in a carriage the smaller children and conveys them to and from school at the public expense."

The writer then describes the New York village with its twenty odd saloons, and states that it has no public library or reading-room, no paid fire department, no concreted streets or side-walks, and only one school building.—Sacred Heart Review.

THE BLESSED VIRGIN.

A Presbyterian preacher up in Watertown by the name of Dulles, in a letter to Father Burns, gets off the following evidence of his brilliant theological scholarship:

"That Jesus is 'incomparably superior' to the Virgin Mary is neither the faith nor the practice of the Roman Church. In the very words of the proclamation of her immaculateness she is called the *Dei par a Virgo*,' the God equal Virgin.'"

Of course, Father Burns must despair of doing anything with an opponent who can wield the Latin in that shape. But seriously, the ignorance displayed in the above quotation should bring Dulles to the attention of his ecclesiastical superiors. The question is, can they prevent him to exploit himself before the public as a representative of Presbyterian scholarship?

"*Dei par a Virgo*," "the God-equal Virgin." And the man who got off this nugget of scholarship lives in Watertown, N. Y., U. S. A., is a Presbyterian minister, and an alleged teacher in Israel! Had the theological luminary of Watertown been conversant with the controversy between Nestorius of Constantinople and Cyril of Alexandria on the person of Christ, and with the action of the councils of Ephesus and Constantinople, he would have understood the purpose and profound meaning of the term "*Theotokos*"—the God bearer or Mother of God—of which "*Deipara*" is the Latin equivalent. He would have known that the term was adopted and used as containing a full profession of Catholic faith on the union of the divine and human natures in the one person of Christ, the God man. Knowing this, he would have known that the words "*Deipara Virgo*," in the decree of the Immaculate Conception, meant the "Virgin Mother of God," and not the "God equal Virgin" as he very ignorantly translates it.

The real labor of a Catholic polemic is not to argue, but to instruct. Father Burns should give Rev. Dulles a course of instruction in the Catholic catechism. It would not require more than a couple of years—that is if Rev. Dullies would undertake to study diligently and not malign.—Freeman's Journal.

IRISH VIRTUE AND HONESTY.

E. J. Lloyd, who was recently appointed constabulary magistrate at Cahirciveen, County Kerry, has found at least one of the so called "disturbed districts" free from the vices which too many brutal Britons among the governing classes untruthfully lay at the doors of the suffering people of Ireland. He says: "I should like to congratulate the public and the police of this district on the fact that after four months of constant attendance as resident magistrate in this portion of Ireland, comprising an area of 1,000 square miles, I have never yet had before me a single complaint of theft and not one case of criminal assault on women or children." For the above statement this evidently just magistrate is to be earnestly commended, but his candor and firmness is deserving of even more praise, when he goes on to remark that both of the classes of cases to which he refers are terribly common in England. He emphasized, too, the fact that he was an Englishman, who had lived all his life in England up to the time that he relinquished the post of chief constable of York, to go to Ireland. In conclusion he remarks: "I think it speaks volumes for the people of southwestern Kerry that they should be so strictly upright and honest, considering their great poverty and the hard times they now are so patiently enduring." There is only one thing that he forgot to allude to in this connection, and that was the people were all Catholics, who, following faithfully the precepts of their Church, could not be otherwise than strict observers of law, and patient endurers of the present hard conditions of their lives.—Sacred Heart Review.

THE LATE FRANCES WILLARD.

Prayers were offered last week in the Church of the Immaculate Conception, Minneapolis, for the repose of the soul of Miss Frances E. Willard, and an exquisitely touching address deploring her demise was delivered by the Rev. Father Keane, the pastor. Here is a fact which furnishes a practical answer to the question, often propounded, concerning Catholic belief regarding salvation outside the Church. "Other sheep I have who are not of this fold," we find our Blessed Lord pointing out, and by this we know the truth of the doctrine which distinguishes between the soul and the body of the Church and comforts with the hope of eternal bliss those who mourn for the sweet and pure who have spent their lives doing good though unable to accept the loving invitation of the Church to become incorporate with her in deed as well as in spirit. Miss Willard's life was truly noble, both by precept and example. She was a most indefatigable worker in the noble cause of the moral elevation of humanity, and her charity recognized no lines of denominational difference. She was broad minded and liberal, and had a deep love for the good she saw in the Catholic Church, and she was beloved by those Catholic co-operators with whom she was so frequently brought into philanthropic intercourse. If it be unusual to pray for the souls of those who preserve such an attitude towards the Church in life, we can scarcely wonder at the depth of feeling which called the aspiration forth in the case of a noble woman like Miss Willard, for charity is charity's begetter, and our human sympathies will not be satisfied with a mere earthly outlet.—Philadelphia Catholic Standard and Times.

SOCIETIES.

A marked feature of our times is the increase in the number of societies. We have in our midst associations of every kind, good bad and indifferent, and we meet few men, nowadays, who do not belong to one or more of these organizations. Even women have caught the idea involved and are constantly adding to the list of societies for women, and enlarging the membership of those already in existence.

Time was, indeed, when women formed branches of the men's associations, and contented themselves with their share of the benefits, leaving the direction of the society's business to the men who were, mostly, their husbands, fathers, or other relatives. Their "new departure" in this respect is but another evidence of the prevailing spirit of independence which is rapidly permeating all divisions and classes of society, whether for the ultimate good or ill of society, remaining to be seen.

There is one suggestion, however, which comes to the mind in reference to these numerous organizations. They show a tendency of the times, and it behooves all who have the good of their fellow men at heart, to adapt themselves, so far as they can conscientiously, to new ideas, and to be foremost in the march, so to be able to influence their final formulation and ensure the correct application of them. Christian men and women of ability and position would do well to acquaint themselves with the true inwardness of the character and aims of the various associations, and thus render themselves fit guides for intending members who have not the time or ability to investigate for themselves.

It has nearly come to this, indeed, that unless one belongs to some association, he will be looked upon as a dead man. It would seem, therefore, a duty incumbent on us all to select some good association and become a faithful member of it. But we must make sure that it is a good one.—Catholic Review.

BEGGARS AND BEDESMEN.

The Church and the World take very different attitudes towards poverty, as, indeed, they do towards all things else. The World despises poverty, and seeks to keep it out of sight. The Church venerates it, and sees in it the image of the "self-emptying" of Christ.

The world does not wish its eyes and nostrils to be offended by contact with industrious poverty, still less by the intrusion of importunate beggary. The Church of the Carpenter glorifies and beatifies toil, and greets the beggar with an embrace which is all the more tender the more repulsive he appears.

To provide work for the unemployed, to teach industry to the idle and neatness to the slovenly, to expose fraud and cruelty—all these are good and useful works; but so-called "charity organization" can never take the place of the personal relation between the servant of God and the penniless and forsaken which was contemplated by our Divine Legislator when He said: "Give to him that asketh of thee" (St. Matt. v. 42.)

The legal prohibition of mendicancy leaves the starving and shelterless without recourse; and the world's scorn for the street beggar tends to augment the volume of secret suffering and increase the number of crimes motived by despair.

Before the sixteenth-century Revolt it was customary for a person of wealth to leave part of his fortune to endow a bedhouse, i. e., prayerhouse, which offered a home to a certain number of poor persons on the condition of praying at stated hours for the repose of his soul. If he could not afford this, he would establish a fund from which a certain alms should be given on condition that the recipients should recite prayers for him in the choir at specified hours, in a certain church or chapel.

These persons were called bedesmen and bedeswomen, as were the inmates of bedehouses and, in general, all secular lay persons who bestowed their prayers in return for corporal alms.

The Christian ideal is to transform the beggar into the bedesman. He who receives prayer in return for alms has more than an equivalent for his temporal gift. If the mendicant can be made to feel this, and can be transformed into a man or woman of prayer, a bedesman or bedeswoman, he or she will be elevated to a position of dignity and importance in the community, reflecting in some faint measure the glories of the contemplative religious life. The beggar may be unable to work; but he can pray, which is just as useful and gives him an equally valid title to a share in the common possessions.

"If we have sown unto you spiritual things," wrote St. Paul to the Corinthians (ix, 11), "is it a great matter if we reap your carnal things?"

Even if the bedesman is recreant to his duty of prayer, or is unworthy, by his evil life, of having his prayers heard, the alms given for Christ's sake will have a reward as sure as the word of Him who is Truth itself.

Catholics should try to acquire the habit of giving, if possible, a small alms whenever asked, at the same time begging a prayer in return. It would be well if a little Bedesman's Manual could be prepared, in a very small cheap form, containing the most simple and common prayers, and other instructions and devotions especially adapted for the use of beggars. Then every well-to-do Catholic who felt so disposed would be able to carry several copies of this around with him to present to those who asked alms of him. Thus a spiritual alms would accompany the temporal, and a leven be introduced among the beggars of our cities tending to transform them into bedesmen and bedeswomen like those of mediæval Europe.

There is do doubt that the development of the proper Catholic spirit in almsgiving would contribute more to the salvation of our souls and even our material prosperity than almost anything else we could do.

"He that watereth shall be watered also again." "Give and it shall be given to you," is our Blessed Lord's promise, "good measure and pressed down and shaken together and running over. (St. Luke vi, 38.)"—Church Progress.

CHARITY, NOT HATE.

The idea maliciously fostered by a certain class of bigoted preachers that Catholics are encouraged or even enjoined to hate those who differ from them in religion is, of course, utterly erroneous. One of the chief virtues inculcated by Catholic teaching is charity, and charity in its real meaning precludes the possibility of such hatred. If there are Catholics who hate non-Catholics, they have not charity and are disloyal to an essential obligation of faith, therefore they cannot be good Catholics. But we do not believe that many of our brethren are to be classed in this category. There is no hypocrisy or double dealing in either the theory or practice of the Catholic religion. Its doctrines are plain, positive and unequivocal and must be accepted and followed without deviation from their manifest intent, otherwise those who profess to adhere to the soul of the Church act vainly and without merit.

While we do not despise our dissenting friends on account of their heresy, indeed where they are sincere in their belief or disbelief we are bound to respect their sincerity, we must hate and loathe the error which places them beyond the pale of the true fold. There is no question that thousands of non-Catholics are honest in their rejection of the tenets of Catholicity, yet it must be added that the majority of those outside of the Church are there because they either wilfully or ignorantly refuse to learn what her teachings really are. They cherish misconceptions of Catholic truth and cling to inherited or acquired prejudice, notwithstanding that such a course involves a violent abuse of that reason which they claim to hold in sacred reverence. It is amazing to find that so many persons otherwise well informed entertain the most grotesque notions of what Catholics believe and practice. Many of these false views are so flagrantly stupid as to be wholly inexcusable on any grounds, especially when we remember that the persons upholding them pretend to justify their position on the pretext of free and untramelled exercise of their reasoning faculties. It is impossible not to regard such fatuous attachment to foolish misconceptions with the contempt which it provokes. Yet, while we despise and deplore error we have only pity for those who sit complacently under its thrall.

Catholics naturally view Protestants and other dissidents from the ancient creed from an aptitude of spiritual superiority, as having the certitude of true faith, though through no individual right or merit, and occupying a vantage ground which can never be fully appreciated by our separated brethren until they are fortunate enough to share it with us, as in so many notable instances they have done. We must commiserate our estranged friends who are groping about aimlessly in spiritual darkness, whether or not they realize their plight, and though we cannot on any consideration consent to descend to a compromise that would place us on a different plane and one nearer that which they occupy, we can extend to them—and in spirit all good Catholics do extend to them—a helping hand and evince a sympathetic desire to point the way to light. Catholics themselves do not always desire to appear to comprehend the immense and signal advantage which they possess, if we are to judge by occasional exhibition of moral cowardice on the part of those who having received the gift of faith attempt, out of human respect, to reason away the irreconcilable differences which separate truth from error.—Catholic Review.

CATHOLIC NEW WOMEN.

A contemporary asks why it is that some Catholic women lose their Faith when they gain riches. There are various reasons. When a woman of means and educational advantages gives up the Faith, inordinate social ambition is almost invariably behind her apostasy. There are many Catholics of the humbler classes in her town or district, and the wish to rise leads her to dissociate herself as much as possible from them. She often declares that there is no Catholic society; she sends her children to secular, or sometimes to distinctly Protestant schools; she is proud to proclaim herself the only Catholic in the local "Woman's Clubs;" she frets against the prohibition of Catholic attendance at non-Catholic religious services, dabbles in theosophy, Christian science, etc., by way of showing how "broad minded" she is; and finally gives up her Faith altogether. But for what? Really good society—from the world's standpoint—will have none of her; and the people who take her up and compensate themselves therefor out of her lavish hospitality have not the refinement nor the cleverness, to say nothing of the virtue, of the respectable Catholics whom she had not the heart or mind to appreciate.—Boston Pilot.