MER."

in a book entitled the reading pubs of the United nd carefully writ he piquancy and uishes the producl. The American d with it, and will. he author for his ions to its manners t is perhaps to be mericans will take loses of flattery. e not to understand et when a foreigner gons they nod acthwith the writer oad-minded and of ent. It may be that the American rown off the swath.

ncy and must be d tenderly. singly of Cardinal s us nothing but a thousand times, how it merits the t to hear the honied. from the lips of e is then no neces v have been touched e purifying fire of to be moderate : it ince with dignity is a very efficacious

hours. Speaking savs: Cardinal Gibbons those ascetics with mortifications have sh to suffice for the Although he has he appears to be raight he is with his gure. . . . Sim-re imprinted around and action, on him The face is ous and very calm.
of light blue, look

e expression, very very lucid and very of certitude. The sts have a word curery precise, to desigers wherein all the linate to a central scientific or artistic. us, accepted without Cardinal's interest in

he workingman, to he future of Cathoth idea he has of the y the Church in the When you have seen seen a great thing.

S ON ANGLICAN DERS.

an article which ape of 3rd inst., under Pope's Message," an ndent writes to us in hould have appeared of the CATHOLIC ticle in question was regular correspond-York Sun, and in it made that "The r of Rome published Duschesne, professor istitute of Paris, in ated critic concluded ers are valid."

ondent states that he d to the CATHOLIC rate information on n, he expresses great a piece of informar in our columns, as maintained the inorders.

ve to say that though tated it to be our condican orders are inof the same opinion eason why we should r columns the state ther persons are of a n. The validity of is a question which is a, and there is noththolic faith in the ke the orders of the cal churches, they

of history, and not of ts to be decided are Orders validly conplace?" and, secondly, erved by a continuous rm of Episcopal conpriestly ordination. that both these quesinswered negatively. ent may find these tively treated in Mgr. gr. Ryan's treatises on d we believe that rived at by these em irrefragable. Cardiso recently announced not one of the twelve

of the Catholic Church

we would find them to express something very different from the meaning attributed to them. It was formerly asserted that Dr. Lingard expressed the belief in the validity of the orders. This was not his meaning, and the doctor himself explained that the words of P. A. forced themselves on the Rehis history mean only that some form Publicans - but the latter party will of ordination was probably used in get rid of them somewhat after Sinbad's consecrating the first Anglican Bishops. It appears certain that this is the truth -but it appears equally certain that no valid form was used by any Catholic Bishop for this purpose. Perhaps if we had before us the Abbe Duchesne's article, it might be found that he has spoken similarity. We suspect that this is the actual state of the tale, and he may well ask case. At all events, even if the Anglican himself the question, Whither? clergy possessed valid ordination in the beginning, they would have lost it, as years of sacrilege have dimmed we believe, during the century and a half while they used an insufficient form for the transmission of orders.

It is further to be remarked that even those who have valid orders cannot lawfully exercise them unless they receive jurisdiction coming from the supreme authority in the Church. Under this respect, the Anglican ministry could not lawfully exercise the office of the priesthood, even if they possessed valid ordination. They would be in the position of excommunicated priests.

THE REPUBLICAN VICTORY AND THE A. P. A.

The Republicans have gained a most

sweeping victory at the United States elections which have just been held. This is astonishing so soon after the complete victory gained by the Democrats only two years ago: but the change in public sentiment is generally attributed to the depression of business which, unfortunately for the, Democrats, occurred while they were in power. The Hamilton Spectator asserts that the Republican victory is a victory for the A. P. A. It is not clear that such is the case. The Republicans in many places coquetted with the A. P. A., but in the majority of States they repudiated all connection with of the Republican party denounce it without stint. The fact is the A. P. A. supported the Republicans because they had to be contented with the slender inducements held out to them; for the Republicans certainly did not generally hoist A. P. A. colors, though in several States the Apaists controlled their caucuses. It is estimated that the new House of Representatives will be composed of 250 Republicans, 90 Democrats, and 9 Populists. Eleven seats are doubtful. It is certain, however, that the bulk of the American people took no account of Apaism in bringing about this result. The Spectator is seeking far away for some consolation for the route of Apaism, or P. Paism, in its own city last June.

Perhaps one of the best proofs we could give to show that the Spectator is altogether astray in its theory that the Republican victory is an A. P. A. victory, is the expression of sentiment by Mr. Chas. T. Saxton, the successful Republican candidate for the Lieutenant Governorship of New York.

Three months before his nomination Mr. Saxton said :

"I think that the time has passed in this country when such an organization as the A. P. A. can live and thrive for any length of time. It is made up of narrow-minded bigots. It must be. I know there are some persons, of course good citizens in every respect, who nonestly look upon the Roman Catholic Church as a grave menace; but every thinking man knows they are wrong. Many of the very best people we have in public and private life are Catholics. Such a movement as the A. P. A. has no place or justification in the nineteenth century. A man's religion should never become an issue in politics, and the constitution strongly prohibits such discrimination as thes ople seek to bring about "- New York Times, 29th June, 1894.

After nomination Mr. Saxton ex

pressed himself similarly: "Our opponents (the Democrats) are trying to raise false issues, as a wrecker coast to allure the unwary mariner to his destruction. They have dragged a religious question into the canvass. men to catch votes by false prejudices. The question of religion has no place ing to the dictates of his own conalways been the party of liberty—of expected that honest people who are

had before us the words of the Abbe will it ever be, the party of intolerance lodges in Canada who remained in era or proscription."

Similar sentiments have been expressed by many other prominent Republicans, showing that, like the old man of the sea who saddled himself on Sinbad the Sailor's shoulders, the A. style.

EDITORIAL NOTES.

"FATHER" HYACINTHE LOYSON is if dishonest they will be as unfaithful nearing the end. Deserted by his to their oaths as they have been to the friends, and penniless, he stands alone, contemned, an object of scorn and ridicule. He is drifting out in Once he could answer it, but the rare intelligence that charmed the crowds of Notre Dame, and in place of luminous and terse expressions we have the incoherent babblings of a disappointed old man. He has played his part and the curtain has been rung

It is amusing to see that Canon Doyle is gazetted as English. He is a literary celebrity, and of course can have nothing in connection with the 'ignorant Irish." But Canon Doyle is of the land of the shamrock as much as Burke and Goldsmith. His father, the famed cartoonist of Punch, was a sturdy Catholic, and we hope that the son has never cast discredit on him.

WE learn that Bishop Keane is threatened with blindness. We cherish the hope that such a terrible calamity may not befall the accomplished rector of Washington University.

THE convention of humane societies, held recently in Albany, adopted a very practical resolution. They will petition the Legislature to order that all persons guilty of cruelty to children should be flogged. Flogging is the only adequate punishment to mete out to the brutes who inflict grevious physicial pain upon children. The whipping-post has fallen into disfavor, but we may yet see it restored to the that association, and the leading men place of honor that it enjoyed among our ancestors, who were decidedly plain and practical people. Crimes of monstrous nature have been committed in Canada, and the offenders have been immured within prisons for a number of years. We are not adverse to imprisonment, but we believe that it should be preceded by a wholesome dose of the lash. It is the only way of punishing crime-workers of a certain kind.

> CARDINAL GIBBONS' opinion of woman suffrage has aroused the ire of the ladies who prefer the public platform to the household. It will, however, have a decided effect, for the Cardinal speaks ever dispassionately and for the best interests of the country. The woman is queen in her own sphere, woman is queen in her own sphere, the open without the prehave a decided effect, for the Cardinal

OUR enterprising contemporary, the Buffalo Union and Times, created immense consternation in the ranks of the A. P. A. of that city during the last two weeks by publishing a list of the A. P. A. lodges, their places of meeting, their officers and proceedings, and the names of many of the principal members of the order, together with their grips and signals, and many other particulars concerning it. The result of the exposure was that emergency meetings were held, at which it was decided to change the places of meeting and the secret signs, but in addition, many persons who were generally reputed to be members hastened to publish letters disclaiming all conplaces false lights upon the rock-bound nection with the order, even making affidavit to that effect, denouncing it as an obnoxious association with which It is the shameless effort of desperate they have no sympathy. The lodges bitterly denounced and threatened with assassination the "traitor" in our party politics. The surest way to intensify religious differences is to tion; but the so-called traimake a religious question the rallying cry of a political party. This is a land of liberty, where every man has the right to worship God according the society who are determined to ex-The Republican party has pose its machinations. It is not to be

would admit the validity of Anglican orders.

As regards Abbe Duchesne's opinion we have only the anomymous statement of Innominato; but probaply if we have a possible to the following the probaply if we have only the anomymous statement of the following the probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply if we have only the anomymous statement of Innominato; but probaply in the word of the constitution, which as squarely will refrain from making the memory gens, as means to be emptyed, "memory gens, as means to be emptyed, "instruction in moral principles," using. As which shows any interest in religion, to take any part with Christ or His kingdom, as "means to be earth to show any interest in religion, to take any part with Christ or His kingdom, as "means to be earth to show any interest in religion, to take any part with Christ or His kingdom, a them during the last election campaign for the sole purpose of making known their proceedings to the political candidates whom they had tabooed, and that these proceedings were regularly and faithfully reported. Fidelity is not to be expected from the members of such associations; for if they are honest

> In any case exposure must result. A REMARKABLY CLEVER LETTER.

public in taking unlawful obligations.

men, who have joined unwittingly,

they will endeavor to counteract the

We have much pleasure in giving place to the following letter from Mr. John S. Ewart, counsel for the Catholics in the Manitoba school question. It is in reply to what is known as the Manitoba State Paper, a document issued by the Government of that Province in defence of its action in abolishing, so far as they could do so, the system of Separate school education.

The points brought forward by Mr. Ewart are both logical and manly, and place the narrow-minded bigots of the Manitoban Government in a predicament from which it would be impossible for them to extricate themselves. The letter has all the more force when we remember the fact that Mr. Ewart is a

remember the fact that Mr. Ewart is a Protestant:—

With your kind permission I shall make a short reply to the State paper recently issued by the Manitoba Government. Its principal argument is the following:—"No citizen of the Province has any justification, in fact, for claiming that he has not the same rights and the same privileges respecting education that any other citizen possesses.

The statement that Catholic people are compelled to pay for the education of Protestant children creates a false impression. The law is not responsible for any such effect. The correct statement of fact is that . . . all taxable property is assessed for Public school purposes, and all citizens have the same right to make use of the schools."

Some years ago a bill was introduced into the Canadian House of Commons forbidding the employment upon public works of any laborer whose hair was more than six inches long. Ordinary citizens took this for a hit at the Chinese. But the promoter stoutly contended that there was nothing about Chinese in his bill; that the provision applied to everybody; that the proposal was a good one for high sanitary reasons; and if it affected the Chinese only, "the law was not responsible for any such effect." The plain remedy for the Chinese was to cut their hair.

The inter-state commerce law requires railways to give equal rates to all. One of the lines, desiring to give a special rate to the largest miller in Minneapolis, declared that it would give a reduction of 40 per cent. to every one who would ship so many barrels a day. The largest miller was the only one who could quality; but of course the railway company "was not responsible for any such effect." The plain remedy for the other millers was to increase their output!

By a treaty between two nations one of them agreed that its canals should be open to the use of the other "on terms of equality" with its own inabilitants. Alterwards the promising nation declared that the charge should be 20 cents a ton to all alike, but that there should be

but once she steps without the precincts of her home and meddles with things that but ill befit her dignity she will lose her power. The good and true women are the power behind the throne: they fashion and shape men's destiny. They look with pity upon the antics of their clamoring sisters, and were woman suffrage granted they would resent it and refuse to use it.

Our enterprising contemporary, the

The plain remedy for the dissenters was to swallow their scruples along with the sacrament.

An English Act of 1600 provided that "all persons" who did not within six months of attaining the age of eighteen years subscribe the declaration against transubstantiation should become incapable of inheriting or purchasing land. Is it not plain that if this law injured Catholics only, "the law was not responsible for any such effect?" The plain remedy for them was to declare solemnly that the doctrine which they firmly believed was an abominable farce.

NOTUNSECTARIAN.

If the Province of Quebec abolished the Protestant schools, continued the Catholic-schools (calling them Public schools), taxed everybody for them, and provided that all citizens should "have the same right to make use of the Public schools," and if Protestants refused to take advantage of the Public schools," can anything be more capable of demonstration than that "the law was not responsible for any such effect?" The plain remedy for the Protestants would be not to "refuse to take advantage," etc.

In Manitoba there are schools which are called Public schools, but to which Catholics do not and cannot go because of their religious belief. The Catholics are compelled to pay taxes to support these schools. If they complain of this state of affairs, is it not clear that "the law is not responsible for any such effect?" The plain remedy for them is to change their religious belief. If it be said that the schools in Manitoba are unsectarian, I reply:

(1) They are not so. In the course of this.

reply:

(1) They are not so. In the course of this ontroversy I have asked several times (with-

controversy I have asked several times (without reply):—

(a) What is unsectarian religion? Disraeli said that if there was any such thing it
was a new religion. Any language that
could be called unnational would be some
new volapuk, would it not? Either that, or
not an efficient language at all.

(b) Would it be possible for a Jew or Unitarian to join in the religious exercises prescribed
for the schools?

(c) Would Protestants send their children
to "non-sectasian" schools, in which Roman

And I have asked for production of an

hemselves will go a long way towards satisfying me.

SECULAR SCHOOLS OPPOSED.

(2) And if the schools were unsectarian would they be the less invidious? They would be gas I translate the word almost entirely secular, and for that very reason obnoxious to the faith of Roman Catholies. If a State were to set up an ethical (unsectarian) church, with the irreducible common denominator of all religious in it (a varishing quantity, I think), and should require Protestants to pay tithe to it, would 'their complaint be sufficiently answering by saying that there was no religious there? It seems impossible to get the opponents of Separate schools to understand that it is the tranformation of education which ought to be religious into mere secularity that is the chief ground of complaint. The answer to these opponents is constantly. 'What do you complain of? There is very little religion of any kind in the schools,' which is very much like saying, 'Why do you cry out? I knocked you down with a sitek. You ought to be cheerful and happy.'

The Manitoba Government answers the unlawful designs of the members; and

nke saying. "Wy do you cryout? I knocked you down with a stick. You ought to be cheer ful and happy."

The Maniloba Government answers the charge that the Legislature confiscated all the property of the Catholic schools by saving that the Privy Council "expressed the opinion that Roman Catholics were somewhat better treated than Protestant people in regard to the disposition of school property under the Act of Drivy Chuncil was referred and the provision for distribution of the Act of the A

oba Government:

(1) There is no injustice. The schools are open to all alike. Change your religion and come.

(2) You complain that your school property has been confiscated by the operation of certain clauses of the School Act? There are other clauses under which you would have been well treated, in some minor respect, had there been anything for these always at the contract of the con en anything for these clauses to apply to !

JOHN S. EWART.

Winnipeg, Nov. 2.

DIOCESE OF HAMILTON.

The October devotions were well attended, and suitable sermons delivered every evening in the several city churches. One of the Sunday evenings witnessed the blessing of a beautiful statue of the Sacred Heart at St. Patrick's, the Bishop officiating and preaching a sermon appropriate to the occasion. The following Sunday evening musical Vespers was given at St. Joseph's new church, when the choir was assisted by an excellent orchestra, and His Lordship lectured to a large congregation on the subject of the Holy Rosary. A very large offering was taken up in aid of the choir fund.

ALL SAINTS AND ALL SOULS.

in aid of the choir fund.

ALL SAINTS AND ALL SOULS.

The festival of All Saints was celebrated at the cathedral with great solemnity; and in the evening, after the usual Vespers and Benediction of the Blessed Sacrament, the Vespers for the dead was sung by the choir and clergy, the altar being draped and the Bishop presiding.

clergy, the altar being draped and the Bishop presiding.
On All Souls day, besides the usual Masses at the cathedral, a solemn Requiem was sung at Holy Sepulchre chapel, in the cemetery across the bay, which was largely attended by the citizens.
The Bishop closed his diocesan visitation for the season atter visiting Acton, Oustic, Georgetown, Arthur and Mt. Forest; in each of which missions he lectured on Rome and Jerusalem, in aid of church building funds.
Rev. Father Coty lectured at St. Lawrence church a week ago in aid of the funds of the Society of St. Vincent de Paul.

LEAGUE OF THE SACRED HEART.

church a week ago in aid of the funds of the Society of St. Vincent de Paul.

LEAGUE OF THE SACRED HEART.

Last Sunday evening the cathedral was filled to overflowing with a devout congregation, when, after Vespers, coram pontifice, the Bishop preached on devotion to the Sacred-Heart, and afterwards distributed the crosses and diplomas to the several Promotors.

The 11th inst, being the anniversary of the death of Mrs. Dowling (the Bishop's mother), solemn Masses of Requiem were celebrated at the cathedral on Saturday, and at the churches of St. Lawrence and St. Patrick on Monday morning for the repose of her soul. Requiems for the some purpose were also celebrated at Paris and in other parishes of the diocese.

ANOTHER NEW PARISH.

A new and successful parish has been formed at Drayton, with Peel annexed. These places were formerly attended from Arthur and Macton. Rev. Father Kehoe is the pastor of the new parish; and that he is popular with his people and fellow-townsmen the following items taken from the Advocate, the local journal, show:

"Rev. Father Kehoe gave the Drayton Public school a professional visit last Tuesday forenoon, spending a short time very pleasantly with the pupils in the several departments.

"The Charity Goncert held in the town hall

partments.

pleasantly with the pupils in the several departments.

"The Charity Goncert held in the town hall last Friday evening proved a very good success. Something over 83s were realized, and all present spent a very enjoyable evening. The programm was long, and all the numbers good, so that he lidles who got it up may congratulate themselves on the success attained All the location is well known to people of this vicinity, and their reputation was well sustained. Mr. W. and Miss Gilpin, of Stirton, gave a reading each, that showed they possess considerable ability as public entertainers. Mr. W. H. Spence, teacher near Moorefield, was present, and more than satisfied all expectations of him as a high class vocalist. His selections were good and he proved himself rully equal to the undertaking. Rev. Father Keloos, a new comer to our village, was present, and decilvered an address that was highly appreciated by all who heard it. That Father Red have not been informed, but he proved himself one of the most edifying and entertaining publis speakers heard in Drayton for a long time, and notwithstanding the fact that there was a large attendance of the anti-quiet class, there was perfect silence. The speaker treated three topics, social, moral and religious, in a masteriy way, and, if all that was asid actuate the hearers, it cannot fail of good results. Rev. Mr. McLutyre, of Zion, gave a reading on Temperance that was very suitable and hignly appreciated, as was also an address by Rev. Mr. Leake on Patriotism. Mr. D. G. Robertson presided over the meeting in a very efficient manner."

THE A. P. A. OATH.

Ed. of the Detroit Free Press: The publication in to day's edition of your paper of the A. P. A. oath showed t is on a par with the rampant bigotry that existed in the Know-Nothing movement of 1854 and 1855.

In a speech delivered in 1854 on the Know Nothing party by Henry A. Wise, of Virginia, he used the following words, which as amply describes many in the A. P. A. party as it did the bigots of his day:

A rebuke milder in tone and beautiful as a picture, and as true now as it was when said, may be taken from a speech delivered at Richmond, Va., by Senator R. M. T. Hunter during the same Know-Nothing campaign:

the same Know-Nothing campaign:

"But, fellow-citizens, I went a little too far when I said it was proposed to proscribe Catholics for all offices in this country. There are some offices which the sons and daughters of that Church are still considered competent to discharge. I mean the offices of Christian charity, of ministration to the sick. The Sisters of Charity may enter yonder pest house, from whose dread portals the bravest and strongest man quails and shrinks; she may breathe there the breath of the pestilence that walks abroad in that mansion of misery in order to minister to disease where it is most loathsome and to relieve suffering where it is most helpless. There, too, the tones of her voice may be heard mingling with the last accents of human despuir to soothe the fainting soul as she points through the gloom of the dark yalley of the shadow of soothe the fainting soul as she points through the gloom of the dark valley of the shadow of death to the cross of Christ, which stands transfigured in celestial light, to bridge the way from earth to heaven. And when cholera or yellow fever invades your cities the Catholic priest may refuse to take refuge in flight, holding the place of the true soldier of the cross to be by the sick man's bed, even though death pervades the air, because he may there tender the ministrations of his holy office to those who need them most."

And how, truly was this eventhified

And how truly was this exemplified in a few years later upon the battlefields and in hospitals of our civil war. A. H. McDermort. Detroit, Oct. 28, 1894.

ALLEGED PARALLEL BETWEEN THE JESUITS AND THE FREEMASONS

There has been a recrudescence o late of the periodically recurring dif-ficulty as to the Church's denunciation of secret societies. English Free-masonry is so eminently respectable, it counts among its supporters so many men whose public and private charac ter is above reproach, it makes so edifying a profession of Christianity and is chieftained by so many high dignitaries of the Establishment, that it seems barbarous to include it under the same condemnation with the bla-tant atheism of the Grand Orient. At the worst it is only a harmless association which devotes itself with a certain amount of innocent tomfoolery to the promotion of ends partly convival and partly philanthropic. Why, then, we are constantly being asked, should our worthy fellow-citizens be exposed to Why, then, we the heavy artillery of the Vatican for the amiable weakness of liking to play at conspirators with closed doors and to make themselves ridiculous in aprons and masonic jewels?

All this has been urged and answered a good many times before. It is not the philanthropy, nor the conviviality, nor even the display of masonic insignia that the Church anathematizes. What she condemns is the oath and the participation thereby involved in the evil designs of con-tinental Freemasonry. The masonic oath is an essentially unlawful oath. It is unlawful because it avowedly constitutes fellowship with continental organizations antagonistic to religion and even to morality, whose principals and methods English Masons themselves do not defend. It is unlawful because it is unconditioned by any reference to the law of God, and vows inviolable secrecy even where such secrecy would imply participation in It is unlawful because it is both rash and irreverent, calling God to bear witness to an absurd farrage of blood curdling horrors which the candidate invokes upon himself if his un-conditional promise be violated. All this, of course, has often been pointed appropriate. Why, we are asked, does the Church condemn the oath of the Freemasons, when she tolerates within her own bosom an association bound by a solemn vow of unquestioned obedience like that of the Jesuits?

Now, it may not be out of place to remark that the vow of obedience taken by members of the Society of Jesus stands in this respect on precisely the same footing as the vow taken by the religious of any other order. It is true that the constitutions of the Society lay stress upon obedience as a virtue. It was the desire of Saint Ignatius that his followers should be distinguished by their scrupulous exactness in this matter, just as Saint Francis Assisi wished his own religious to excel in their observance of poverty. But neither among the Jesuits, nor among the Franciscans, nor in any other religious order can the vow be described, without ambignity, as one of "unquestioning "obedience. The religious always promises obedience "according to the constitutions;" that is the vow is essentially conditioned by the law of God, by the law of our Church, and by the constitutions of the order in question. If anything be commanded in contradiction to any of these three, the vow loses its office, and obedience may—indeed, in the two former cases must—in conscience, be withheld. The teaching of Saint Ignatius has always, as we have said, been considered exceptionally strict in the matter of obedience; yet in his most formal pronouncements he is careful to introduce the provision, that obedience is only to be tendered where that which is commanded is not contrary to the law of God. The vows of religion, therefore, are no more dangerous to society on this score than is the oath the law of God. The vows of religion, therefore, are no more dangerous to society on this score than is the oath the law of God. The vows of religion, therefore, are no more dangerous to society on this score than is the oath the law of God. The vows of religion, therefore, are no more dangerous to society on this score than is the oath the law of God are not contrary to the law of God. The vows of religion therefore, are no more dangerous to society on this score than is the oath the law of God are not contrary to the law of God. The vows of religion Now, it may not be out of place to "They (the Know-Nothings) not only appeal to the religious element, but they raise a cry about the Pope. These men, many of whom are neither Episcopalians, Presbyterians, Baptists, Methodists, Compregationalists, Lutherans, or what not—who are men of no religion, who have no Church, who do not say their prayers, who do not read their Bible, are now seen with faces as long as their dark lanterns, with the whites of their eyes turned up in holy fear lest the Bible should be shut up by the Pope. Men who

it can acquire any solemnity or bind-ing force, it is essential that the "rule" of the order, id est, a detailed tatement of its aims, objects and manner of life should be submitted to the Holy See. All obedience in the order, as we have said above, must be n accordance with the constitution. These constitutions are printed, they are accessible to all the Cardinals and Prelates, and practically to the whole Christian world, neither can any substantial change be made in them without Papal approval. It is true anxious to make their rule of life and all their internal concerns public to the world at large. They simply claim curiosity and interference which is allowed to any household or any corporation. But, as far as we are aware. there is no religious body in the Church in which a general vow or eath of secrecy is taken as to its internal concern; and if there were it would only bind, like all other engagements, in so far as the law of God and the constitu tions of the order allowed. But we have surely said enough. entered even into this much explanation is doing rather too much honor to a foolish misunderstanding which does not deserve serious treatment. one who has any real acquaintance with the Catholic Church in its practical working is in the least danger of seeing a resemblance between a religious order and a secret society. But it is well, perhaps, to point out for the hundreth time the desirability that the well-meaning non-Catholics who are good enough to interest themselves in the beliefs of their Catholic neighbors should gain some acquaintance with the fundamental ideas of the constituions they undertake to criticize .-London Tablet.

RISE UP AND HOWL.

The Weather Bureau Asks Aid From the Jesuits.

Washington, Oct. 23. - The work of he weather bureau in reporting the rise and progress of the hurricane that swept up the Atlantic coast, a short time ago, and the consequent saving of hundreds of thousands of dollars' worth of shipping and untold lives and the inability of the bureau to give notice to the gulf states of the approach of the hurricane, has drawn attention to the need of an extension of signal service system down the gulf coast to Yucatan. The weather bureau officials say that every year one or more of these disastrous storms arises in the Carribbean see or the Bay of Yucatan, and comes sweeping down on the coasts of Louisiana, Texas, Alabama and other southern states when they are totally unprepared for it. causing tremendous damage to the warehouse and shipping interests and

costing many valuable lives.

Several times strong efforts have been made to interest Mexico in the subject of weather stations, and the United States has made a proposition to pay half the cost of the establishment and maintenance of the stations and the telegraph wires. However, the Mexican Government has not yet been brought to see the benefit that would accrue from the system and has rejected all the advances made. Under such discouragements the weather officials set out to find a new solution, and finally found one in the presence along the coast at con venient distances of the Jesuit missionary stations. Advances were made to the order, and now the negotiations have progressed so far as to out before, but there is one phase of the objection almost ludicrous in its complete misconception of Catholic in-stitutions, about which a word may be in such good order that they will be in such good order that they will be able to trace the course and manifestations of each individual storm and be in a position to give full notice to the shipping interests along the gulf coast.

"THANK HEAVEN! THEY ARE STILL AT IT."

A kind act has picked up many a fallen man, who has afterwards slain his tens of thousands for his Lord, and has entered the Heavenly City at last as a conqueror, amid the acclamations of the saints and with the ome of the Sovereign.