

a matter which does not come under the duty of the Government or the general public to supply, and in undertaking this obligation, the Protestant Board seems to have undertaken more than it was bound to do, and if we are to judge from the present attitude of the Board we may infer that in its anxiety to embrace the Hebrew population within its control it undertook a duty which it now finds to be too onerous. We presume, however, that the difficulty will be satisfactorily and amicably settled.

"NOTHING TOO HARD FOR GOD."

Among the sermons recently delivered by Rev. D. L. Moody, the well-known revivalist, one entitled "Nothing Too Hard for God" is worthy of particular notice on account of some strong points made therein, and some principles which are very correctly laid down.

The immediate purpose of the preacher was to show the power of prayer. Taking for his text the passage from Jeremiah xxxii 17, "Ah Lord God! behold thou hast made the heaven and the earth by thy great power, and by thy stretched out arm; there is nothing too hard for thee," he gave instances from the history of the people of God, where the power of God had brought about events which were beyond all human possibility. Thus, when the condition of the Israelites in Egypt seemed hopeless, and when it appeared that they should be bond slaves for ever, Moses appeared as God's messenger and through Moses' instrumentality God brought them forth from their bondage by means of numerous miracles and "with a strong hand."

So also at all times when the Israelites were faithful to God, no hostile army could stand before them. When they forgot God they were brought to weakness and bondage, but on their return to Him a deliverer was sure to arise who led them on to scatter their enemies, as was the case with David, who, though a mere boy, was able to overthrow the gigantic Philistine and to secure victory for the penitent children of Israel.

So God has promised to hear our prayers when offered up with due dispositions of humility and contrition, with fervor and perseverance, confidence in His goodness, and resignation to His will, if they be offered in the name of and by virtue of the promises of Christ.

There is another lesson to be derived from the words of the prophet: "O Lord God, nothing is too hard for thee." On this point Mr. Moody did not speak. It is the necessity of our belief without hesitation in whatsoever God has revealed.

We frequently find that God's teachings are rejected because there is something contained in them beyond the reach of the human understanding. It is becoming the fashion nowadays, especially among Protestants, to reject all revelation which they cannot understand under all its aspects, and this practical infidelity is even carried into the pulpit, from which God's truth ought to be uttered without fear or hesitancy. Thus there are to be found many who deny all mysteries of religion, such as the Trinity, the Incarnation whereby God becomes man, and as a natural consequence, also our redemption by the blood of Christ shed upon the cross. They who deny these truths do not reflect that God is by nature infinite, and therefore there must be much regarding Him which is beyond human understanding, which is but limited. Whatever God reveals should be believed, because He is Truth itself who can neither deceive nor be deceived.

For the same reason the mystery of Christ's real presence in the Blessed Eucharist should be accepted without question or doubt. There is no truth more strongly inculcated than this in Holy Scripture. It is recorded in the sixth chapter of St. John's Gospel that Christ promised to give His flesh and blood that we might eat and drink thereof and thereby obtain everlasting life, for "if any man eat of this bread he shall live forever, and the bread which I will give is my flesh for the life of the world." Twelve times in the course of the chapter this promise is repeated, and most strongly when the Jews declared it to be impossible such a promise should be kept: saying, "how can this man give us his flesh to eat?" and "this saying is hard and who can hear it." In fact this is the very reason which Protestants to this day advance against the doctrine of the Real Presence. They say it is impossible that Christ should give us His

flesh to eat, and that the teaching of the Catholic Church is too hard to be understood and believed. The bulk of Protestants admit in deed the mysteries of the Trinity, the Incarnation and Redemption, but they reject that of Christ's Real Presence in the Blessed Eucharist, which is called by Catholics "Transubstantiation," as being difficult of belief.

In reply to this objection it is sufficient to refer to the words of Jeremiah: "Ah, Lord God, behold thou hast made the heaven and the earth by thy great power, and by thy stretched out arm: there is nothing too hard for thee."

It is for man's benefit, and to give to us a powerful means of salvation, that Christ instituted the Blessed Eucharist, so that by thus receiving Him bodily we may participate of all the graces which emanate from Him as our Saviour.

There is a great resemblance between the mystery of the Incarnation and that of the Real Presence. In the Incarnation we obtain salvation through the blood which Christ shed upon the cross as an atonement for our sins. In the Blessed Eucharist we obtain the same grace by partaking of the precious banquet of His body and blood by which He therein nourishes us. The Blessed Eucharist is, therefore, as readily credible as the Incarnation, and there is no more reason to doubt that Christ in His infinite love for us grants us this blessing of a spiritual banquet, than that He suffered on the cross under the appearance of a criminal, also for our salvation.

Christ's power is unlimited, because He is God, and "there is nothing hard to Him." We need only to be satisfied that He had the will to give us His flesh and blood, and the truth follows, for He must then have the power also. He created the world and the universe from nothing. He changed water into wine at the marriage feast of Cana of Galilee, and all nature was obedient to His will. The winds and the waters were stilled at His command, diseases were healed, devils were driven away, and the dead were brought back to life. There was nothing which He could not perform.

Christ's Apostles heard and remembered His promise to give His body and blood as our food, and at His last supper when He said: "This is my body: This is my blood," they remembered His promise, and exhibited no surprise or unbelief, because they knew that now His promise was fulfilled. One evangelist, St. John, records the promise: the other three, together with St. Paul, tell of its fulfillment; and when at His last supper Christ taking the bread into His sacred hands, and blessing it says: "This is my body," and then taking the chalice or cup of wine says: "This is my blood," it is evident that the Apostles understood that this was the fulfillment of the promise which He had already made, and this accounts for the fact that they manifest no surprise, and do not break out into such expressions of unbelief as those which the Jews, and even some disciples uttered when the promise was given. They had frequently been witnesses of Christ's miracles, and they were prepared to believe His word. Being asked by Christ when some of His disciples refused belief in His promise: "Will you also go away?" St. Peter answered in the name of the twelve: "Lord, to whom shall we go? Thou hast the words of eternal life." This expressed their strong faith in His power, and especially in the truth which He then propounded to them.

It remains for us and for all Christians to imitate the faith of Peter and the other Apostles rather than the unbelief of the Jews, for to God "there is nothing hard," and there is no difficulty in His performing what He has promised, however incomprehensible and mysterious it may be to our limited understanding.

STATISTICS OF SUICIDES.

Six thousand six hundred is the number of suicides which the Chicago Tribune has reckoned up during the past year, as having been made known to the public in the United States through the press during the last year.

It is not supposed that this estimate includes all the instances of self-destruction which have occurred, but only those which it was possible to ascertain through reading the newspapers, and it is very certain that the actual number far exceeds this. During the months of November and December they were much more numerous than at any other time. There is no doubt that if all the cases had been

recorded the number would have reached over seven thousand, being one for every ten thousand persons. This number is greater than in any former year, and it leaves the impression that a suicidal wave has swept over the country. Of the total number recorded 5,786 were men and 814 women.

The causes which lead to suicide are for the most part the same year after year. They who commit it are generally discontented with their condition in life, and the inability to endure the trials which are in some form the general lot of mankind, is another cause; though it must be acknowledged that some persons have to bear more serious trials than the generality of people. To these we must add that of late it has become the fashion with a class of infidels, of whom Colonel Ingersoll is a leader, to maintain the lawfulness of suicide, and that it is the most satisfactory and sure way to end the troubles of life. Also it is probable that the glamor of romance with which some newspapers describe the suicidal act, causes some to follow so evil an example. The person who commits the rash act may be a very ordinary being, but the newspaper writer finds it necessary to give a sensational coloring to the matter, to increase the circulation of his paper, and the unfortunate person who has been guilty of the crime is represented as being the victim of harsh treatment or oppression, and if it be a woman, she is sure to be described as being of extraordinary beauty, and most probably as having been driven to desperation by unrequited affection, whereas the real cause is vanity, or anger, or perhaps a mistaken affection which has led to her ruin.

Another curious cause has come to light in several instances, one of which it will suffice to mention. One William M. Rusk recently committed suicide in order that he might leave to his family half a million dollars, to which amount he had insured his life. The Supreme Court of the United States, however, has decided that the insurance companies need not pay these policies, as it is against the public interest to enforce a contract when the commission of a crime is the means whereby the conditions are fulfilled, and, therefore, even though it be specified in the insurance policy that the benefit will be paid in case of suicide, the court holds that the company may refuse payment. If, however, the company think proper to pay the claim, there is no way to prevent it from so doing. Incredible as it may appear, the records of insurance show that there are many persons who are willing to put an end to their lives to ensure a fortune to their families. The decision of the court is likely to diminish the number of those who commit suicide for this cause, at least.

There is no doubt that the real cause of nearly all the suicides that occur is the want of religious feeling in those who commit the crime, and to the attacks upon the Christian religion which have been made, not only by avowed infidels, but even from the pulpits of many of the Protestant churches, very many of the suicides of the present day are to be attributed. It is to be expected that those who do not believe in any responsibility to God, or in a future life, have no motive which will be efficacious to restrain them from the commission of this or any other crime.

GOLDWIN SMITH TELLS IT ALL.

Professor Goldwin Smith, writing from Toronto to the New York Independent on the question, "Is Home Rule Dead?" in reference to a recent article on the same subject by the Right Honorable Horace Plunkett, M. P., in the North American Review, says:

"Mr. Plunkett, in the article to which I have referred, while he denounces the assertion that Home Rule is dead, appears to accept the judgment of Lord Rosebery who holds that the movement will lie in abeyance till it finds a leader after the Irish heart; and that this new leader is probably now being wheeled about in his perambulator. Perhaps before the babe comes to demagogues' estate, Mr. Plunkett's own remedy, agricultural improvement, may have done its beneficent work."

Mr. Plunkett is, we believe, an honest gentleman, though a Tory. Mr. Smith is, we know, an ardent crank, a pastidious scold, who began life as a democrat and is ending life as a Tory. He is a man of a distorted mind and the Act of Union was an honest transaction, totally devoid of bribery and corruption, although the evidence to the contrary is to be found in every honest history of the period, whether written by English or Irishmen. He does not deny that the Articles of Union promised religious emancipation to the Catholics, but he ascribes the failure to keep that promise to "the prejudice of a half-insane King."

When it comes to the betrayal of Home Rule at a later date, he says: "British members of the House of Commons, in voting for the bill, reckoned on its rejection by the House of Lords."

So there we have it. When a British King breaks a solemn promise, without any reversal from his Parliament, it is because he is "half-insane." How about the British King, William III., when his Parliament broke the Treaty of Limerick? And what of those honorable and high-toned Members of the House of Commons who voted for the Home Rule Bill while they "reckoned on its rejection by the House of Lords?" People who act in that way in America are regarded as blackguards, with whom no self-respecting gambler would hold intercourse.

Lord Rosebery, who is a gambler on the race track, must be aware of that fundamental law of fair play. The Prince of Wales, an authority on cards, showed by his conduct in the famous search that the belief in honor among gamblers. Professor Goldwin Smith may have some higher code to govern his own conduct, but we wonder what it is.

England is not and has not been for centuries an absolute despotism. No king, sane or half-insane, has been able to coerce its actions for many a year. The present ruler of Great Britain is not generally regarded as a ruler. Yet it happens that under his wise and beneficent rule, as proved by a Royal Commission of Inquiry, Ireland has been and still is paying \$12,000,000 above her proper quota to the imperial treasury. Is Queen Victoria insane, or half-insane, in accepting that surplus? Are the members of Parliament who audit the returns cunning knaves who are ready to shift the responsibility for the loss of the Empire upon the shoulders of the Queen? Or is it all another of the many infamous acts, the injustice of which the "predominant partner" is perfectly willing to admit, so long as the victims grieve for it? Is it all another of the many infamous acts, the injustice of which the "predominant partner" is perfectly willing to admit, so long as the victims grieve for it? Is it all another of the many infamous acts, the injustice of which the "predominant partner" is perfectly willing to admit, so long as the victims grieve for it?

LONG LIVE LEO!

Events of more than usual importance in the long life of Leo XIII. will be crowded into the days that are now near at hand. They will undoubtedly be duly commemorated in Rome and evoke prayers from Catholic hearts throughout all Christendom in behalf of the venerable Head of the Church.

Twenty years ago to-morrow the Sovereign Pontiff was chosen in the conclave held for the purpose, the successor of the lamented Pius IX., and although his coronation ceremony did not occur until the following March 3, his supreme administration of the universal Church commenced with his election to the Roman See, so that he is even now completing the twentieth year of his Pontificate.

And what a glorious administration has not this reign of Leo XIII. been! Ascending the throne of St. Peter when its enemies were arrayed against him, and when the influence of the Papacy was nearing its end, Leo XIII. by his indomitable courage and perseverance, by his divinely illumined wisdom, and with a tact and skill that have won the admiration of the whole world, has made the Papal power recognized and respected in every land that the sun shines upon. His good will and his mediation have been courted and sought by the most powerful of the monarchs of the world, and his administration has been eulogized in the highest terms of praise by other Catholic powers, and to enumerate the many and varied triumphs that he has won for the Church, would require volumes.

Twenty years is a long time for any one Pope to reign; but not by the length of his administration alone, but also and more by the illustriousness of it will Leo XIII. live in the annals of history. His days cannot, in the ordinary nature of things, be very many more. The years of Peter he may not see; but to-morrow, when he completes his twentieth year in the Papacy, the entire Catholic world will join in prayer in his behalf, that he may at least live to see that restoration of his rights to the Church which his administration has so materially hastened.

PRAYED FOR RAIN.

"Deus, in quo vivimus, movemur, et sumus, pluviam nobis tribue congruentem: ut presentibus subsidis sufficienter adjuti, semperantibus fiduciam appetamus. Per Domini Amen."

(Translation: "O God, in whom we live and move and are, grant us reasonable rain; that we, enjoying a sufficiency of support in this life, may with more confidence strive after the things that are eternal.")

The foregoing prayer was the one offered in the ceremony of Mass yesterday beseeching rain in time to save the crops of the State.

There are many true efficiency in prayer? Yesterday morning the Catholic churches throughout this archdiocese sought to demonstrate this problem.

By the aid of the almanac and calculating of a thousand weather prophets cannot induce nature to bend to their wishes, as was clearly shown by the efforts of a local forecast official, who could not prophesy rain until he broke away from the influence of the almanac and the weather charts of the Middle States.

Weather charts and maps of every description were consulted by experts on atmospheric pressure, but they proved of no avail in defining the true cause of the continued drought which has hung over this State for the greater part of this winter and which now threatens the farmers of the State.

The outlook for the success of this year's crops was becoming more and more discouraging, and the hopes of the farmers were fast fading away.

It was a solemn and sublime spectacle to see the congregations of the different churches kneeling before the tabernacle praying for the blessing of rain upon the needy farmers. — San Francisco Call, Feb. 1.

CATHOLICS AND THE Y. M. C. A.

We have been informed, on reliable authority, that between two and three hundred Catholic young men belong to the Young Men's Christian Association, and that several Catholic young women are members of the Young Women's Christian Association, both of them Protestant organizations in this city.

The question arises: Is it lawful for Catholics to belong to these associations? In this case it is true, as Archbishop Ireland made a pronouncement—for the reason, perhaps, that it has not been submitted to him; or probably because it is deemed unnecessary to tell Catholics that they cannot be good sons and daughters of the Church and at the same time be members of these Protestant associations. We are inclined to take the latter view.

The following is an extract from the constitution of the Y. M. C. A. as to its member ship:

"Sec. 1. The members of this association shall consist of three kinds, viz: Active, associate, and honorary."

"Sec. 2. All male members in good standing in Evangelical churches may become active members of this association, upon the payment, in advance, of the annual fee and the acceptance of their applications by the Board of Directors. Only active members shall have the right to vote and hold office."

(A footnote here informs us that Evangelical churches are defined by resolution of the international convention at Portland, Me., 1885, to be churches "maintaining the Holy Scriptures to be the only rule of faith,"—i. e., Protestant Churches.)

No Catholics, it is to be presumed, become "active members." They become "associate members only." As to the Y. M. C. A. rules regarding associate members, the following is taken from a circular recently issued by the Y. M. C. A. of Montreal, and which is the same as those contained in the rules of all these associations, whether for men or women (with a slight verbal difference when the sex is mentioned):

"Who May Become an Associate Member? Any woman of good moral character, without respect to creed, occupation or nationality, may become an associate member upon the payment of 50 cents annually. Associate members are entitled to all the privileges of the association, except the right to vote."

There can be no doubt as to the strength of the temptation which leads Catholic young men and women to join these "Christian associations." In the first place—and this is the key to the whole question—we have no Catholic institutions of a similar character. Could that be said? In the second place, the principle on which these Protestant associations are founded is an excellent and noble one, looking at it from a purely secular point of view. The secret of the success of these associations is an excellent and noble one, looking at it from a purely secular point of view. The secret of the success of these associations is an excellent and noble one, looking at it from a purely secular point of view.

They have well-stocked libraries and reading rooms; and the intellectual faculties of the healthy and natural instincts and tastes, both physical and mental, of early and advanced youth. Every facility for indulging in wholesome athletic pastimes is afforded in them, especially in the cities and towns. They have well-stocked libraries and reading rooms; and the intellectual faculties of the healthy and natural instincts and tastes, both physical and mental, of early and advanced youth. Every facility for indulging in wholesome athletic pastimes is afforded in them, especially in the cities and towns. They have well-stocked libraries and reading rooms; and the intellectual faculties of the healthy and natural instincts and tastes, both physical and mental, of early and advanced youth. Every facility for indulging in wholesome athletic pastimes is afforded in them, especially in the cities and towns.

Much as all this is, it is not all. If a member is cut of a situation, efforts are made by the association to procure him a place; and for this purpose an effort is made to find a member who is willing to leave his home, his country, or goes to a different land, the association follows him with kindly interest. He is given letters of introduction; and if there is a branch of the association in the city where he now abides, he is made "at home" at once by the local secretary, who will recommend him to a hotel or boarding house, and give him any other useful information that he may require; he is introduced to other members, and so finds himself surrounded by helpful friends. In the women's associations there are, amongst other advantages, education in all kinds of useful and necessary giving instruction in millinery, art needle-work and domestic embroidery, dress-making, dress cutting, cookery, and seven laundrying.

The great and fatal drawback, for Catholics, to all this is that the atmosphere of the association is essentially Protestant—aggressively Protestant in some cases.

Yes; the temptation for Catholic young men and women to join these associations is very strong. But it is a temptation, and mothers they would lose no time in removing that temptation by establishing similar associations of their own.—True Witness.

BLESSING AND GRACE AT MEALS.

No practice is more characteristic of the faithful Catholic than that of asking the Divine blessing before meals and giving thanks to God after them. In every Christian household these prayers should be said in a firm clear voice, and in the vulgar tongue. If all present understand the liturgical language this should be used, but not otherwise.

The prayer should be led by the head of the family, or, in his absence, by the eldest son, or by the eldest daughter, and all present should join in the responses.

The proper ritual for prayer at table is the following, which will be found, with slight variations, in the prayer-books of the Catholic and the prayer-book of the American Church.—The Baltimore Manual of Prayers. Those of our readers who do not have it in their prayer-books, and are not familiar with it, are urged to cut this out and preserve it for study and use:

THE BLESSING OF THE MEAL.
(Leader) In the name of the Father and of the Son and of the Holy Ghost. Amen.
(All) Amen.
(Leader) Bless us, O Lord, and these Thy gifts, which we are about to receive through Thy bounty.
(Others) Amen.

(All) Make the sign of the cross silently.)
THE MEAL.
(Leader) In the name of the Father, and of the Son and of the Holy Ghost. Amen.
(All) Give thanks, O Almighty God, for all Thy benefits, Who livest and reignest with the Father and the Holy Spirit, ever and ever.
(Others) Amen.

(Leader) Vouchsafe, O Lord, to reward with eternal life all those who do us good for Thy name's sake.
(Others) Amen.
(Leader) Let us bless the Lord.
(Others) Thanks be to God.
(Leader) May the souls of the faithful departed, through the mercy of God, rest in peace.
(Others) Amen.
(All) Make the sign of the cross, silently.)
—Church Progress.

THE YOUNG MAN AND THE CHURCH.

A subject which we have reason to know, often brings sorrow to the hearts of some of our most devoted pastors is the indifference of Catholic young men to the financial needs of their parishes. A large proportion of them give little or nothing towards the maintenance of their churches, their schools, or the charitable institutions in connection with them. Fewer still amongst them rent pews. This is a very serious matter for our Church. As a contemporary, the Monitor, of San Francisco, pertinently says, if the young men will not support religion, it becomes a serious matter for the Church of the future. And folk with their strong faith and generous hearts are fast passing away. Their sons and daughters must take up the works which are falling from their dead hands, the support of religion, and the maintenance of their churches, their schools, or the charitable institutions in connection with them. Fewer still amongst them rent pews. This is a very serious matter for our Church. As a contemporary, the Monitor, of San Francisco, pertinently says, if the young men will not support religion, it becomes a serious matter for the Church of the future. And folk with their strong faith and generous hearts are fast passing away. Their sons and daughters must take up the works which are falling from their dead hands, the support of religion, and the maintenance of their churches, their schools, or the charitable institutions in connection with them.

The light of Magdalene's generous expiation has guided a long train of penitent souls to Heaven. The thought of her has inspired virgin hearts to make homes that shall indeed be the father's house for prodigal daughters for evermore. See the houses of the Good Shepherd, of Our Lady of Refuge, of Our Lady of Mercy, within whose walls consecrated monastic purity are proud to be the handmaids of repentance.

The world deserts its victims, the self-righteous Pharisee leaves them to their fate, but the true followers of the Most Merciful raise up the fallen, and amidst the weeping Magdalene and the pitying Christ, lavishly accord the tender charities ordained for such.—Catholic Union and Times.

Long life on earth, and eternal life in heaven are the promised rewards by Almighty God to all who practice the virtue of obedience.

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BLESSED THOMAS MORE.

When disappointed by the actions of so many men who barter away the priceless gift of faith for temporal success, it is good for us to turn to the lives of those who "have fought the good fight and kept the faith" in their battle against the allurements of the world. Among such was Sir Thomas More. Early in life he was raised to the knight-hood, and later on was made Lord High Chancellor of England. When the King desired support in his intrigues against the Pope, he turned to the Church dignitaries of the realm, and, unfortunately, many of them upheld him in his course of action by taking the oath of the king's supremacy in matters ecclesiastical. He tried to influence More, but the latter, true to the dictates of his conscience, refused to accede to the King's wishes in this matter as well as in that which had to do with the validity of the King's second marriage. For these so-called offences More was deprived of his office and cast into prison. Pardon was offered on condition that he should conform to the king's orders. Even his wife entreated him to obey, urging that thereby he would spare himself for the support and consolation of his family.

How many years do you think I have to live, Dame Alice?" he asked.

"More than twenty," she replied.

"Ah, my wife! do you wish that I should exchange eternity for twenty years?"

He was brought to trial in the Court of the King's Bench, where all justice was shamefully violated, and all law and precedent disregarded. He was sentenced to be beheaded, and died July 6, in the year 1535. History honors him as a statesman of rare and remarkable talents, and as a scholar who contributed generously by his writings to the literature of England. But a greater glory, and one more in accordance with his unworldly spirit, was conferred upon him when Pope Leo XIII. added his name to those of the Blessed in the year 1886.—St. Ignatius' Calendar, San Francisco.

AN ATHEIST HIT HARD.

There once lived in an Ulster town a man who prided himself on his atheistic views, and took great delight in saying that Satan and his legion had no power over him. At a meeting of the venerable P. P. on one occasion in a mixed audience, he thought he would have a joke at his reverence's expense, and when the usual valedictions were over, he said: "I had the devil sleeping at my house last night."

"An illustrious visitor, upon my word," said the priest.

"Yes," said the other, with unblushing impudence, "he could not find lodgings anywhere, and I took him in. Your reverence will probably find fault with me, but I could not think of shutting the door against him. Do you think I was very wrong to keep him all night?"

"Not at all," said the priest, "you were quite right, for many a night he will have to keep you." — Dublin Weekly Nation.

THE LIGHT IS BREAKING.

The London Literary World does not love Catholics, but it does not seem to have sworn eternal enmity to historic truth. Reviewing Father Tanton's "Blackfriars," it declares that the work of Catholic historians "is more and more compelling truth-loving Englishmen to abandon as partisan misrepresentations the views of the Reformers." It also admits that the grounds commonly alleged by Protestant historians for the spoliation of monasteries, namely, the corruption of morals, were almost wholly unavailing by the words of Henry VIII. The light is breaking everywhere.—Ave Maria.

EX PRIEST SLATTERY.

Arrested in Edinburgh, Scotland, for Selling Indecent Books.

Edinburgh, Scotland, Feb. 12.—Joseph Slattery, and wife, who were formerly of Savannah and other American cities, were charged at a police court here to-day with selling indecent books purporting to be an exposure of Catholicism. The court was crowded with Catholics and Protestants. Slattery promised to destroy the books and the case was adjourned in order to enable him to fulfill his promise.

PROTESTANTS AND MONASTICISM.

An Episcopal clergyman in New York state has come out boldly and squarely in favor of monasticism. He expressed at a public meeting of a missionary association recently his desire to see the hills surrounding the town in which he was speaking dotted with the houses of monks and nuns of the Episcopal order, and he said that he had astonished hearers that the hope of "Christianity lay in the restoration of the religious life. In the greater part of the United States outside the large centres he said the people were practically without religion. It was the spirit of religious fervor, to encourage prayer and self-sacrifice for Christ's sake, he would establish religious orders.

This gentleman is beginning evidently to see the light. He is on the right road. But if he is honest and consistent he must join the Catholic Church. All that he advocates, all that he hopes and prays for in the line of spiritual revival and regeneration, he will find in its fold. He will find the monasteries in every section of the civilized world. He will find them even in England, where they were ruthlessly destroyed by the royal founder of his Church, Henry VIII. That great "reformer" levelled the monasteries to the ground and appropriated their property. He gave us divorce as an institution, and he gave us the land from "Popery and monasticism." But now that Protestantism has proven a failure some people want to bolster it up by engrafting upon it some of the things which its founders abolished. The Catholic Church, just the same to-day as it was in the days of Henry VIII. It has not changed. Neither persecution nor spoliation, nor both combined, could destroy it or shake its foundation. It will remain the same to the end. And those who desire to be on the right road to truth and eternal salvation must enter its fold.—Boston Republic.

A SIGN OF THE TIMES.

We commend the following resolution adopted recently by the Presbyterian synod of Montana: "Never to enter a field in which any evangelical branch of the Church of Christ is already supplying the religious needs of the people; until, after careful investigation, there is reason to believe that there is both a demand and a need for our work." This is a sign of the times. One Protestant missionary, that we know of goes a step farther and advocates the withdrawal from Catholic countries, declaring that the members of the Church of Rome can be saved in their own communion. Half a century ago such a course would not be listened to. The world really does move. Of course the resolution of the Presbyterian synod implies the acceptance of the indifferentist doctrine that one religion is as good as another; but the fainter religion being set aside, we don't find much difficulty in admitting the truth of that saying. Presbyterian, Episcopalian, Baptist, Methodist,—what real difference is there among them, any way? Any step toward unity among the sects is full of significance. Formerly they were united only in opposition to the Church. The day is surely coming when the followers of Christ will be gathered into one. The sign is on.—Ave Maria.

They that are grounded and established in God can by no means be proud.—The Imitation.