

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

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## The Catholic Record.

LONDON, SATURDAY, AUGUST 30, 1902.

### CATHOLIC COLLEGES SUPERIOR.

Now is the time for parents to decide to send their boys to Catholic colleges. We have said before, and we say again, that no parent can, if conscious at all of his responsibility, entrust his children to the care of non-Catholic institutions. In many instances they who disregard the warnings of their ecclesiastical superiors on this point do so through contemptible worldly pride. They imagine their boys will mingle with "better people." While many without the fold are anxious to have their offspring enjoy the training as understood by our educators, these poor-fibred ones of the household have never a scruple about placing their children in an atmosphere of indifference. We do not say that the professors of non-Catholic institutions pose as enemies of Catholicity. That is not in fashion. It is not business because colleges must live, but far more reaching in its influence is the complaisant attitude towards all creeds and the association with cultured gentlemen who have their own ideas about the fundamental dogmas of Christianity. This is the danger. It hodes no evil to the inexperienced youth and may hurt him before he is aware of its presence. The very kindness and tolerance may throw him off his guard and transform him into a mushy sentimentalist. The contact with companions who do not see over the rim of the world may blind him to his true interests.

A Catholic indeed may come unscathed from such a college, but he is the exception. We admit that a student may be grounded by them in the knowledge and practice of the amenities of life. But is this the whole duty of a Catholic? What we need is strong faith—obedience and humility in the presence of the Church—a generation that will preach love and truth to those around them. What the world needs is character. You may, as it has been said, dazzle the mind with a thousand brilliant discoveries of natural science; you may open new worlds of knowledge which were never dreamed of before; yet if you have not developed in the soul of the pupil strong habits of virtue which will sustain him in the struggle of life, you have not educated him but only put in his hand a powerful instrument of self-destruction.

### WHO ARE THEY?

Now the Catholics who talk about the "better people" being in non-Catholic colleges are victims to narrow-minded prejudice. And some of them are descendants of those who were forbidden to acquire the elements of education at home or abroad, and who, tempted and hunted, kept ever their grip on the supernatural force that has changed the face of the earth. It is a queer phrase—"better people." Who are they? Is man with a bank account or woman who happens to have her name in the society column of the "better people." A man may be a poor and a woman a degenerate however high their standing in social and financial circles. In a democratic country like Canada merit is based on honor and virtue, which may be had in goodly measure by individuals who have neither dollars nor dresses. The "better people" phrase may be on the lips of toadying Catholics, but it is not in the dictionary of any self-respecting Canadian. Moreover, our worldly brethren should not run away with the idea that our colleges cannot boast of students who are in the "better class" category. We have a few of them and it does not cause us undue elation. And should they ever condescend to visit our institutions they may be reassured on this point. But the only college for a Catholic boy is a Catholic college. This is the belief of the parents who understand that their children have been given to them to be made citizens of heaven.

### THE BLESSINGS OF POVERTY.

We think it was Andrew Carnegie who wrote a little preachment on the blessings of poverty. Most people thought he was indulging in persiflage—"jolly" the multitude. Mayhap the serend was penned after exhausting interviews with solicitors for various objects. But at all events the words of the millionaire have fallen on barren ground. Bucket shops thrive of yore, and the philanthropic stock-broker still sends forth his dazzling circulars prom-

ising enormous profits on this or that investment to the oft-duped multitude. The men who are in the fore-front of the financial army loom large in the public eye and their exploits and extravagances are daily chronicled.

It is doubtless all vanity. But it is passing strange that so many are wearing out brain and body in pursuit of it and that we stand cap in hand before those who have it. And it is discouraging to see those who are supposed to be striving after high ideals severely obsequious before it. We may yet have sufficient culture to understand that the simple things of the world can give enduring happiness. To watch the corn grow and the blossoms set, to draw hard breath over plough-share or spade; to read, to think, to love, to hope, to pray—these are the things that make men happy. The world's prosperity or adversity depends upon our knowing and teaching these few things; but upon iron, or glass, or electricity, or steam, in no wise. And long years before the lesson of poverty was taught not by a millionaire but by a Man who had nothing but a poor mother and a few fisher folk as friends. Men and women have and do hear His words in mind and keep His example before the world.

### WHERE WERE THE PARENTS?

It is an ungracious subject to bring up, but there are some parents hereabouts who seem to have no idea of their responsibility. But a short time ago we noticed at a certain function a few Catholic girls acting in a manner in no wise connotative of the modesty and dignity that are the characteristics of self-respecting womanhood. Now let us admit they were helping to make the function a success. But was it necessary for this to submit to be ogled and talked to by every dudelet? However, they were rated as being very popular, but if they ever get any sense this side of the grave they may discover that a popularity based on an easy manner, and a disposition to make merry with utter strangers, is not a very enviable possession. We said before that these young women place a poor valuation on themselves. We may be narrow-minded and cynical, but if these people could hear how they are rated by the man about town they might believe that we are not unreasonable in this respect. Better keep their eyes on their stand-off sisters who are respected. Also, they should understand that a good man who wants a life companion has no eyes for the simpering and effusive and stylishly dressed specimen of frivolity and empty-headedness. But where were their parents?

### THE WORD FROM THE ALTAR.

One cannot fail to notice that too many of us neglect to hear sermons and instructions. Perhaps we have fostered the idea that we have no need of them. For if there be any one idea more prevalent than another in this generation for it is that a man is sufficient to himself and must resent any attempt of others to guide him. This is not so in other departments. The novice in speculation is inclined to hearken to the counsel of a stock veteran, and the tyro in politics is not unmindful of the advice of those who are burdened with the cares of state. But in religion it is different. Anyone can manufacture a creed and impose it upon a humbly-ridden mankind. The editor of even the meanest sheet unloads his crude opinions upon his public or spins airy fancies about a morality divorced from dogma. We ourselves have more than once noticed in Canadian journals which pose as fair-minded, rapid utterances on the tendency to outgrow creeds, and flings against the Church. And we have waited, but vainly, for a rejoinder from Catholic laymen. Within the last few years also there has grown up a spirit of what is called "tolerance." Not a word have we to say against it. On the contrary, we are glad that discord and rancour are on the wane, and that religious strife, fomented oftentimes by individuals for selfish ends, is disappearing. But let us be careful that it does not degenerate into cowardice, nor let it close our lips when we should speak even though we may offend good old spineless "prudent." And there are factors, too, at work which tend to enfeeble our virility in things Catholic. We are in many sections of the country connected with non-Catholics by social and business ties, and are more or less subject to their influence. We do not mean to say that this renders us disloyal to the Church, but there is a danger. And this danger is accentuated when we are deficient in

the rudiments of Christian doctrine. We have then never a word against cultivated scepticism, and for a plausibly told charge against the faith the weak words "There may be something in it." We do not acquire the passionate love for the Church—the reverence for authority—the conviction that for every difficulty against the faith there is a triumphant answer. Nay, more, we are apt to prove recreant to the traditions of our forefathers, who were in the main uncompromising Catholics. They knew their Catechism and Bible and dearly loved a controversial bout, though it must be confessed they looked rather to the confusion than the conversion of an opponent. But, whatever we may think of their methods we can learn many a lesson from these rugged pioneers of the settlement who were childlike in their docility and courageous in protecting and defending the faith.

To our mind, one of the means to combat our apathy—to make us as Pope Leo would have us, missionaries—is to have a due esteem for religious instruction. But are we apathetic? We are afraid the answer must be in the affirmative. Now and then we hear optimistic hurrahs about our condition, but the grim reality is that many of us are, in the things pertaining to the interests of God's kingdom, devoid of anything approximating energy and enthusiasm. In every parish there is always the "old guard" in their places every Sunday to listen to and profit by the discourse of the preacher. But there are hundreds of young men who make it a point to never hear a sermon. There are those of the other sex who are wont to be over-nice and exacting in their discrimination of sermons. They would not be able to tell you in a thousand years in what consists a good sermon—but they talk, nevertheless, with an assurance born of ignorance and self-conceit. There are, of course, sermons and sermons. Some cut as with a two-edged sword; others are well-springs of refreshment, but every sermon has a message for the well-disposed. No matter who the preacher may be, and however lacking in eloquence, he is always the Ambassador of Christ. Behind him is the Church. The word he speaks is the word of God—the same word that refashioned the world and filled weak hearts with the fire of dauntless courage. To hear a sermon with the right spirit is to feel the touch of Christ—to take the scales from our eyes so that we may see and measure all things in the light of eternity. It is God's means for the regeneration of mind and heart.

No matter how much we know—though we were the profoundest of scholars—we have need of the word from the altar.

### A Catholic Failing.

It is one of the failings of Catholics that they are afflicted with creeping paralysis in matters which concern publicity. Let some charge be made by our enemies, and every one lays the burden of exploding it on the shoulders of somebody else. Were Catholics throughout the world to send to their own papers correct and speedy accounts of events in their neighborhood which are being dishied up into reputed scandals by inimical correspondents to the secular press, half the public feeling about the church would die away at once. Lethargy has nearly killed the French Church, and has grievously injured the Church in other lands. We are by no means free from it here. Everybody is desirous of a strong Catholic press; very few will take the trouble to strengthen it. When critics become contributors, the contributors will cease to be critics.—London Catholic Times.

### Negro Priest Extols the Priesthood

An interesting sermon was preached at the Church of St. Benedict the Moor in New York on last Sunday by the Rev. Henry Dorsey, who was ordained by Cardinal Gibbons in the Cathedral at Baltimore last June. After the completion of the Mass, Father Dorsey, in words of burning eloquence, said in part: "Never till the day of my ordination in the old Cathedral at Baltimore by Cardinal Gibbons, did it become so plain to me that a priest of the Roman Catholic Church is surrounded with a reverence which is overpowering. I shall never forget the scene after the ceremony was finished, thousands of people crowding forward to get my blessing. No longer a question whether I was white or colored, rich or poor, learned or ignorant—simply I was a priest, and as such I had a blessing to impart, and the good, simple people of all grades, classes and colors were anxious to kneel and have me place my hands, as yet moist with the holy oils, on their heads in benediction. The most affecting incident of the day was the kneeling before me of an old white-haired priest—eighty years or more of age—and his kissing my hands after I had given him the blessing." Father Dorsey was the second negro priest ordained in this country.—New York Times.

### EMPTY PHILOSOPHY.

The Faculty of a Great Man's Life Work.

In reading the last chapter of Herbert Spencer's book, "Facts and Comments," entitled "Ultimate Questions," one is impressed with the utility of the life-work of a great man, says Thomas J. Britt, in the St. Louis Mirror, and questions naturally arise. Has he said or done anything conducive to the benefit of mankind? Is the world any better for his having lived? Has the mentality of the race been uplifted by anything he said or written? Has the working of his mighty brain, through long years of study and research, produced anything that tends to make men happier, to nerve them to their daily tasks, or to make their lives more beautiful?

To the writer of this article, the picture presented by this gifted man, standing upon the brink of the Great Unknown, with the one thought uppermost in his mind that the end is very near, and that end, perhaps, nothingness, is truly pathetic. He may look with pity upon the superstitious reverence of the little mother, in her declining years, and sitting beside her hearth with the Bible on her lap, gathering the sweetest solace earth can know from the, to her, inspired pages; but is not he, with all his worldly wisdom, all his greater learning, unsupported by her simple faith, shrinking at life's ending, from the blow that shall hurl him to oblivion, an object more pitiable?

Having abandoned the idea of an afterlife, save the conclusion which the savage draws from the notion suggested by dreams, Mr. Spencer is no nearer a solution of the great enigma of existence than was the original savage who first conceived the thought. And the desire for immortality, so universal and entertained by every class and condition of man, is no more unreasonable, no more impossible with common sense and modern science, than is the idea that the mentality of "man is a specialized and individualized form of that Infinite and Eternal Energy which transcends both our knowledge and our imagination, whose elements of death lapse into the Infinite Energy whence they were derived."

Concerning both the outer and the inner world, the same unanswerable questions are forced upon the Christian and Agnostic. Each sees around him a system of order and beauty controlled by a power that transcends his comprehension. The astronomer penetrates the upper air, counts the stars, discovers their size, determines their distances and explains the order of their revolutions. The ordinary man notes the return of the seasons, with the unfolding of bud and blossom, the ripening grain waving in the fields, the maturing fruits, the growth and development of animal life, each unable to explain the origin or the ultimate. The Christian concretizes his mode of terms for expressing that which he cannot explain, to "God" and "Soul." The Agnostic indulges in abstract phrases of "Great Enigma," "Eternal Energy," "the Why," "the Which" and the "Wherefore." Neither, so far as one can see, has much advantage of the other in choice of expression. The Christian endorses his belief into a simple faith in God, and a firm hope of immortality; the Agnostic gropes blindly among the material things which surround him in search of something he does not expect to find, and tremble at the thought of the dissolution that shall bring him to nothingness.

The question occurs: which cult is of the greater benefit to mankind? Could the belief entertained by Mr. Spencer, and enunciated in his writings, produce that quality in man which wins the approval of his fellow-man? Is it of a kind that would transform a human being, under stress of circumstances on in part of animal life, into the hero, willing to sacrifice everything he holds dear, even life itself, to benefit his fellows? Note the effect produced upon the entire country by the simple trusting faith of President McKinley in his last hours upon earth, his firm belief in God, his unyielding hope of immortality. His last words, "They will be done," impressed Christian and Agnostic alike, at least for the time being, with his sincerity. All classes stood with bowed head, business and pleasure being suspended at the time of his funeral, and lips united to utter sacred themes, sang, reverently, "Nearer, My God, to Thee." Think, also, of the utterances of General Garfield, at the time of the assassination of President Lincoln, when the angry populace was surging in a maelstrom of passion, quelling the turbulent stream with "God reigns and the Government at Washington still lives!" Could anything in the writings of Spencer produce effects such as these?

To the ordinary man, the value of a thought of cult is its effect upon the community in general. Mr. Spencer has wandered through the realms of space seeking for the unknowable. He has started at a point, described a circle, and now, arriving at his starting-point, confesses that he has added nothing to the common stock of knowledge and information. He has lived his life; promulgated his theory, and now stands at the brink of—he knows not what. Is the world any better for his having lived?

The simple teachings of the Nazarene, believed in by so large a majority of the people of the civilized world of the present day, may not be so abstruse and thought-producing, but they teach a doctrine that meets the needs of the people. That doctrine is love. Individuals and communities alike acknowledge its elevating power. And "God is Love."

The practice of the tenets of Christianity tends to make better men and women. It induces to the cultivation of the virtues of patience and forbearance, the thought of consideration for others and the building of the home and the community. It implants trust and faith and affection in the breasts of husband and wife, and considerate care in the rearing of children. It makes men honest in their dealings with their fellowman. It helps them to a conscientiousness in all the relations of life. It proves an aid to virtue, and prop and support in meeting the vicissitudes of life. It is a sustaining power in life, and a consolation at the approach of death. It has proved a safeguard against temptation and a solace in pain.

Let those who will wander in the mazes of skepticism, seeking to solve infinity and comprehend the infinitability of time and space, to penetrate the mysteries of existence, which, if penetrated, would only lead to still more transcendent mysteries; but to the honest seeker after truth, to him who wishes but to aid his fellowman, to live a life that, at its end, shall have proved a benison to mankind, the tenets of Christianity seem all-sufficient. The other is but wasted energy.

### ABUSE OF FLOWERS AT FUNERALS.

While we would not, if we could, abate one jot of the respect paid by friends and relatives to the dead, we protest against the growing custom of heaping flowers upon a coffin. As a distinguished writer in the Irish Ecclesiastical Record remarks: "Now it seems the moment death enters a house, on mustered the florist for wreaths and bouquets. Every one, near relations or simple acquaintances, is expected to pay the deceased a tribute of flowers. Vanity coming in, every one strives to surpass his neighbor by the size of costliness of his wreath, taking care to attach a card which shall identify the giver. The coffin is often hidden beneath the mass of flowers, tokens of so many varied sentiments. The custom seems to have stamped on it a clear expression of the naturalism of our day, and is, so far, anti-Christian. It is a custom intended not to suggest Christian ideas, but to rob death of its best lessons, i. e., its bitterness and penitential side."

In so far as these floral offerings can be said to be a measure of the vanity or the pretentiousness of the living they are admittedly to be condemned, but are they less objectionable when, as we suspect is often the case, they serve as an easy excuse for the avoidance of some more difficult tribute to the memory of the dead? Many a man hesitating whether he must put himself to the inconvenience of going to a funeral makes a cheap compromise, and sends a wreath. And there is a real danger lest this facile service should make men forget the true help they might do to the deceased by praying, and obtaining prayers, for the repose of his soul. The flowers, however rare and costly, are wasted on the unhearing dead, while Masses for his soul would be as a king's ransom.

The writer in the Irish Ecclesiastical Record, while condemning this immoderate use of flowers at funerals, is careful to give his reasons for considering the practice as out of harmony with the Liturgy of the Church: "The death of a Christian is not exclusively a subject for tears; the very prayers of the Church preach confidence. But their dominant note is fear and supplication, and an acknowledgement of the awful rigors of God's inscrutable justice, tempered with confidence in the merits of His dolorous passion. So long as the Church is not certain that her children have arrived in heaven's gate, she has not the heart to rejoice. And, therefore, it is that the flowers which figure so conspicuously at modern interments are in flagrant contradiction with the spirit of the Liturgy. It would be different were she certain of the salvation of the defunct."

In the case of baptized children who die before the age of reason, the Church calls for flowers, requiring a wreath of them to be laid at the head of the table, in token of the virginity it has preserved, and the glory which it has attained. Where there is no sin, there is no death." Finally, the case is summed up thus: "After all, these attentions to the mortal remains of our dear ones are, according to St. Augustine, a consolation to the living rather than relief to the dead, and the Church would have us remember that the departed expect something else from our friendship. If her suggestions are disregarded, and practices initially praiseworthy stand in the way of duty and true service, then the Church protests, and sometimes launches forth a prohibition." As illustrating this last statement we may mention that the Archbishop of Cologne has prohibited the use of flowers at funerals in his diocese.

### The Fruit of Good Work.

The German Catholic societies always do one thing well, and set an example worthy of imitation to other societies. They emphasize the need of a Catholic press. The New York German societies, at their convention during the first week of June, 1902, resolved: "We urgently request Catholics to shun all literature and products of the press which, under the mask of neutrality, seeks to undermine their faith, and we urgently impress upon the mind of every Catholic to support the Catholic press, which has come to be an absolute necessity."

Three things to love—courage, gentleness and affection.

### THOMAS A KEMPIS.

Outline of the Personality of the Author of the Imitation.

The century in which Thomas Haemerken of Kempis, commonly known as Thomas a Kempis, saw the light (1380-1471) was the transition period between the medieval and the modern world. The Crusaders had done their work; the Gothic Cathedral had been built; the Miracle Play had ceased to instruct; Thomas of Aquin had put the finishing hand to scholastic philosophy and left it a scientific monument worthy of its genius and the age; Dante had crystallized the faith and science, the fierce hate and the strong love, the poetry, the politics and the theology, the whole spirit of medievalism in his sublime allegory. And now that old order was breaking up, and in the awakening of the new, much anarchy prevailed. In the general crumbling away of institutions, the human intellect seemed bewildered. A groping and a restlessness existed throughout; there was a yearning of men after they knew not what, for the night was upon them and they were impatient for the coming of the dawn. Where were they to seek the light?

This was the period when Gerhard Groote established the Brothers of the Common Life. The mystical spirit entered into their rule of living, but in so new and practical a form that they became known as Brothers of the New Devotion. It pervades the books they wrote; its spirit was in the very atmosphere of their schools. The children attending them became imbued with it. Amongst those children was Thomas a Kempis. He afterward became a member of the order, was ordained priest, and lived to the advanced age of ninety-one years.

We read nothing eventful in his life. Like the venerable Bede, from his youth up he had the sweet yoke of religion. Like Bede also, it had been a pleasure for him to read and teach and write and transcribe what he found best in sacred and profane literature. And that the intellect might not grow barren in the mechanical exercise of transcribing the thoughts of others, it was made a rule that the Brothers should enliven, each for himself and according to his taste, some of the beautiful sayings and maxims of the Fathers and saints, and add thereto pious reflections. This was a labor of love for Thomas, and in performing it he was sowing and fertilizing the seeds of that special book that was to be the child of his genius.

Another source of inspiration for that book was the beautiful example of his Brothers. His convent was a spiritual garden in which were tended with great care all the virtues of the religious life. He need only remember and record. Not only in his great work but in the numerous lives of the Brothers that he has left us, he never tires of expressing his appreciation of their devotion, regularity and spirit of faith. And they were equally edified by his amiable character and great humility. They held him in honor and esteem and his influence among them was great.

Nor was he less appreciated outside his convent walls. The Cistercian monk, Adrien de But, stops the chronicle of political events to say how he edified by his writings, especially his masterpiece, which the good monk not inappropriately styles "a metrical volume."

And so his fame has continued to grow broader, ripple after ripple, till it fills the whole world. And yet he shrank from notoriety; he loved retirement; he dreaded gossip. On, on, through the years of his long life, through the rigor of youth, through the maturity of manhood, through the gathering shadows of old age, he plied his pen and scattered broadcast devout books.

Figure to yourself a man of less than medium height, rather stout in body, with forehead broad, and a strong Flemish cast of features, massive and thoughtful, bespeaking a man of meditative habits; his chosen tunic slightly brown; his large and lustrous eyes looking with a grave and far-off look, as though gazing into the world of spiritual life in which his soul dwelt. This is Thomas a Kempis as he appeared to his contemporaries. We are not surprised to learn that a great many, being attracted by his reputation for science and sanctity, flocked around him to cultivate his acquaintance and to pursue their studies under his guidance.

What was the inner life of this attractive soul? What were the trials, the struggles with self, the temptations through which he passed? Surely, he who is both philosopher and poet of the interior life in all its phases must have traversed the rugged path leading up to perfection with an observant eye for the dangerous turns and treacherous pitfalls that lurk on the way. Above all, he must have loved much. "The passion," says Michelet, "which we meet in this work, is grand as the object which it forsakes." And in this love he found strength to overcome every obstacle.

Such was Thomas a Kempis. He had learned to repress every inordinate desire or emotion, until in his old age he was content with solitude and a book. "I have sought rest everywhere," he was wont to say, "but I have found it nowhere except in a little corner with a little book."

When one will walk always on the verge which separates us from precipices on the specious pretext that one still remains on firm ground, it would be a miracle not to make a false step sometimes, and fall into the abyss.—Mgr. Lanerit.





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Agent collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

OTTAWA, Canada, March 7th 1902. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshesberg, N. Y., and the clergy throughout the Dominion.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

The matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, D. FALCOSO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, AUGUST 30, 1902.

KING ALFONSO OF SPAIN.

The shameful story which has been circulated in regard to Alfonso, the young King of Spain, to the effect that he has treated his mother brutally, is indignantly denied by the Rev. Father Loneragan, S. J., who has lately returned to this country from Madrid.

Father Loneragan says: "Alfonso is an obedient son, and is greatly beloved by his people, who, in spite of his youth, admire and love him for the promise he has already given of qualities of no mean order. The young king has been well educated, and he is attentive to his royal duties, and gives a willing ear to the advice of his mother."

The reports of the Associated Press derogatory to the young king are a mere repetition of the manner in which it has ever been the delight of reporters to misrepresent occurrences which take place in Catholic countries.

A CRAZY GOVERNMENT.

The infidel French Government in its insane rage against religion has announced that the Law of Associations is to be applied now to the St. Vincent de Paul Society, which is, therefore, also to be suppressed immediately.

This association is a purely lay organization, and the only reason for suppressing it appears to be because it is composed of men who believe in and worship God, and who for the love of God relieve the necessities of the poor.

The poor will be the sufferers by this latest act of madness by M. Combes' ministry. It is, perhaps, well that the Government's insanity should work itself out to the fullest extent, for the greater the absurdities and follies which it perpetrates, the more certainly and speedily will the day of retribution come which will scatter to the winds the Red Radical party which is now rampant in France.

A TRIUMPH FOR RELIGION IN MILAN.

The Catholic people of Milan have achieved a triumph the effect of which must be of great future benefit to the rising generation in the city. Religious teaching had been recently excluded from the city schools in accordance with the well known anti-Christian policy of the Italian Government, and as a consequence the recital of the Lord's prayer was prohibited; but the popular indignation was so great that a public meeting of citizens was held to protest against this organizing of education and a committee was formed to draw up a protest against it.

Over one hundred and fifty thousand signatures were attached to the protest, and as a consequence not only has the Lord's prayer been reintroduced in the city schools, but the catechism is once more taught as was customary before the recent prohibition against religious teaching.

An attempt made years ago to exclude religious teaching from the schools of Milan failed similarly. The people obtained from the prefect and the Municipal Council an order for a vote to be taken on the question whether the catechism should be taught and prayers recited, and the result was that an overwhelming vote was given in favor of religion, and it was again introduced into the programme of studies. Thus the people of Milan by their energy have been able to preserve the religious character of their schools, while in most of the cities of Italy religious teaching has been struck off the programme of the State schools.

It is necessary that the spirit struggles with and triumphs over the flesh; there is no virtue, but on this condition; all constant virtue is a warfare.—Mgr. Coeur.

THE FRIARS IN THE PHILIPPINES.

At the Provincial quadrennial chapter of the Augustinian Friars which met recently at their monastery at Villanova, Pennsylvania, a series of resolutions was passed unanimously protesting against the crusade of calumny which is being carried on against the Friars in the Philippine Islands, and the persistent efforts made by some not only to defame and vilify them, but also to expel them ignominiously if possible from the islands where "they have toiled manfully and successfully for three hundred years as philanthropists, educators, missionaries and pioneers of civilization."

They declare that the obloquy which has been heaped upon the Friars by treacherous foes and misguided friends is not deserved, and they call upon the United States Government to grant the Friars of the Philippines, a portion of whom belong to the same order with themselves, the same justice which is accorded to all other persons living under the jurisdiction of the United States.

THE ANARCHISTS AGAIN.

A number of Anarchists were recently arrested in Rome in consequence of information received by the Italian Government that their societies have been exhibiting signs of renewed activity, and are meditating new plots. The prisoners are said to have been in constant correspondence with the Anarchistic societies of Patterson, N. J., but it is hoped that owing to the arrests made the plots may be prevented from being put into execution.

In spite of the recently enacted severe laws against anarchy which were passed by Congress, the New Jersey societies are known to have been holding regular meetings, and unless the laws be more stringently enforced against these enemies of mankind these lawless people may before long enact more tragedies which may cast into the shade the deeds they have already perpetrated.

Since the assassination of President McKinley, it is evident that this continent has as much to fear from Anarchistic conspiracies as Europe itself; and it is to be hoped that the American Government will exercise due vigilance for their suppression.

A SCHISM HEALED.

In 1887 a schism arose in Ceylon owing to a change in the hierarchy whereby the town and diocese of Zoa were brought under the jurisdiction of the Bishop of Jaffna. This filled the cup of imaginary grievances of the malcontents of Zoa, who in consequence began a schism which has lasted for fifteen years. A few priests were among the schismatics and this fact gave strength to the discontent. But the zeal and energy of the faithful Bishop of Jaffna and his clergy have been so great that the schism is now perfectly healed, and the schismatics after solemnly abjuring their schism and promising obedience to the Holy Father and their Bishops, were duly received back to the fold of the Catholic Church. There are about two hundred thousand Catholics in Ceylon, and it is said that so far back as the days of the Apostles the faith was preached there by St. Thomas, who also established Churches on the Malabar coast in India. These Christians became infected with Nestorianism at an early period, but were brought back to the Catholic faith by Portuguese missionaries who accompanied the Portuguese settlers into India.

A SOUTH AFRICAN PROBLEM.

A new and serious problem has arisen in South Africa as a consequence of the ending of the war, which is causing the authorities much embarrassment and worry. The matter has already caused much irritation among the Boers, and it may cause still more unless effectual measures be soon taken to put an end to the disagreeable situation.

Under the Boer regime the punishment of negroes who criminally assaulted white women was prompt, as the guilty persons were shot down on sight. The natives were thus kept in abject terror of masters who thus administered the same lynch law which is in vogue in the Southern states of America under somewhat similar circumstances.

But under the new regime, the authorities being English, the forms of civil law are observed, and as the particular crime referred to has not as yet been legislated upon specially, the negro natives do not meet with the prompt and severe punishment to which they have been hitherto subjected. As a consequence the blacks are bold and frequently commit the abominable crimes referred to. The English authorities are even hesitating about enacting laws to meet the situation, as they desire to consult all the parties concerned, and if possible to meet their views; yet, of course, they are not willing to allow the Boers to deal summarily by using lynch law in cases of this nature.

Many of the blacks have obtained fire-arms, as so many excellent repeating rifles were scattered on the veldts promiscuously during the battles which occurred during the protracted war, and thus the situation is very critical. British residents, however, are just as anxious as the Boers for immediate legislation on the point, and advocate a universal disarming of the blacks, and the making of assaults upon women a capital offence. It would appear that the Boers will not be reconciled to British rule in South Africa unless legislation be passed to this effect.

THE ANARCHISTS AND THE STRIKERS OF PATERSON, N. J.

Curiously enough it now turns out that though the majority of the Paterson, New Jersey, Anarchists are Italians, the leader and chief promoter of the Association is a Scotch editor named McQueen. We must say a Scotchman in general that they are a law-abiding and brave race who have no sympathy with the cowardly and atrocious crimes of which the Anarchists are on principle perpetrators, if we can speak of principle in connection with such atrocious characters; but McQueen differs greatly from the race to which he belongs. It has transpired also that McQueen was the chief inciter of the mob of strikers who committed acts of violence in Paterson, the result of which was deplorable, as it resulted in rioting and bloodshed. McQueen worked up the strikers to a high pitch of excitement by his inflammatory speeches, but took care to absent himself when the military were called out, and thus escaped the consequences of the outrages which were committed.

Most of the strikers, though they were influenced by the Anarchists to commit acts of violence, have not any connection with the Anarchists, though there are Anarchists among them, and these were the chief inciters to the acts of violence which were committed.

The Mayor of Paterson is a man of energy and determination, and is determined to stamp out the nest of Anarchists who have their quarters in that city, and it is said that his measures are meeting with great success, though the Anarchists there are still manifesting a certain amount of activity.

THE TROUBLE IN FRANCE.

President Loubet is reported to be very much disturbed over Premier Combes' war upon the religious schools of France, as he foresees that endless trouble will arise out of it. The excitement caused throughout the country by the harsh conduct of the Government toward the schools exceeds anything which has been witnessed since the Franco-Prussian war and the Communistic rebellion which succeeded it.

The Socialists have gone wild in Paris owing to the sop which has been thrown out to them, and are now demanding that an open war be waged against religion at every point. It ought to open the eyes of the Government to the folly of their course, when they find the enemies of all law and order to be the most zealous supporters of the Government's policy.

The Catholic leaders are indignant at M. Combes' false statement that the demonstrations in favor of the religious are a disguised movement in favor of the monarchy. The statement is known to be without a shadow of foundation, as the movement is a spontaneous outburst of indignation against the anti-Christian course rashly taken by the Government in a Catholic country. It is understood that the Government will not be able to find room in the State schools for the children who have been shut out from the Catholic schools which have been closed.

ST. JOSEPH'S HOSPITAL, LONDON

Our readers will be glad to know that the Sisters of St. Joseph of this city have decided to erect a large addition to their hospital. Such has been the favor with which their labors have been received by the public generally in this city that their present accommodation is altogether insufficient. Situated, as the hospital is, on the highest elevation of our Forest City, commanding a magnificent view, and conducted with the greatest care, it is no wonder that God's blessing has crowned the efforts of the good Sisters. The new building will cost about \$20,000 and will practically double its accommodation, making an addition of thirty rooms, containing forty beds. By this construction the original hospital will be connected with the hospital proper, making the institution a compact whole, a beautiful and solid building. The same style of architecture will be followed. The architects are Moore & Henry. We have every confidence that increased prosperity—a prosperity richly deserved—will be the portion of the new hospital.

The imagination is a child, which it is necessary to educate by putting it under the discipline and government of the best faculties.—Cousin.

A STRANGE CASE OF CIRCUMSTANTIAL EVIDENCE.

A curious instance of the uncertainty of circumstantial evidence in fixing guilt upon persons accused of grave crimes has just come to light in France. M. Dauval, a chemist, was condemned to death in 1877 under the charge of having poisoned his wife. His sentence was commuted to punishment with hard labor for life, and he was sent to serve in the French penal settlement of New Caledonia, where he remained for twenty-five years. He was found guilty on circumstantial evidence, but recently it was shown that he was innocent, and he has been pardoned accordingly by the President of the Republic.

During his imprisonment, owing to his good conduct, he was allowed to marry, and he has just returned to France with his wife and three children. He was greatly commiserated by his fellow-passengers during his voyage home on the steamer Australian, and a handsome donation was given him by subscription among the passengers as a consolation for the hardships he had borne during the quarter of a century of his punishment. The chemists of Paris have also determined to furnish him with a good pharmacy in the centre of the city.

When M. Dauval left the steamer at Marseilles, he was greeted by a large crowd of people with cries of "long live the innocent convict," and delegations from various societies presented him with many bouquets.

There are occasions when circumstantial evidence must be regarded as demonstrative of the guilt of the accused; but there occur so many instances of deplorable errors made when circumstantial evidence is not supported by positive proof of guilt, that judges and jurors should be extremely cautious before regarding merely circumstantial evidence as conclusive of guilt. It should be really demonstrative before being accepted as sufficient to bring a serious charge home to the accused.

THE REV. DR. O'BRIEN AND THE CATHOLIC TOTAL ABSTINENCE SOCIETY OF PETERBORO.

In another column will be found an account of the triumphal reception accorded to the Rev. Dr. Michael J. O'Brien of Peterborough, Chaplain to St. Peter's Total Abstinence Society of that city, on his return from the International Convention of the Catholic Total Abstinence Union of America, which has recently been held at Dubuque, Iowa.

A very handsome banner was offered by the Union for the Society which should show the largest increase of membership for the past year, and the prize was awarded to the society of Peterborough, and the return of the Rev. Father O'Brien with the prize was made the occasion of the grand reception accorded to their chaplain by the association.

We insert in our columns with great pleasure the very full and interesting account given of the demonstration in the Peterborough Examiner of August 15th and we congratulate the Rev. Dr. himself and the Peterborough society on the grand result achieved, which will be a most decided benefit, not only to the large number of members of the society, but to the entire population of Peterborough; for not only does the advance in virtue, and especially in the virtue of temperance, benefit personally those who practice it, but it is an example to the whole population which must bear fruit in promoting the general welfare and advancing the well-being of the whole city, when so many hundreds have abjured the use of intoxicating liquors within so short a time.

The Total Abstinence Union of America consists of about one thousand societies, many of which are in the large cities of the United States and Canada, and it was no easy matter to stand at the head of these by the largest increase of membership during one year; but this is what the Peterborough society has done. We are glad to be able to record such a success for a Canadian society.

The membership of the Peterborough society now reaches over one thousand, and though the same increase cannot be expected during another year, we have no doubt that the example will have the effect of inducing those who have not yet joined to do so, until the entire Catholic population of the city shall be enrolled on the society's books. The victory achieved by Peterborough is all the more remarkable as during the last year the actual increase in the membership of the American Union was much larger than during almost any previous year since its formation, 10,436 members having been added to its roll; though it must be said that this number does not show the actual increase of membership in the Union. Owing to the losses on the rolls of some of the societies composing the Union, the actual increase during the year was 5,596. We regret that there should have been so many defections;

yet we cannot but congratulate the associated societies for the very substantial progress made notwithstanding these defections.

We hope to see other societies of Canada imitate that of Peterborough in its progress, as there is no virtue the cultivation of which produces within a short time so many palpable benefits as the virtue of temperance, the practice of which at once raises even degraded persons to the ranks of the respectable members of a community. We hope that the Temperance Societies of Canada, and especially the Catholic societies, will during the coming year emulate the noble example of the St. Peter's Society of Peterborough; and that even if they should not succeed in gaining the prize for the greatest increase in membership, they will all at least make a substantial increase during the coming year.

THE TROUBLE IN FRANCE.

The popular resistance to the police and troops in France in their efforts to close the schools taught by the religious teachers may be said to be practically over, and we are glad to be able to say that notwithstanding the determination manifested on both sides, it has terminated without the horrors of actual warfare, none having been killed on either side, so far as we have learned; yet in the conflicts which have occurred some severe wounds have been inflicted both on the side of the people and of the military.

As was to be expected, and as we prognosticated from the beginning would be the case, the Government has been temporarily victorious, and the schools have been closed, as it was decreed should be done—closed by force. It was a victory which was worse than defeat, for a feeling of sympathy for the expelled ladies has arisen throughout the country to the extent that ridicule has been heaped upon the Government everywhere for their bloodless victory over the defenceless ladies and Christian brothers, and the unarmed populace who sided with them, and we all know that in France when a Government has laid itself under the obloquy of ridicule its days are numbered.

Some of the expelled nuns looking for a place of refuge have already reached New York, and others have gone to England, Holland, Spain, Switzerland, Belgium and Germany. Sisters of Charity, Carmelites, Dominicans, Poor Clares and nuns of the Order of Visitation, have left the country by hundreds, and the work of expulsion is not yet half done, for there are still many of the teachers remaining. Some of them have applied for authorization, in other instances the teachers will cease to teach as members of religious communities, but will do so as private individuals, in other cases the children will not find room in the State Schools, and in every instance the Government will be exposed to odium for its violence and brutality, and it is generally conceded that it will not be able to stand the storm of indignation which has been created against it.

The charitable institutions conducted by the religious who have been ordered to disperse have cared for 200,000 sick, infirm and aged persons, orphans, Magdalens, deaf and dumb, and homeless boys and girls, besides 150,000 school children. It is claimed that these works have saved to the public over two hundred million dollars annually, and its sudden undoing will set the whole country in confusion. It is also believed that the religious orders which are authorized will be next attacked, as well as the subsidies which are paid to the Church as a partial compensation for the ecclesiastical properties confiscated under the first Revolution and no one can foretell with any certainty the results. All that can be said is that there are troublesome times ahead for France. We believe that the religious orders will be recalled, but it will take years to restore the country to its former peaceful condition. We cannot approve of the form which the public indignation has taken, as the battle should have been fought at the polls, and that having been culpably neglected, the situation should have been passively accepted; but we have still confidence that the Atheistic Government having pushed matters to such an extreme will soon feel the force of the popular indignation and will be ignominiously driven from office.

Premier Combes has evidently not calculated the strength of the forces which he has undertaken to break down; but when such men as M. Gambetta admit that the country will reverse the act of the Premier, we can readily understand that the nation is not willing to re-enact the revolution of 1792 with all its horrors.

It was a piece of brazen effrontery and duplicity on the part of the Premier to state publicly that the spontaneous manifestations of popular indignation against his coarseness and irreligion constitute a conspiracy against the Republic, and in favor of the restoration of the monarchy. The people of

France are undoubtedly in favor of a Republican form of government, but it will be found that they are not in favor of the abolition of religion, and it would be a sad day for France if they were so.

SECTARIAN AMALGAMATION.

The Executive Committee of the Methodist General Board of Missions held a meeting in Toronto last week at which the question of the possibility of making some arrangement with the ruling bodies of other churches for the more economical management of domestic missions was discussed with a view to reduce the number of Churches and ministers, the feeling being that one Church and one minister should suffice in each of these places. It was the general belief that in this way the ministers could be properly supported, which is not the case at present. It is expected, therefore, that the General Conference which is soon to meet will take steps towards bringing about this arrangement which most of the members of the Executive Committee believe to be a question of conscience as well as of economy and expediency.

It was stated that heathen missions are very much in need of an increase in the number of missionaries, but they cannot obtain them owing to the fact that so much energy is wasted through ministers of different denominations holding domestic missions which overlap one another. If this were remedied, there would be missionaries to spare for the foreign missions, which is not the case now.

From the fact that the Rev. Dr. Carman, the General Superintendent of the Methodist Church, presided at the meeting, and that the General Board is a very thoroughly representative body of ministers, it may be inferred that the feeling manifested at the meeting referred to is widespread, at least among the Methodist ministers of Canada.

There is undoubtedly much truth in the remarks made on this subject, for the energy wasted through so many denominations covering the same ground is surely great. But if this state of affairs ought to be remedied, as the ministers declare should be the case, we can arrive at only one conclusion, that the variety of sects is useless and unchristian, and that it was never a part of Christ's plan of salvation that this variety should exist at all. This conclusion has always been contended for by Catholics; but, in answer to this contention, we have always been told by Protestant sectaries that the diversities of sects constitute one of the most glorious characteristics of Protestantism, because they attest that the Protestant system affords the most unstrained liberty to the human mind.

The late Rev. Dr. Cummins—Tribulation Cummings as he has been called—gloried in Protestantism as a free faith in which every man may believe as much or as little as he wishes. But now we are told that all this engenders a waste of energy and violates a duty of conscience, and that it is time that the bickering of sects should come to an end.

It was because of this desire to justify Protestantism in its sects that the translators of the Protestant version of the Bible generally used the word sect in such a way as to lead Biblical readers to believe that sects are a good thing in religion, as when St. Paul proclaimed that "according to the most pure sect of our religion, I lived a Pharisee." (Acts xxvi, 5.) The only exception to this is where the sect of the Sadducees are said to have been filled with indignation against the preaching of the Apostles. (Acts v, 17.) Elsewhere the same Greek word *hairesis* is translated heresy as in Galatians v, 20. "Seditious, heresies" . . . "they who do such things shall not obtain the kingdom of God."

But now it is a matter of conscience to arrive at an agreement of the sects to co-operate with each other in the preaching of the Gospel, and to put an end to their jealousies of each other! If this is advisable, what sense was there in John Wesley's starting the new sect of Methodism in the first instance? If the Church of England had become unendurable he should have joined himself to the Presbyterians or Baptists, or some other of the half a thousand sects, instead of adding a new denomination to Protestantism "to make confusion worse confounded."

This new theory of Methodism is the strongest arraignment of Methodism which could be made. It was another rendering of the seamless garment of Christ.

It is scarcely to be expected that the proposal to other sects to act harmoniously with Methodism will succeed. The Presbyterians will scarcely consent to give up their ultra-Calvinistic doctrines of reprobation and predestination to aid in the propagation of Arminianism, and the Baptists, whether Harsh or Soft-shelled, will hardly consent to admit as full Christians those who persist in baptizing by sprinkling or pouring of water, whereas they should

immerse their converts streams if they wish Christians. The set up their distinctive they believe to be them from Christ, Methodists to incur their expense. The ism is essential to is the natural cons ary principle of pr of the Scripture.

PIRUSSIA A

Like a thunderbolt comes the news of German government sudden determining headquarters of Prussian Poland Oder in the Province Prussia. The E staff officers, and will, therefore, ta for the time in named, instead of ly, if not actually Poland.

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