

The Catholic Record.

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

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The Catholic Record

London, Saturday, April 21, 1900.

JOTTINGS.

Capt. O'Leary, the famous gubernatorial magnate of Guam, has bade farewell to the cares and dignity of office. The trying climate and the worry entailed by the enacting of many statutes has undermined his constitution and forced him, unfortunately for the Guamanites, to resign. He was not content with leading his subjects into new ways. That might suffice for a man of mediocre talent; but O'Leary's far reaching genius was concocting plans for the uplifting of the various domestic animals. Hens, dogs and pigs received the benefit of his fatherly wisdom and were gradually learning the amenities of western civilization. There is doubtless bitter grief in hen-house and kennel, but O'Leary has made his mark as a celebrated if not a celebrated individual.

Britons have not been unsparing in their tributes of respect to the memory of the late General Joubert. Even Kipling has sung his praises in some wooden verse. We say "wooden" because the patriotic Rudyard is petering out and should avoid for a time at least all literary labor.

Joubert entered upon his career in the Transvaal with little or no education. His indomitable will and ambition, however, would not suffer him to remain in ignorance, and he attained in after years a certain proficiency in languages and history. Constant skirmishing with the native tribes developed his military talents and made him no unworthy opponent of the best European generals.

His exploit of Majuba gave him a place among the great generals of the present day: and this war showed that the valor and foresight displayed by him in previous campaigns had in nowise diminished.

His chivalric conduct towards his enemies is deserving of remembrance and the greatest respect: and we are glad to find that Sir George White, the defender of Ladysmith, referred to him in a speech at Cape Town as a soldier and a gentleman, and a brave and honorable opponent.

Our ultra-Protestant friends will receive a shock if they happen upon Harper's Bazaar and read the beautiful tribute by Cardinal Gibbons to the Blessed Virgin Mary. But a short time ago and it were a thing impossible, but the reorganized firm of Harpers has signified its intention of welcoming articles from Catholic writers. It is a decided change from their old policy, and we are content to ascribe it to a new-born spirit of impartiality.

The pastoral of Cardinal Logue's anent the want of Catholic chaplains in England's navy, is occasioning much comment and surprise. The subject has been aired before with the result only of a few speeches and newspaper articles. Now that it has been brought forward by Cardinal Logue it should receive some favorable attention from the individuals who talk glibly of equal rights and freedom. The Cardinal says that Catholic sailors are allowed to pass out of life without these spiritual aids and consolations by which Catholics justly set such store: "Protestants, if I mistake not, have their chaplains in each ship: a Catholic chaplain does not even accompany each squadron. The result is that our Catholic sailors, being left without spiritual guidance, may live as they please, and die as if they were not Christians." After warning intending navy recruits he goes on to say that parents who permit their boys to join the navy before this crying want is provided for are recreant to their duty as protectors of their children's salvation. The demand of the Cardinal is eminently reasonable. No one but an irreclaimable bigot will assert that the sailors, because they are Catholics, must be deprived of spiritual consolation and aid. One would imagine that the matter would receive the unanimous and strong support of the legislators who are protesting against Boer intolerance and who are placing themselves on record as friends of the oppressed. We know, of course,

It is cant of the most cowardly kind: but we did not think that the ministers when dealing with the question would give such abundant evidence of it.

They admitted the grievance but they refused to redress it: and when a conscienceless automaton worked by Austin Chamberlain declares that Catholics have no right to expect navy chaplains, and will never have them, he was greeted with enthusiastic applause. What a magnificent proof of their boasted love for equal rights! They pass gladly any measure in behalf of their down-trodden brethren in Africa or to keep aloft the flag that Rhodes calls the greatest commercial asset in the world, but a movement calculated to redress an admitted injustice is set contemptuously aside. And yet there are people in the planet who believe in Chamberlain's assimilation scheme.

Some of the best English newspapers are not the least hysterical over the capture of Cronje, nor are they inclined to believe that Lord Roberts, as his admirers claim, is a second Napoleon. Cronje, too, turns out to be a matter of fact a Dutchman. He was credited with wonderful ability as a strategist, but the erection of wire fences around impregnable positions does not make a Von Moltke. But he was a brave man who played out in manly style his part for the fatherland. True, he surrendered after days of shrieking yd-dite and bayonet charge, but the scene of a handful of burghers laying down their arms before overwhelming numbers does not lend itself to eulogistic description.

Pilgrims from many lands are going homeward. The spectacle of so many who, different in language and customs, learned as well as ignorant, are wending their way to the Eternal City for the same purpose—to lay their tribute of love and filial respect before the Holy Father—should suggest some thoughts to our Protestant friends. It has been ever the same during the course of the centuries.

How is all this to be explained? If it were a plan and a system, says Balmes, "devised by man, we should ask, What was the mysterious power of Rome? How did the Roman Pontiff if he be only the chief of a sect manage to fascinate the world to this extent? Men have long declaimed against his religious despotism? Why has no one been found to wrest the sceptre from his grasp? Why has not a pontiffal throne been raised capable of disputing the pre-eminence with his, and of maintaining itself with equal splendor and power?"

Landless, divested by all that monarchs consider indispensable conditions of prestige, Leo XIII. exercises a sovereignty that never was greater than that of the present day. We who understand it should pray that those who are wearied of schism and sectarian division may also be brought to understand it.

DECLINE IN METHODISM.

In view of the decline in membership of their sect, the Methodist Bishops have issued a circular calling upon their flocks to consecrate the week ending April 1 to prayer and penance. It is earnestly hoped that the brethren and sisters will respond to this pious call: for prayer and fasting are most wholesome practices. Some of the church papers, however, think that the trouble is with the pulpit, not with the pew. "The so-called 'practical sermon,'" says Zion's Herald, "that simply seeks to lead people to be decent or charitable, has about driven people out of the churches. In too many pulpits the great underlying truths of revelation, which give birth to elemental convictions that are to character what beams and posts are to a house, have not been proclaimed. A genuine revival of religion without a doctrinal basis is unthinkable." The good old Methodist adjuration, "Amen, brother!" best expresses our entire concurrence with our esteemed contemporary. Religious life without a doctrinal basis is just as unthinkable as a statue without form or a picture without color. Zion's Herald edifies us by saying so and "speaking out bold." We are also edified by a remark of the Congregationalist: "If the Methodist Bishops had postponed this week of prayer two weeks, it would coincide with the time when a large part of the Christian Church will be meditating on the scenes of Our Lord's suffering and crucifixion for the sins of the world."—Ave Maria.

THE INVITATION HEADED.

Two Notable Converts and Their Work in the Master's Service.

During a recent flying visit to New York we had the pleasure of meeting two notable converts to the Church—Mrs. Rose Lathrop and Father Fidelis, the Passionist, formerly Dr. James Kent Stone.

Your New York correspondent, Miss McCabe, who is making for herself a notable name in journalistic circles, has been chatting so kindly and gently about the work of Mrs. Lathrop, now known as Sister Rose, among those afflicted with cancer in the down town district of New York.

In company with some friends, we found ourselves, after treading our way through a perfect labyrinth of narrow streets, ringing for admission to the modest little home dedicated to St. Rose. The transition from the street, crowded with traffic and its bulk of moving humanity, to the little home was a marked one, it was in fact so notable as to be remarked at once by all of the party. Soon we were in an animated conversation with Sister Rose, and it was difficult to realize that this gifted daughter of Nathaniel Hawthorne, America's great novelist, was chatting so kindly and gently about her old friends the poor women of the home, afflicted with cancer and taken from their gloomy homes in the surrounding tenement houses and transferred to these pleasant and homelike though small and cramped quarters.

As is so well known, Mrs. Lathrop and her husband, both of whom were distinguished in literary circles, became children of the Church some nine years ago. The husband died recently, and the wife turned her attention to the care of the incurable cancer patients among the old women of the crowded down-town district in New York. She is now a member of the third order of St. Dominic and has three assistants. The house is small but every portion of it is utilized. The tiny little chapel is neat, the rooms airy and the poor old women cheery, and as we passed from one patient to another, it was touching to note the sparkle of the eye of those poor old creatures as their benefactress spoke to them. Next to leprosy, I know of no more divine-like charity than nursing and caring for incurable cancer patients.

It seemed almost impossible, without being rude, to draw Sister Rose into any other topic of conversation except her patients; and just once with a ripple of laughter she said: "Yes, for many years I was interested in all the things and sayings of musical, literary and art circles, but now my little kingdom is just with my cancer people." The child like simplicity of this woman is very marked, but she cannot avoid manifesting to any one, though without the least sign of being conscious of it, her talent and her mind: as I noted when she entered into a medical discussion with the doctor of the party concerning the alleviating remedies administered to the patients. Her word receives support from interested friends, and when the treasury runs low, she seizes a pen and makes a public appeal in every way and shape, and it is not unheeded. This, she says, is all the literary work she engages in now.

As we bade her good by the words written by her husband to James Jeffrey Roche of the Boston Pilot, on the occasion of their conversion to the Church, came most forcibly to mind: "The Church revealed itself to me as broadly liberal and gentle towards all mankind; thus worthily justifying, in my estimation, these titles of Catholic and of Mother Church by which she was always known."

FATHER FIDELIS, C. P.
A trip across the river by ferry from New York and a ride up the side of the protruding rocks of Jersey by a circuitous electric line lands one at St. Michael's Monastery, Hoboken. The church is a magnificent one, beautiful in every way and except for the pews one might easily imagine oneself in some European basilica.

The monastery attached is the home of the Fathers of the Order of St. Paul of the Cross, commonly known as Passionists. Father Fidelis was soon ushered in, when we called, and we stood in the presence of a magnificent looking man; his hair is as white as the driven snow, but his features are still youthful and the pleasant gleam in his eye tells you he is still young, even if years have crowned his head with the mark of advancing age.

James Kent Stone—is a native of Massachusetts, was a soldier in the Civil War, losing a brother, who fell by his side in the same war. He became in the late sixties, President of Kenyon College, Gambier, Ohio, and later went to Hobart College, Geneva, New York.

Pius IX.'s letter convoking the Vatican Council was the trumpet call that led Dr. Stone into the true fold, for he found that up to that time he had been "playing Catholic." He became a member of the Paulist Order, and finally a Passionist. Some years ago, in company with a member of the Passionist Order, who had been novice-master to Father Fidelis, I visited

and when we entered the beautiful church of that village, a church that

looks so Catholic, only one thing missing—an altar; we found—for it was Monday—the large Bible open on the reading desk at the 15th chapter of St. John's Gospel: "I am the true vine. Abide in Me and I in you. As the branch can not bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in Me." "This," said my reverend companion, "is a striking coincidence. For it was this very chapter that Father Fidelis often told me had been the subject of much thought on his part and read in connection with the letter of Pius IX., had been the cause of his serious resolve to go to the Mother Church and abide in the vine." He subsequently wrote his well-known book, "The Invitation Heeded," in which occurs this gem of logic, "Let us go back to the sixteenth century. Either there was a Church of God then in the world or there was not. If there was not, then the Reformers certainly could not create such a Church. If there was they certainly had neither the right to abandon it, nor the power to remodel it."

His panegyric on Pius IX. delivered in the Cincinnati Cathedral was a magnificent discourse and his address at the dedication of the Catholic University at Washington a gem of pulpit oratory. Let me quote a few sentences from the latter. His subject was "The Vitality of the Church, a Manifestation of God." "For a hundred years, the Church has been here and she is at home in this land. Look upon her, I say, and tell me, what think you of Christ's Church? Whose spouse is she? Is her form bent and her forehead wrinkled? Are her sandals worn or her garments moth-eaten? Is her gait halting or feeble and does she walk with trembling steps? Oh, see! her face is radiant and her brow erect and starlit and on her lip is the smile of peace; her robes are beautiful with variety and fragrant as with spices, and the step with which she advances is elastic in the triumph. Her movement betrays her divinity. She is the Daughter of the King. The Church has accomplished in this country is the same which she has done in other ages and other lands, but she has done it in a new way and in her own way. And mind you, she has not done this by any cunning adaptation of policy, but simply because she is a living force, capable of acting in all time and in all places, so that she has become American without ceasing for a moment to be Catholic and on the other hand, in endeavoring to do this, she has not lost her identity with all that is truly hers, she has not thwarted or crippled, but rather appropriated and vivified all that is best and noblest in our national character."

In an address, delivered a few years ago at Harvard University on "FIDELITY TO GRACE RECEIVED," he thus described the fortieth martyr of Sebaste: "When Rome still held her own against North and East, and the legions under Licinius kept the outposts on the Armenian frontier, forty soldiers of the guard were denounced as Christians, and therefore—so it was held—traitors to the empire. They were plucked up to their necks in the slime of a half-frozen march. And in the dead of night the sentinel who watched them, as he paced the margin of that hideous swamp, beheld a sight that stayed his steps. The martyrs were chanting their death song, when lo! the glory of God shone over them, and that Roman legionary saw, or seemed to see, angels descending bearing crowns. He counted them—thirty-nine. And where, said he, with hated breath, where is the fortieth crown? While yet he gazed, one of the fated band struggled by the fire that blazed there, seized the soft clothing, and gave himself in the tepid bath set there to allure him. In that instant a great decision was made—that missing crown shall be to me! Rousing his comrades of the guard, the rough soldier spoke: 'I too am a Christian!' And losing his belt, the symbol of his allegiance, he waded in, joined his strong voice in the last notes of that triumphant chant, and shall we not say it?—won his crown and is honored to day as the fortieth of the forty martyrs of Sebaste. Whatever we may think of that 'golden dream,' the main facts of the story cannot be doubted, and they are consonant with Christian doctrine and with the law of grace."

Father Fidelis is a most interesting and genial talker, you run along with him without being conscious of the varied fields into which he is drifting with you and time slips by before you notes it. The rays of the evening sun were crowning with gold the heights of the Jersey shore and glinting the cross of St. Michael's all too soon when we had to bid goodbye to genial, manly, magnificent Father Fidelis, whose life might have been cast into what the world would consider episcopally fields: a well-paid Episcopalian divine or bishop—had he not listened to God's call, the call of his own mind and conscience and "Heeded the invitation."

"But now in his dark brown robe of a religious of St. Paul of the Cross, he towers higher than all the luxury and easy places the world might elevate

him to; and whether in the pulpit or the confessional, whether conducting a retreat for nuns, or leading a mission in some great sin-infected part of a populous city, he is far greater as the simple Father Fidelis, than all the honors the world could give him had he been unfaithful to God's call and left the invitation unheeded.—R. C. Gleaneer, in Catholic Columbian.

THOS. ARNOLD'S CONVERSION.

There is pathos as well as manly dignity in the way in which Thomas Arnold returned to his temporary defect. He is a convert, joint author of the scholarly "Catholic Dictionary," the son of "Arnold of Rugby," and the brother of Matthew Arnold, (though that does not count then) he is the father of Mrs. Humphrey Ward; hence when he lapsed from the Church which he had entered shortly before, there was grief among all earnest Catholics. In his autobiographical work just published, "Passages in a Wandering Life," he writes of that sad experience in the following way:

"From what has been said it will be seen that I could never condemn Liberalism in politics; but its extension to religious questions, of which I did not in 1850 discern the mischief and the danger, I should now repudiate and reject. But I had been weakened by a succession of illnesses; for weeks together it had been impossible, or very difficult, for me to approach a Catholic altar; the Protestant clamor about the Marston case drew from me a certain amount of involuntary sympathy; and the misgiving which had long slumbered in my mind that no clear certainty could be obtained as to anything outside the fields of science, again assailed me. Again the mists of Pyrrhonism, of which I spoke at a former page, closed round me. Nevertheless, I can not doubt that this period of uncertainty would have passed away in due time if I had adopted the means proper for dealing with it. One of those means indeed—labor—I did not put from me, and this was my salvation in the end; but the weapon of prayer—being attacked by a certain amount of restlessness and weariness of existence—I began, unhappily, to use less and less. I did not, like Milton, 'still hear up and still steer right onward'; but wavered—doubled—and fell back. Only after a long time, and with much difficulty and pain, alas! not mine alone, was I able to return to the firm ground of Catholic Communion."

Upon these matters, however, having made an avowal which, I need hardly say, has cost me much to make, I shall no further endeavor. The instability and weakness of my proceedings do not mean to palliate or undervalue them. The only plea that I can urge in my own defense is, that I acted in good faith, and that I acted in self-interest never attached to what I did. With fully weakened, ordinary, plainness I may be charged, and more or less justly; but no one can say that any one of my changes was calculated with a view to worldly advantage. If it were not so, I should not feel that I had a right to hold up my head amongst honest men.

DEATH OF A NOTED PRIEST.

The Rev. Alfred Young, C. S. P., Well Known Musician and Writer.

The Rev. Father Alfred Young, the member of the community of the Paulist Fathers whose name has been most closely associated with the restoration of the use of the Gregorian chant throughout the services of the Catholic Church and the renewal of the custom of congregational singing, died April 4th at St. Paul's Convent, in West Fifty-ninth street, New York.

Father Young was born in Bristol, England, in 1831. He came to this country in his youth. He was graduated from Princeton College in 1848, and in 1852 he was graduated from the medical department of the University of New York.

His conversion to the old faith, he embraced the Roman Catholic faith. After becoming a physician he practiced medicine for a year, and was then sent to Paris by Bishop James Roosevelt Bayley of the Catholic Diocese of Newark, where he studied for the priesthood at the Seminary of St. Sulpice. Returning to this country, he was ordained a priest, in St. Patrick's Cathedral, at Newark, Aug. 24, 1856.

He was Vice President of Seton Hall College in 1857, during the Presidency of Bishop McQuaid, now of the see of Rochester. He was afterward rector of the Catholic Church at Princeton, and later at Trenton.

JOINED THE PAULIST FATHERS.
Attracted by the life and aims of the newly founded Paulist community Father Young was received as a member of the congregation in 1861. He became a missionary of great zeal and noted eloquence. He was also a musician and composed many devotional hymns. He was enthusiastic in restoring the Gregorian chant for the entire services of the Catholic Church. He wrote a long series of articles in favor of this movement, and delivered many lectures on the same subject.

He trained a choir of men and boys, which has used the Gregorian chant in the services of the Church of St. Paul the Apostle in New York city for the last twenty-seven years. He was also an urgent advocate of congregational singing.

A WRITER OF RECOGNIZED ABILITY.
Besides many magazine articles on various religious topics, and a series of epigrammatic poems on Scriptural texts in The Catholic World, he was the author of "The Complete Sodality Hymn Book," "Catholic Hymns and Canticles," "The Office of Vespers," "The Catholic Hymnal," and "Carols

for a Merry Christmas and a Joyous Easter."

Much attention was recently attracted by a controversial work from his pen, entitled "Catholic and Protestant Countries Compared."

DECLINE OF PRESBYTERIANISM.

In speaking recently of the large number of non self-supporting Presbyterian churches, as reported by Dr. Patterson, we said, "The question suggests itself, Is this large number of non self-supporting churches the result of having built more churches in the first place than were needed for the accommodation of the members, or the result of a falling off in membership? As people are not given to building more churches than they need, it is to be inferred that the hundreds of non-supporting Presbyterian churches are the result of decreasing membership. Were the Rev. Mr. Patterson's statistics true of the Catholic Church that is, we think, the way he would reason."

Commenting on this Dr. Patterson denies the correctness of our inference and attributes the increase of non-supporting Presbyterian churches to two causes: the unification of population and the organization of new churches out of them, and that more churches were organized than were needed.

"The great mass," he says, "of those which are now not self-sustaining never were self-sustaining, and generally those which were once self-supporting, but now are not, were brought into their present position by the unnecessary creation of new organizations."

This explanation is doubtless so simple and correct, but it is hardly sufficient to account for the enormous increase of non-self-supporting churches as reported by the Doctor himself. For instance, he tells us that of the 7,673 churches under the Northern Assembly 4,311 or far more than one half are self-sustaining." Much may be allowed for ill-regulated building zeal and for changes of population from one place to another, but not enough to account for so large a decrease.

To say that the thrifty Presbyterians, who know the value of a dollar as well as their neighbors, have built 7,673 churches of which 4,311 are not self-supporting is straining credulity to too great an extent. It would be to attribute to them a phenomenal lack of judgment.

As Dr. Patterson states—and his statement is verified by the Independent's annual religious statistics—that Presbyterian membership has not decreased, the cause of the increase of non-supporting Churches becomes an interesting problem, independently of any polemical considerations. The number of decadent Churches—4,341 out of a total of 7,673—is too large to be accounted for in the way suggested by Dr. Patterson. What then is the cause? Is it because Presbyterians are not as liberal in support of their Churches as formerly? Or, while continuing in nominal membership, have they become affected by the skeptical or agnostic spirit of the age and ceased to take that practical working interest in their Churches which they did heretofore? Or has modern Protestant scholarship, known as the Higher Criticism, weakened their faith in the Bible and all that it means to a Protestant? Or, again, do they take greater interest in foreign missions to the heathen and devote to them the money needed for home improvement?

If this last be the cause it is to be feared that there is little hope for the decadent Churches in this country: for besides China, Japan, Turkey, Italy, Spain, the South American countries and Mexico, which the boards of foreign missions have on their hands, there are the Filipinos, the Porto Ricans, the Cubans, the Guamanites, and last but not least, the Sultan of Sulu and his people and harem to be looked after. With this additional white man's burden on the shoulders of the missionary boards their appeals to the brethren will be loud and persistent. But after all we think that the members of those many non-self-supporting Churches, good American Presbyterians that they are, deserve as much consideration and help from their more comfortably circumstanced brethren as do the opium eating heathen Chinese, the unspeakable Turks or the greasy Sulu Mahomedans.

Whatever the foreign missionary boards may do about it, we who are not partial to Presbyterian theology, think that an American Presbyterian has as good a right to a fighting chance of salvation as any pig tailed mandarin in the Flowery Kingdom has, and we cannot understand why the Boards should make a distinction in favor of the latter, and other ignorant and unassimilated foreigners. As charity begins at home the Boards should devote their funds to the languishing churches at home.—N. Y. Freeman's Journal.

When men and women rise from prayer and find themselves feeling better, that prayer is answered.—Anon.

Practical piety is not much cultivated but greatly needed. Sentimental piety is common, and not uncommonly of little worth.—Philip Freilance.

THE CATHOLIC RECORD

THE BITE OF THE SNAKE

By CLARA MULLHOLLAND.

"To my mind," said Robert, with the fresh, frank manner, and upward, earnest look... "The Church is not a profession, in the ordinary sense of the word," replied Angela...

rolled her head round as Angela upbraided her, and uttered a few incoherent sentences, tried to stagger to her feet... "My dear, of course, I know all that. But it comes to people in different ways..."

they redoubled their prayers, begging that God would not only cure her of this terrible vice of intemperance, but that He would touch her heart, and send her truly penitent and humble to confession and Communion... "Your devotion will surely be rewarded, dear children," the priest told them...

A GREEN BAY TREE

You would never believe unless you had seen the garden of Celeste how many flowers could be grown in so small a space... "I think," said the father to himself, as he walked down the village street...

come to Celeste for an extra offering of flowers for Sunday, and when in Celeste's garden could they get the beautiful white lilies that looked so well in the front? "Your neighbor's tree is growing to be too tall for your garden, Celeste, is it not?"

HOME LIFE IN THE MIDDLE AGES

How Young Women Were Trained—The Choice of a Wife—Well-Behaved Children. From the Tablet. In our gleanings from pre-reformation sources concerning home-life in England and on the Continent we may suitably commence with the companion tract "How the Good Wife Taught Her Daughter" and "How the Wise Man Taught His Son."

QUESTION BOX

Philadelphia Catholic Standard and Times. So numerous were the questions placed in the box at the Assumption this week that Father Doyle was compelled to defer a number of the replies until later... "Inquirer" asked: "If a young Catholic woman is married by a minister and afterwards receives a dispensation and the marriage is legal, the husband never having been baptized?"

NOVELS GOOD AND BAD

This is the age of cheap novels—some good, some very bad, and all eagerly devoured by the young. The insatiable novel-reader must beware lest, in his love for fiction, he loses the power to realize and to differentiate great truths: lest passive impressions, by being repeated, grow weaker, as the Bishop Butler says they do, and the heart is made harder, not softer, by the repeated luxury of theoretical sympathy separated from action...

...he emphatically declares, 'is the wife's best dowry.'

"And son if thou would have a wife, Take her not for covetise, But wisely inquire of all her life."

"If she be of this sort she is not to be charged grievously," but to be ruled "fair and easily," and "cherished well for her good deed."

"With grucching and with much care." He is to take good care not to call his wife by a bad name; if he does it, no wonder that others should follow suit and do likewise.

"But soft and fair a man may tame Both hart and hind, and buck and doe."

When once settled among his neighbors he is advised to

"Be not newfangled in no wise Nor hasty for to change ne flit;"

or men will say of him "this foole can nowhere abide."

The "whole duty of children" to their fellow-men, according to medieval English notions, might be summed up in the one word "courtesy."

"Child," says the author of "the Boke of Curtesy," "worship and serve thy father and mother with all thy might."

The schoolmaster, too, is to be saluted.

"With all reverence Declaring thereby thy duty and obedience."

And the cap is to be lifted to a "lord," to one's "betters," and—in the case of a child—"in speaking to any man."

"In going by the way and passing the street, Thy cap put off, salute those ye meet, In giving the way to such as pass by: It is a point of civility."

QUESTION BOX.

Philadelphia Catholic Standard and Times.

So numerous were the questions placed in the box at the Assumption this week that Father Doyle was compelled to defer a number of the replies until later.

He selected for immediate answer those relating particularly to Catholic doctrines. It is probable that owing to lack of time there will be a large number of questions left unanswered at the close of the course of sermons, but application to other priests or to The Catholic Standard and Times will bring forth satisfactory replies.

Judging from some of the questions submitted it might be well to suggest that for Catholics the confessional is a good place to have matters that are troubling the conscience explained.

With regard to non-Catholic questioners, it is observed that they frequently enter into most trivial details that are based on some text of Scripture privately and often erroneously interpreted, whilst they neglect fundamental principles.

These questions show that the most indefinite ideas and utter disunion of Christianity are the natural results of private interpretation of the Scriptures, just as anarchy would follow the abolition of the courts and the providing of the citizens with codes of law to be applied according to individual views.

"Inquirer" asked: "If a young Catholic woman is married by a minister and afterwards received a dispensation and the marriage is blessed by a priest, is the marriage legal, the husband never having been baptized?"

The dispensation removed all the impediments to the lawfulness of the marriage, and she cannot marry again during his life.

"Catholic" asked: "Why are cousins forbidden to marry?"

The Church opposes the marriage of cousins because it is contrary to the natural law. Experience proves that such marriages frequently result in defects in the offspring.

"Palladaphian" made several inquiries regarding the Sacrament of Extreme Unction: (1) "Can one who is about to be executed receive it?"

The answer was, "No, only those in danger of death from sickness."

"Where was the sacrament instituted?" The questioner was referred to St. James v. 14, 15, which says: "Is any man sick among you, let him call in the priests of the Church and let them anoint him with oil in the name of the Lord."

"Do children receive it?" They can if they have arrived at the age of reason, that is, if they are capable of making confession.

"A Sincere Christian" wished an explanation of "Why Catholics call the Virgin Mary the Mother of God the Father."

It will be noticed that the writer, like many other sincere Christians, does not say the "Blessed Virgin Mary," as St. Luke (1, 48) and Catholics do. The Church does not call her the Mother of God the Father, but the Mother of God, and all Christians worthy of the name admit that Christ is God and that Mary was His Mother when He was both God and Man.

In calling her the "Mother of God" Catholics emphasize not only the honor due her, but the divinity of Christ.

"A Sinner" desired to know "how long a soul would have to stay in purgatory for one mortal sin," and "if

God will forgive a sacrilege if one is truly penitent?"

One dying in mortal sin and unre-pentant will go to hell. How long a soul may be detained in purgatory God alone knows. He can and will forgive all sins to the truly penitent. The unpardonable sin is that of final impenitence.

"A Catholic" was told that a crucifix which has a Plenary Indulgence attached to it cannot be used effectively except by the person for whom it was blessed. The same questioner was told that it is not necessary for one in the state of grace to go to confession again before receiving Holy Communion, but that it is advisable for a constant communicant to confess weekly, even though guilty of but venial faults.

"Protestant" inquired: "Why do Catholics burn candles on the altars? Why do the priests throw water over the people and why is incense burned?"

The blessed candles when lighted are emblematic ornaments of primitive use: the self-consuming of them is an emblem of our faith, which should be lively; of our charity, which should be burning and diffusive; of our devotion, which must not spare sacrifices.

The water is blessed and is known as "holy water." It was used at least as early as the second century, as testified to by St. Justin the martyr. When used at the opening of the Mass the "Asperges" is sung from the text Psalms 118, 7. As to incense, it was among the gifts brought by the wise men to Christ. It has Scriptural authority, as shown by Leviticus 11, 1; St. Luke 1, 9; Psalms 141, 2; Apocalypse (or Revelations) v. 8; and 3.

The same questioner asked: "Why do Catholics use the Latin language instead of the English?"

This old objection was put in a way which actually strengthens the reply. The language of the Church is for the most part Latin in the West and Greek in the East, the tongues chiefly used by the Apostles. These languages are dead, that is, not subject to change, hence well calculated to preserve both ritual and doctrine from innovations.

Again, the universal use of such a language makes a Catholic at home in a Catholic church in any land. This can have its proof right here in Philadelphia, where the native American Catholic, the German Catholic, the Polish or the Italian Catholic can go to any church in the city and intelligently assist at the Holy Sacrifice of the Mass or at Vespers the same as in his own.

The sermons and instructions, however, and many of the minor devotions are in the language used by the people. Because the Catholic Church is the ancient Church, is apostolic, unchangeable, one and catholic, she has a language with all these characteristics.

"A Devout Catholic" asked: "Can a priest, under any circumstances, marry a couple when he is aware that one of the parties is unbaptized?"

The answer was that he could, provided a dispensation had been procured, which might under certain circumstances be granted.

"Supposing a person who had never believed in baptism is unconscious and dying, can a baptized person give him the sacrament, and will it be valid? Can parents baptize their own children in danger of death?"

A person who rejects baptism cannot have it forced upon him. Any person, baptized or not, can, with the intention to do so baptize a child in danger of death by pouring water on the head and saying, "I baptize thee in the name of the Father, and of the Son and of the Holy Ghost."

ENLIGHTENED AMERICAN SUPERSTITION.

With all our boasted smartness, the result of book learning to a certain degree, and unmitigated newspaper-reading, we Americans are the most gullible people on the face of the earth.

In what other land do so many smooth-tongued rascals live and thrive as in these United States? This land of freedom is the stamping-ground for innumerable sharpers of the most brazen kind—sharpers who hardly make an attempt to disguise their schemes, and whose attempts upon the pocket-books of their fellows are so obvious that it seems ridiculous to think of their feeling anybody.

Take, for instance, the fellows who make an easy living—a luxurious living—as "divine healers." What could be more absurd than their claims to heal all diseases by mail? And yet there are thousands and thousands of our countrymen and women who pay tribute to these frauds, and who give their hard-earned money in exchange for type-written letters of vague advice, and blasphemous bombast about the Deity.

It need hardly be said that the people who are thus ever eager to buy gold bricks are the same who sniff contemptuously whenever the superstitions, or even the religious beliefs, of other people are mentioned. They imagine themselves enlightened, educated, civilized beyond all faith in God—some of them but the first man that comes along with a "divine handkerchief" or a "lucky box" makes them his easy victims. This is queer, but its truth must be apparent to everybody.

Oh, yes, we are a very smart people; but why do we patronize fortune-tellers and trance mediums to such a great extent? and why are divine healers and lucky-box vendors clad in white, and over the miserable pallet of rags was thrown a snow white embroidered coverlet. A table had been procured, which was covered with a fine white damask cloth. It bore a crucifix and two candlesticks with all wax

ridiculous and at the same time gross, superstitions?

Among the mass of stuff that has passed through our hands relative to our new possessions, written by Protestant Americans, there has been continual reference to the "superstition" prevalent in those countries. But it is very much to be doubted if in the most remote parts of Cuba, Porto Rico or the Philippines there could be found such examples of baseless belief in the efficacy for good or evil of the most absurd things, as we are constantly cognizant of here in this enlightened land of freedom. It is very much to be doubted if a divine healer could make a living even among the least civilized tribes in the Philippines, and we may be sure that a lucky-box vendor in the West Indies would soon go into insolvency.

Many of our Protestant friends have referred to the superstitious practice of the Filipinos in wearing scapulars, medals and other pious articles, and have assumed that they were worn as "charms." Of course any Filipino could, and no doubt would, granting a common language, have told them the true religious meaning of such things. But these Protestants in their ignorance were positively shocked at the sight, utterly forgetting that here in our own country the most childish superstitions prevail among people who, no doubt, would be described as of education and refinement.

At least, as yet no Catholic Filipino has been discovered wearing a ninety-nine-cent lucky box as a charm to ward off evil and induce good fortune, and we have read of no fake fortune-tellers, trance mediums, divine healers, or other such birds of prey, among the people of the West Indies.

It may be that with our civilization permeating the pores of the body social these new possessions of ours will, after some little time, become enlightened enough to put their trust in, and contribute to the support of, the frauds that infest American communities. It is part of the white man's burden. They must help to bear it. But up to the present we in America are easily in the lead in this regard.—Sacred Heart Review.

HER GRACE THE DUCHESS.

In the Faubourg St. Marceau, one of the most splendid quarters in Paris and which is justly called "Misery District," a priest prepared an old rag picker for death. The dying man, amidst the dirt and degradation of his mean trade and the association of godless companions, had persistently clung to the Catholic faith, and would not close his abject career without receiving the last sacraments.

But when the minister of God on his homeward way reflected on the filthy, forlorn condition of the sick man's tenement, and that he must convey his Divine Master thither, he became perplexed and troubled in his mind. Nor can this be wondered at, for the room, which the dying man most correctly called his "den," was devoid of furniture.

Whilst the priest was plunged in his melancholy cogitation he approached a magnificent residence, and it suddenly occurred to him that a pious duchess owned it: the bearer of one of the most illustrious names in France, young, beautiful and in the best of health and adored by her husband and all their relatives. He was aware that the fleeting pleasures of the world had still an attraction for her; at the same time he knew she had a good heart.

An irresistible impulse forced him to seek admittance to her presence, and as he entered the stately mansion and trod the polished floors, the profusion of flowers, the costly carpets and hangings only too clearly reminded him of the difference between the fair and noble mistress of all this wealth and grandeur and the destitute, begrimed peasant.

Nevertheless, on being ushered into Her Grace's presence he stated without hesitation his difficulty.

"Why, of course," she replied, quite simply, "it would be utterly impossible to let our dear Saviour enter such a place."

"Then, as you share my opinion, will you undertake that the room be put in some sort of decent order for the administration of the sacrament?"

"Most gladly! I will see to it myself. Most I take my maid?"

"By all means, for the room must be swept out and cleaned."

"Yes! but such work must be done voluntarily and cheerfully, and if my maid cleaned it she would deprive me of some of the merit. Now that I think of it, I will take my son. He is eight years old. It is also right that he should become acquainted with the misery of the poor."

"But, Your Grace, the man is dangerously ill; there is no time to be lost. He is expecting me at 8 in the morning, and his dwelling is a great distance from here. Can you possibly perform so much in the meantime?"

"Have no fear," she cheerfully replied. "I shall be there long before you."

Happily it was spring and the days broke early, and when on the following morning the priest arrived at 8 with the Viaticum, he found the rag-picker's den transformed into a clean and lovely habitation. It involuntarily reminded him of the sepulchre which the pious of the faithful erect in each Catholic church on Maunday Thursday for the Blessed Sacrament. The entire chamber was draped in white, and over the miserable pallet of rags was thrown a snow white embroidered coverlet. A table had been procured, which was covered with a fine white damask cloth. It bore a crucifix and two candlesticks with all wax

tapers; at the side was a vessel containing holy water and a consecrated sprig of box wood. Nothing had been forgotten.

The young duchess had just completed her labor of love when the priest entered; she had cast aside her hat and wore a large white apron to protect her dress. But immediately at the sight of the Blessed Sacrament and her little son dropped on their knees at the foot of the bed and devoutly recited the confiteor. The aged rag-picker lay on his clean bed the picture of radiant contentment, more especially as Her Grace had carefully combed his hair, a comfort of which he had certainly long been deprived.

When the priest leaning over him began in a few words to prepare him for a devout reception of the Blessed Sacrament, the old man quickly interrupted him, exclaiming with holy glee: "The good lady kneeling here has told me all that. She and her little boy have been praying with me. I am so happy!"

He received his Saviour with unforgotten piety, and the priest had scarcely ended the prayer of thanksgiving when the duchess took the rag-picker's feeble, horny old hand in her's and laid it gently on her little boy's head, saying: "Please, my good man, now that you have received Holy Communion and are our dear Lord's friend, to bestow on us your blessing."

"Oh! my lady," ejaculated the dying rag-picker, "a poor old man like me can give you no blessing. The Lord God Almighty must bless you and the lad. Aye, and he will, too; He will bless you in your son!"

So speaking, he wept, and down the cheeks of the priest there silently coursed the sweetest tears he ever shed. He it is who has narrated for us this beautiful incident, and he has done so as an example of that true charity which, not content with the mere bestowal of alms, expands itself for the suffering neighbor.

BIBLE READING.

A reader sends us a leaflet containing Scripture selections prepared by a Protestant for the use of Roman Catholics, and asks us to make some comments on it.

The aim of the leaflet is to call attention of Catholics to some texts which he thinks contradict or condemn certain Catholic doctrines and practices. As it is our duty as Catholics to assume at the start good faith on the part of the leafleteer we have no alternative but to attribute his blunders to ignorance of Catholic doctrine on the one hand or ignorance of the meaning of the Bible on the other.

The leaflet is divided into ten headings and under these are grouped the texts that are supposed to militate against the doctrines and practices of the Church. The first heading or proposition is:

"1. We should all read and study the Bible."

Comment—There is a fallacy in this. It implies that Catholics are not allowed to read and study the Bible. If the leafleteer knew that Catholics are allowed and exhorted to read and study the Bible he knowingly misrepresented them. If he did not know it he is too ignorant of Catholic belief and practice to discuss them. If Catholics are allowed to read the Bible, as they most certainly are, the above heading and all that goes with it is mere shooting in the air, or carrying coals to Newcastle.

Catholics need not be told by this leafleteer that they should read the Bible; they knew that before they ever heard of him. To show this we quote the words of Pope Pius VI, in a letter blessing the labors of Archbishop Martini, of Florence, who had just completed a new translation of the Bible into Italian. In this letter, written over a hundred years ago—1778—the Pope says:

"Beloved son, health and apostolic benediction. At a time that a vast number of bad books, which grossly attack the Catholic religion, are circulated even among the unlearned, to the great destruction of souls, you judge exceedingly well that the faithful should be excited to the reading of the Holy Scriptures; for these are the most abundant sources, which ought to be left open to everyone, to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times. This you have effected, as you declare, by publishing the Sacred Writings in the language of your country."

Writing of a new edition of the Douay Bible published in Ireland in 1853, Bishop Denvir, of Down and Connor, said: "I hereby sanction its circulation among the faithful, feeling convinced that if read with becoming reverence and pious dispositions, its perusal will be attended with great spiritual advantage."

There are several editions of the Bible issued by Catholic publishers in this country. They are found in all Catholic book stores. They have the sanction of the Church authorities and the faithful are exhorted to read them.

Why, then, should the leafleteer, an obscure outsider, stick his little nose in to tell Catholics of a duty they knew and practiced before he knew it? We might then dismiss his first point as useless and of no application to Catholics. But let us look at some of the texts he quotes to prove that we should read the Scriptures. It will be found that not one of them proves it. Here is the first text:

"John 5:39. Search the Scriptures. Not other books."

According to this mixture of his own words with those of the Evangelist the Catholic must not read the leafleteer's own booklet, which must be classified among the "other books" that a not-Scriptures, and therefore not to be read. He gives the Catholic a book to read and in doing so tells him that he must not read it—"Search the Scriptures, not other books."

But does not the command "Search the Scriptures" prove that we should read them? It might if any such command was ever given, but it was not, as is clear from the passages from which those words are taken. The best results of modern Protestant scholarship in the way of translation are generally admitted to be found in the revised version of the Bible, published by a company of English Protestant scholars in 1881-85. This revised version does not say, "Search the Scriptures," but, "Ye search the Scriptures," thus changing the words from a command to the statement of a fact.

Our Lord was speaking to a mob of Jews who sought to slay Him for healing a sick man on the Sabbath day. He said to them, "Ye search the Scriptures because in them ye think ye have eternal life."

From these words it appears that those would-be slayers of the Lord were Bible readers. In the same text our Lord told them that the Scriptures testified of Him, but they were private judgment Bible readers and they could not find such testimony. And therefore our Lord continued, "Ye will not come to Me that ye might have life."

But I know you, that ye have not the love of God in you." Thus the text quoted by the leafleteer to prove that we should read the Bible, only proves that those Jews who read, as he does, in the light of their private judgment, were led, not to acknowledge Christ, but to slay Him.

There is another notable thing in the text. Our Lord said, "Ye read the Scriptures because in them ye think ye have eternal life." He did not say, "Ye have eternal life," but, "ye think ye have;" just as the leafleteer thinks he has. Our Lord adds, "but ye will not come to Me." He said further to those private judgment Bible readers and would-be Christ slayers, "Ye have not His (the Father's) word abiding in you, for whom He hath sent, Him ye believe not"—verse 38.

There is certainly nothing in the first text quoted to prove what the leafleteer quoted it to prove, namely, that we should read the Bible. The next text is: (Matt. 22:29) "Ye do err, not knowing the Scriptures."

Here our Lord was speaking to the Sadducees, a Jewish sect of private judgment Bible readers of that time, who read the Scriptures and quoted them fluently. They quoted them in their address to our Lord on that very occasion when He said to them, "Ye err, not knowing the Scriptures." These Sadducees came to Him and said, "Master, Moses said, if a man die having no children, etc." (verse 24) From this it appears that they could quote the Scriptures as readily as the leafleteer, but their familiarity with texts did not prevent our Lord from telling them "Ye err, not knowing the Scriptures," that is, not understanding them.

These Sadducee Bible readers did not believe in the resurrection of the dead. They were the Protestants of their day. They protested against the common belief of the Jews regarding the oral law or tradition, and held to the written law. They were book-chapter and verse people, bible-alone people, and yet our Lord accused them of not knowing the very Scriptures they so flippantly quoted to Him. In His words there is a lesson for the modern text-quoting Sadducee; and it is, that repeating a text like a chattering parrot, and as irrelevantly, proves nothing, unless it be the kind of knowledge the old colored woman is said to have had who when asked why she called her son

Beelzebub, said she wanted to give him a Scripture name.

There is then nothing in this second text to encourage one to play the Sadducee with flippant texts of Scripture on the end of his tongue and ignorance of scripture in his head.

But enough for the present. The other texts under the first heading are no more to the purpose than those we have seen. But we will look at them and at some other parts of the leaflet again.—N. Y. Freeman's Journal.

"Good Counsel Has No Price."

Wise advice is the result of experience. The hundreds of thousands who have used Hood's Sarsaparilla, America's Greatest Medicine, counsel those who would purify and enrich the blood to avail themselves of its virtues. He is wise who profits by this good advice.

Stomach Troubles—"I was greatly troubled with my stomach, and even the sight of food made me sick. Was tired and languid. A few bottles of Hood's Sarsaparilla made me feel like myself again." James McKenzie, 320 Gladstone Ave., Toronto, Ont.

Hood's Sarsaparilla Never Disappoints

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 5th, 1900. The Editor of THE CATHOLIC RECORD, London, Ont.

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.

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

We regret to have to announce the serious illness of His Grace the Right Rev. Denis O'Connor, Archbishop of Toronto.

It is gratifying to know that the United States Government is determined to prevent or at least to punish such conduct when it occurs.

REV. L. S. HUGHSON OF LINDSAY.

The Rev. L. S. Hughson is still raging against the CATHOLIC RECORD for having exposed his fallacy in maintaining as a moral principle that an unjust war ought to be prosecuted to the bitter end.

DEWEY AND THE PRESIDENCY.

Admiral Dewey has announced his readiness to become a candidate for the Presidency of the United States in the election which will take place in 1900.

Before his marriage to a Catholic lady, the Admiral was so popular with the whole American population that he was actually idolized, and freely spoken of as a candidate who would be sure of election on whatever ticket he might run.

The American people in general are not bigots; but there is enough of bigotry among them to divert from the Admiral many votes which would have been given him if he had not married a Catholic lady.

It is reported, since the above was written, that Mrs. Dewey has become again a Protestant!

We can scarcely credit that an intelligent and conscientious lady like Mrs. Dewey should take such a step for the purpose of forwarding the political aspirations of her husband.

The distance between Christianity and any other religion whatever is infinite.—Napoleon.

gellians" are not pleased at the announcement now made; and certainly it will not be gratifying to Catholics if it be true, what we very much doubt.

There is a report also current that this statement was merely put forth by certain politicians for the purpose of influencing the Presidential nominations in some way.

DISMISSED FROM THE U. S. ARMY.

A court martial has been ordered to try Major Kirkman of the United States Volunteers, and captain of regulars, for "conduct unbecoming an officer of the army."

It has several times occurred that officers sent to the Philippines and other new territories of the United States have so far forgotten themselves as to allow the Catholic religion to be insulted by their subordinates, or have themselves been guilty of offering such insults.

It is gratifying to know that the United States Government is determined to prevent or at least to punish such conduct when it occurs.

Another case which is still undecided is that of the Rev. Dr. McGiffart, also a theological professor of the New York Seminary.

It is undoubted that Professor McGiffart holds views quite as subversive of Christianity as those which were held by his predecessors in heretical teaching, and he is just as resolute as they were in maintaining his erroneous doctrines.

But the case of Dr. McGiffart is not disposed of before another minister utters a solemn protest from his pulpit against a well-known Presbyterian doctrine—the doctrine in fact which is regarded as the very shibboleth of Presbyterianism, that is to say, the teaching of the Confession of Faith that God hath from all eternity unchangeably decreed some angels and men to everlasting death.

The third chapter of the Confession thus explains this matter:

"By the decree of God, for the manifestation of His glory, some men and angels are predestinated to everlasting life, and others foreordained to everlasting death."

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished."

Tas clergyman who deems it his duty to protest against this doctrine is the Rev. Dr. Newton Dwight Hillis, pastor of the well known Plymouth Congregational Church of Brooklyn, who in his sermon on a recent Sunday in reference to the aforesaid doctrine, spoke thus vigorously:

"Every young man who enters the Presbyterian Church ministry has to swear solemnly that he will believe and teach this frightful view; and every attempt to revise and amend that statement from the creed has been successfully combated by a majority that wishes to retain this doctrine. It would seem as if any reasonable man would sooner be burned at the stake rather than hold or assert or charge this infinite cruelty upon the All merciful and All-loving God. The day the Scholastics of Westminster wrote that chapter in the Confession of Faith, they must

prepared by several Baptist clergymen who knew what they were saying, thus says down the Baptist system:

"The Government of these Churches is strictly dependent on Christ, is independent of all others and is complete in itself."

These statements fully bear out our assertion. Of course the primary "dependence on Christ" is nothing more than a pretence. The reality is the liberty of every one to believe and practice what he thinks proper.

We have already spoken of the comparative morality of Catholic and Protestant nations and have shown briefly that Catholic nations stand in the front rank in this respect.

It is a very popular theme with some people to discourse upon God's mercy, representing it as a reason why He does not or cannot punish the sinner everlastingly, and this is how Dr. Hillis represented the case.

We shall not assert that reason alone would demonstrate that the punishment of sin must be everlasting; for God might possibly have been content with punishing the sinner otherwise; but we have no right to assume that He inflicts upon the sinner, who dies impenitent, any less penalty than that which His sins deserve, namely, an everlasting punishment, unless we had a divine revelation that such is His method of dealing with sin.

It appears that though, strangely enough, Mr. Hillis is filling the pastorate of a Congregational Church, he is still held to be a Presbyterian minister, amenable to the laws of Presbyterianism, and subject to the Presbytery of Chicago, of which he is a member.

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have got the devil mixed up with God in the story of Christ's life, love, suffering, and death, and then charge God with particularly and unchangeably designing the majority of His children to eternal torment!

But not content with thus impugning the Presbyterian dogma of reprobation, Dr. Hillis on a subsequent Sunday attacked with equal vigor the Christian belief in the everlasting punishment of hell.

It is a very popular theme with some people to discourse upon God's mercy, representing it as a reason why He does not or cannot punish the sinner everlastingly, and this is how Dr. Hillis represented the case.

We shall not assert that reason alone would demonstrate that the punishment of sin must be everlasting; for God might possibly have been content with punishing the sinner otherwise; but we have no right to assume that He inflicts upon the sinner, who dies impenitent, any less penalty than that which His sins deserve, namely, an everlasting punishment, unless we had a divine revelation that such is His method of dealing with sin.

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IS CHRISTIANITY DECLINING OR PROGRESSING?

The Rev. Dr. Charles A. Briggs, the New York Presbyterian divine who for some years past has caused so great a commotion, first by his heretical teaching while a member of the faculty of the Union Theological Seminary of that city, and afterward by his receiving Episcopal orders from Bishop Potter, and thus becoming a recognized Episcopal clergyman, has written an essay in the Popular Science Monthly for February, wherein he deals with the question, "Is Christianity declining?"

His answer to the question will certainly be regarded as a strange one. He admits that what is popularly known as orthodox, or the Christianity of dogma, is undoubtedly declining, or, as he states, the matter "is experiencing a great overturning."

Of course this remark is to be restricted to Protestantism, for Catholicity does not depart one iota from its original dogmas, yet it is true that the Protestantism of to-day has drifted far from its former moorings, and is to a large extent nothing more than a pure Deism or Rationalism, which still retains the name of Christianity—an empty name without the reality.

Dr. Briggs, however, is not at all alarmed at this state of affairs, but, fully conscious as he is of it, he pronounces very positively that this is no evidence that Christianity itself has declined or is declining.

This overturning of dogma "is not," he says, "a sign of decay, but of growth: an advance into the realm of freedom."

Neither do we believe that Christianity is declining, but our belief rests on very different ground from that taken by Rev. Dr. Briggs.

The Catholic Church was never more vigorous than she is to-day. Spread throughout all nations, the number of her adherents must be now fully two hundred and fifty millions, or more. It is indeed difficult to obtain reliable up-to-date statistics of the number of Catholics of all nations, and for this reason an absolutely accurate estimate of this total cannot be made; but thirty five years ago the Propaganda issued an estimate founded upon incomplete returns made by the Bishops of the world, and the number was then set down at over 205,000,000.

We are aware that in several countries the figures were, in this estimate, much below the mark, those of the United States and Canada being notably so, and the actual number of Catholics must have been then considerably greater than these figures.

Since that time the Church has increased to a remarkable degree, except in Ireland, where the population of the country decreased, owing to causes of which we need not speak here. But if the population of Ireland decreased through emigration and other causes, that population tended to increase the Catholic population elsewhere, especially in the United States and South America, so that there was not a real loss to the Catholic population of the world. In other countries the increase of the Church has been phenomenal.

Thus in Great Britain, notwithstanding any decrease which may have occurred in Ireland, the Catholic population increased by 87,208 souls during the three years ending with 1897, according to recent statistics furnished by the Propaganda. In Holland and Luxemburg the increase during the same period was 62,338, in Denmark 1,900, in the Balkan Peninsula 82,612 and in Greece 8,000. In all these countries non-Catholics predominate, and the percentage of Catholic increase is large.

A table issued three years ago by the Propaganda reports that there were then in Asia 2,772,793 Catholics of the Latin rite and 833,020 of the Eastern rites, making a total of 3,605,813. This includes 1,178,300 in India; 1,360,128 in China and Indo-China; and 81,419 Japan and Corea. In North Africa alone there are now half a million Catholics, and in all Africa the total number of Catholics converted from paganism is estimated at 2,000,000, of whom 1,980,000 were converted within the present century.

Everywhere, in fact, the Church has progressed, and we feel confident that 250,000,000 is rather under than over the mark for the present Catholic population of the world.

It must be admitted that during the last fifty years Protestantism has made much effort in the way of sending missionaries to heathen lands, but their success has not been equal to that of the Catholic missionaries, and in some cases it has succeeded only in converting the idolaters into Deists or

Rationalists, who have assumed, indeed, the Christian name, but who, denying Christ's divinity, are as truly non-Christians as they were before their so-called "conversion" to Christianity.

This has been the case with the Presbyterians of Japan, and in India, and some parts of Africa, the Methodists have succeeded in making so-called Christians only by permitting their new converts to practice polygamy and voodooism just as they were wont to do before they heard of Christianity.

It is enough that they accept Bibles from the missionaries, attend mission service, or send their children to mission schools, and they are put down as converts.

We could not expect [otherwise from Dr. Briggs] that he should put all this to the credit of advancing freedom; but he entirely ignores the fact that Christianity has a faith, and that Christ and His Apostles taught dogmas or truths which we are bound to believe on the authority of God the revealer, who cannot deceive nor be deceived.

The Catholic Church alone teaches these truths without change from generation to generation and in all climes, and in her progress we see the real progress of Christianity, and not in the discarding of Christian doctrine which we see going on in all the sects which have wandered away from the centre of Christian unity and Church authority.

We have treated this matter at some length because of its importance; but there is still one point referred to by Dr. Briggs of which we must speak only briefly. The doctor does not think that the fact that men now absent themselves from public worship on Sundays is a sign that religion is declining, provided only that they do not deem it necessary to attend "as good citizens and respectable members of society, because they may get their instruction and stimulation elsewhere easier and with less expenditure of time and money."

In fact the doctor does not deem the public worship of God a matter of any great importance, and thus he considers it as a matter of little consequence that the attendance at church services on Sunday is rapidly decreasing among Protestants.

If he were a correct reader of the human mind and the influences which operate upon it, he would be aware that example has so much influence on man that where public worship declines private or personal worship will also decline in proportion. Hence the Catholic Church insists upon the hearing of Mass by its members every Sunday as one of the chief means of preserving religion in the human heart.

We may lawfully conclude from the fact that as attendance at church services is admittedly declining among Protestants, this is a sure index that Christianity is also on the decline among them. But Catholics are well aware of the importance of the outward as well as the interior worship of God, and so we see that at all hours of the day, and especially at the Masses on Sunday mornings, the Catholic churches are crowded with devout worshippers, while the public prayers in the Protestant churches are recited before, and sermons preached to empty benches.

Catholic Christianity is certainly not declining, but Protestant Christianity is degenerating into Rationalism and Agnosticism, except perhaps among those sects which are coming nearer to the Catholic Church by adopting her creed and devotional practices by degrees.

"THOU ART PETER."

(From a sermon by Rev. Robert Kane, S. J., in St. Francis Xavier's, Dublin.)

An old man lives in the city by the Tiber—a strange figure to be found at the close of the nineteenth century—a teacher whom statesmen ignore, a warrior without a weapon, a judge without a court, a ruler without a nation, a king without a crown.

The world is weary of him. Historians chronicle him as belonging to ancient days. The unanimous vociferations of innumerable sects proclaim that he is out of date, his influence long since dead. But Peter has often seen and heard all that before. Peter is not dead. He is the reigning monarch of a dynasty that counts the empires of Europe as children of a day.

His next birthday will be at the date of twenty centuries. Upon that throne have sat, in one unbroken line two hundred and fifty-eight monarchs that were the personality of Peter. Of them, nearly one third were saints; all of them for over three hundred years, martyrs. Their history is the history of civilization, of men come and pass, while Peter remains the same, the Fisherman.

Wear your world-worn, Peter the Fisherman looks and listens. He has seen and heard all that before. All that is human. But he has also seen and heard a Face, a Voice that is Divine, when, standing by the Galilean shore, Jesus said: "Thou art Peter."

UNBELIEF IN THE BIBLE.

The Catholic View of Protestant Higher Criticism.

The position of the Catholic Church on the higher criticism, as the term is understood in the Protestant Church, was defined in a sermon at St. Patrick's Cathedral, New York, last Sunday by the Rev. Father Pardow, professor of philosophy at Gonzaga College, Georgetown University.

It was the first time that this question had been exhaustively discussed from the Catholic pulpit. For several years Archbishop Corrigan has made it a custom to invite some priest prominent among the Catholic clergy of the United States to deliver the Lenten sermons in the cathedral. The clergyman selected is always a man of learning as well as a pulpit orator.

This year the Archbishop's invitation went to Father Pardow. He was educated for the priesthood at the College of St. Francis Xavier, New York; joined the order of Jesuits, studied in Rome, in France and in England, and in 1892 was called to the presidency of the college here from which he had been graduated.

Completing the term of three years, he was appointed provincial for the province of New York and New Jersey, Maryland, which includes New York, Pennsylvania, New England, Maryland and Virginia. In 1897 he was called to the chair of philosophy at Gonzaga College, one of the colleges of Georgetown. He is regarded as one of the highest authorities in the Catholic Church on the literature of the Bible, as well as on the subjects which he teaches, and is one of the best pulpit orators among the Jesuits.

The sermon on Sunday was the fifth which Father Pardow has delivered at the Cathedral since the beginning of Lent. His general subject has been "Reason, the Church and the Bible." In his sermon Father Pardow said:

"The closing years of the nineteenth century have seen, outside the Catholic Church, some very radical changes in many points of religious belief. But the question which has suffered most from this wave of religious vandalism has been the Bible. To realize how far reaching the change has been we must go back some three hundred years. Martin Luther's battle cry, as he rose in rebellion against the Catholic Church, was 'The Bible, the whole Bible, and nothing but the Bible.' What follower of Luther would dare to raise that battle cry now in the face of the so-called Higher Criticism?"

"That the teaching of modern critical research," says a recent Protestant writer, "has seriously modified the Protestant view concerning the absolute authority of the Bible, is admitted on all sides. Modern Protestant theology does not place its foundation-stone in the infallibility of a book. Here, then, is the clear admission that the principles of the so-called Reformation were wrong. The reason alleged to justify the Reformation was precisely to give the infallible Bible to the people."

"The Catholic Church has always taught that it is against reason to have every man, woman and child pick and choose his or her religion from a book which cannot explain itself and which is often very hard to understand. On no point have more calumnies been uttered against the Church than on this question of the Bible. Even now, in these days of enlightenment, when people can read and write, we are sometimes asked whether Catholics are allowed to read the Bible. The accusation that the Catholic Church chained the Bible has been dinned in the ears of children in the nursery for the past three hundred years. And now the battle cry for an 'open Bible' is considered to be the greatest glory of Protestantism."

"But it is high time for men to be more critical and not to accept more assertions in lieu of proof. The fact is that before the invention of printing in 1438, not one person in ten thousand could possess a Bible, as the slow process of copying by hand rendered the Book very expensive. Hence the Church in order that the people might read the Word of God for themselves, had large Bibles chained to a pillar in the cathedrals. The chained Bible, therefore meant, when examined critically, an open Bible. When the city authorities chain a cup to the fountain is it in order to prevent the people from drinking the water or is it for precisely the contrary reason?"

"The watchful care of the Catholic Church over the Bible was intended to safeguard the Word of God. The desecrating hand of Luther was the cause of the blasphemous attacks on the Bible, now so common among non-Catholics. In tossing the great Book to the popular for every one to find it what he might please, Luther was lowering it beneath the level of ordinary human literature. There have been established special chairs in universities for the interpretation of Dante and Shakespeare. The Constituent of the United States has an authorized official interpreter in the learned justices of the Supreme Court; but even so, even the most ignorant, was considered able to interpret the Bible. This was directly against reason as well as against revelation. The nineteenth century has been reaping the harvest of unbelief regarding the Bible, the seeds of which were sown in early part of the sixteenth."

"The attitude of the Catholic Church toward the Bible at the close of the nineteenth century is clearly explained by our great Pontiff, Leo XIII, in his admirable letter on 'The Study of Scriptures.' He first unmask hypocrisy of those men who outwaded

OUR BOYS AND GIRLS.

Our Lady of Good Counsel. "A Constant Reader" of this department requests us to reproduce the following beautiful poem to Our Lady of Good Counsel which some time ago appeared in our columns and which was later on set to music by a member of the Community of the Congregation de Notre Dame, of Ottawa. We all the more readily accede to our young friend's laudable wish since the feast of Our Lady of Good Counsel is so near at hand, occurring as it does on the 25th of the present month of April.

In republishing the poem we trust that our boys and girls will derive the same consolation and encouragement in their little trials and difficulties as did the youth to whom we refer, who writes us that "since reading it in these columns I invariably recited the hymn before undertaking any school examination which I dreaded, with the happy result that all doubt and anxiety disappeared," and that the intercession of Our Lady of Good Counsel he eventually succeeded and is now occupying a position of trust and responsibility, with every prospect of promotion in the near future.

That the lustre of his faith may never become tarnished by this world "cheating shadows," and that at "life's awful closing" the voice of our Lady may still sound "first and clearest" — our earnest prayer for our young friend and for all the readers of this department. The following is the poem referred to:

Virgin Mother, Lady of Good Counsel, Sweetest picture artist ever drew, In all my doubts I fly to thee for guidance, Mother, tell me what I do to do? Pleas'd my cause — for what can I refuse? —

Get me back His saving grace anew: Oh, I know thou dost not wish to lose me, Mother, tell me what to do? Be of all my friends the best and dearest, Of any comforter sincere and true; Let thy voice sound always first and clearest, Mother, tell me what I do to do?

In thy guidance tranquilly repairing, Now I face my toils and cares anew; All thro' life and at its awful closing, Mother, tell me what to do.

A Ten Year Old Heroine. Little Ruth Donovan of New York is only ten years old, saved own life and that of her little brother by her coolness during a fire in the where they lived. When she saw that she could not escape by the doorway, she carried her little brother to the windows, which she opened so the men could see them. The firemen down a ladder from the roof and brave little girl insisted on handing her brother out first and then she rescued, not much the worse for perilous experience.

Sir Walter Scott and his Pets. The frog who would "a-wooling has become" was found by Sir Walter Scott and some of his friends were once on the point of going out to hunt, when Sir Walter's daughter laughingly screamed: "Papa! papa! I know you never think of going without pet."

Sir Walter looked around and not help smiling when he saw little black pig had joined the and was frisking about his Poor piggy, with a strap around neck, was soon dragged away, pet had become very fond of Sir Walter, and whenever possible used with the numerous greyhound terriers that the great writer owned. Horses, donkeys, dogs and even seemed naturally to wish to force company on Sir Walter, who treated dumb creatures in the kindest manner.

For the Altar. The flowers of spring per Lord, and offer the incense perfume to their Maker. Ever loves flowers, and their culture refine and elevate.

All who can should "plant a bud for a special purpose. U that bloom in May to decorate our Blessed Mother, so that all that month a bank of flowers at her altar should a beauty of the devotions to her honor.

Use those that bloom in June for the altar of the Sacred Heart for the feast of Corpus Christi. sible have roses and carnations, marguerites (the favorite of Blessed Margaret Mary). If who has during the year r favor, spiritual or temporal, Sacred Heart, would donate plant each, what a mass would beautify the church d month! Try and do this during this, the Jubilee year, which the whole world will created to the Sacred Heart. flowers you decorate the altar daily spiritual bouquets, o

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LITTLE FOLKS' ANNUAL 1900.

Price Five Cents. This beautiful and attractive little Annual for Our Boys and Girls has just appeared for 1900, and is even more charming than the previous numbers. The frontispiece is "Hellebore" — Jesus and His Blessed Mother in the stable surrounded by adoring choirs of angels.

"The Most Sacred Heart and the Saints of God" (illustrated); a delightful story from the pen of Sara Traister Smith — the last one written by this gifted author before her death in May last — entitled "Old Jack's Eldest Boy" (illustrated); "Jesus Subject to His Parents' (illustrated); "The Little Bell" (illustrated); Humorous paragraphs for the little folk, as well as a large number of illustrated games, tricks and puzzles contribute to make this little book the best and cheapest we have ever read.

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For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sweepers, the latest Writers, Mangles, Cutlery, etc.

118 Dundas St., (North) London, Ont.

say this and still kneel in reference to the light of his spiritual sense, to the glories of his literary art, to the unvarying purpose of his honest life and his unflinching faith unto death."

A MIRACLE OF THE REAL PRESENCE.

Writing to a religious in Australia, the superiors of a convent in Albany relates the following extraordinary occurrence, which befell a certain good priest, from whose lips she heard the whole story. Being summoned one night to attend a dying person who lived at a great distance from the town, the priest placed the Blessed Eucharist in a pyx, on his breast and so he forth into the darkness. The road was bad; a fearful storm was blowing; the horse, after going some distance, was quite exhausted and the traveller was forced to put up at a wayside inn. After depositing his sacred charge in a drawer near his bedside, the Father betook himself to rest. Early next morning he resumed his journey and had already gone about three miles on his way, when it suddenly flashed across his mind that he had, in a most unaccountable way, forgotten to take the Blessed Sacrament from the drawer before leaving his bedroom.

Inexpressible was his dismay when he remembered that he had left the Holy of Holies unguarded at the mercy of the unbelieving household. He retraced his steps toward the hotel, full of anxiety as to what might have happened. Springing from his horse at the door he met the host, of whom he anxiously inquired whether the room in which he had slept the previous night still remained unoccupied. "Indeed, sir," excitedly replied the hotel keeper, "I don't know what you have done to that room. We cannot get the door open, try as we will, and we can see through the keyhole that the room is full of a very bright light!" With a fervent ejaculation of thanks to Heaven for this wonderful interposition, the priest hastened toward the room, followed by the curious and expectant household.

Without the slightest resistance the door opened at his touch, and he threw himself on his knees before a chest of drawers, which served as a temporary tabernacle for the Lord of Hosts. Then the priest, holding the Sacred Host in his hand, addressed the assembled company with deep emotion and eloquence such as he had never possessed before. He explained the doctrine and mystery of the Blessed Eucharist in burning words of faith and love, and declared that house to be blessed wherein the Lord of Heaven and earth had deigned to take up His abode and show forth His power and goodness in so wonderful a way. The humble chamber had indeed become suddenly changed into a chapel, and the crowd of bystanders lit up an attentive and awe-stricken audience.

In consequence of this extraordinary event every member of that unbelieving household became a child of the true Church. — Annals of Our Lady of the Sacred Heart.

"CATHOLIC IN ONE THING; CATHOLIC IN EVERYTHING"

The life of a servant of Christ is a life that belongs to Christ and to no one else. "Dear to sin — living to God, through Jesus Christ our Lord" — is the description of Catholic duty, as given by St. Paul. Those words mean, "Catholic in one thing, Catholic in everything." A man's life is made up of many elements — many actions, many duties, many occupations. His heart and soul are the seat of many different aspirations and of much vital activity. But there is no portion of a man's heart and no division of his time which can lawfully be put outside of his duty to his God and his Saviour. We all feel that we belong to God when we kneel before His Altar, or when the sound of His holy word stirs our souls to devotion. It is not difficult to behave as a Christian in Church; but when we pass from the church into the street, to our homes, to our occupation, then it is found that there are many, very many, who seem to leave their Catholicism at the church door. It is too wide a subject to pursue into details. The evil life, the immorality, the drunkenness, the dishonesty of many who profess themselves Catholics, and who even go to church, are the chief reasons why Catholicism does not make greater progress — Sacreos, in American Herald.

ANOTHER ASPECT OF NEWMAN

John Henry Newman is now entering on that larger life of literature in the future. A complete edition of his works has been just issued by Longmans in thirty-nine volumes, and Father O'Keefe, of the Paulists, reviewing Newman's position, in the Catholic World Magazine for April says, among other things, that Newman has attached himself to the overabundant world of literature by his gift of imagination and speech. Nothing can be compared to his simplicity and self-restraint. In a keen critical way he analyzes Newman's peculiar sceptical spirit. He says:

"The truth is that Newman, like any other man or school in the Church, must be studied, and he is of value only in so far as he provokes us to think and make judgments for ourselves. The full-blown maturity of his power is in the 'Grammar of Assent,' and it truly seems to bear the seal of what we term genius; yet it is only a testimony, unvarnished, but personal unto himself. To the religious philosopher it will ever be an enigma, and to reduce it to value some sympathetic disciple shall have to harness it in scholastic terminology, else it will ever remain a tangle of mental moods. In the face of his numberless admirers we may venture to say that he was not a philosopher, no more than he was a scientist or a mystic. Perhaps the fault we find may be one of the golden charms with which he shall attract the future modern mind. Yet one may be permitted to

IMITATION OF CHRIST.

By two wings a man lifted above earthly things, viz., by simplicity and purity. Simplicity must be in the intention, purity in the affection. Simplicity smelt at God, purity apprehendeth Him and tasteth Him. No good work will be a hindrance to these, provided thou be free interiorly from all inordinate affection. If thou art at and seek after nothing else but the will of God and thy neighbor's benefit, then shalt thou enjoy interior liberty. If only thy heart were right, then every created thing would be to thee a mirror of life and a book of holy teaching. There is no creature so little and so vile, that it showeth not forth the goodness of God. If thou wert inwardly good and pure, thou wouldst thus discern all things without impediment, and comprehend them well. A pure heart penetrates heaven and hell. According as every one is interiorly, so doth he judge exteriorly. If there be joy in the world, truly the man of pure heart possesseth it. And if there be anywhere tribulation and distress an evil conscience doth the more readily experience it. As iron cast into the fire loses its rust, and becomes all bright with burning, so the man that turneth himself wholly to God is divested of all growth, and changed into a new man. When a man beginneth to glow inwardly then he is afraid of a little labor, and willingly receiveth exterior consolation. But when he beginneth perfectly to overcome himself, and to walk manfully in the way of God, then he maketh little account of things that before seemed to him grievous. We may not trust too much to ourselves, for grace and understanding are often wanting to us. There is in us but little light, and this we soon lose by negligence. Oftentimes we are quite unconscious how interiorly blind we are. We often do amiss, and do worse in excusing ourselves. Sometimes we are moved by passion, and think it zeal. We blame little things in others, and overlook great things in ourselves. We are quick enough in perceiving and weighing what we bear from others; but we think little of what others have to bear from us. He that should well and justly weigh his own doings would find little cause to judge harshly of another. The interior man regardeth the care of himself before all other cares; and he that looketh diligently to himself findeth it not difficult to be silent about others. Thou wilt never be interior and devout unless thou pass over in silence other men's affairs, and look especially to thyself. If thou attend wholly to thyself and to God what thou seest abroad will affect thee but little. Where art thou when thou art absent from thyself? And when thou hast run over all things, what hath it profited thee if thou hast neglected thyself. If thou wouldst have true peace and perfect union, thou must cast all things aside, and keep thy eyes upon thyself alone. Thyself will make great progress, if thou keep thyself free from every temporal anxiety. Thou wilt fall back exceedingly, if thou make account of anything temporal. Let there be nothing great, nothing high, nothing pleasant, nothing acceptable to thee but only God Himself or what comes from God. Think it all vanity, whatever consolation thou mayest meet with from any creature. The soul that loveth God despiseth all things that are less than God.

NOT A NAUSEATING PILL.

The ex-cathedra pill is the substance which enfolds the ingredients and makes up the pill mass. That of Paroel's Vegetable Pills is so compounded as to preserve their moisture, and they can be carried into any latitude without impairing their strength. Many pills, in order to keep them from adhering, are rolled in powders, which prove nauseating to the taste. Paroel's Vegetable Pills are so prepared that they are agreeable to the most delicate.

THE BEST should be your aim when buying medicine. Get Hood's Sarsaparilla, and have the best medicine MONEY CAN BUY.

Mason & Hamlin ORGANS

THE STANDARD OF THE WORLD. Catalog free, 146 Boylston St., Boston, Mass.

Purgatory is a prison; it is a place where souls are detained by reason of the guilt of sin or the punishment due to sin remitted. — American Herald.

PROTESTANT CONTROVERSY.

By a Protestant Minister. LXXXI. I see by a clipping from the Literary Digest of Feb. 24 that C. H. L. Schutte of Columbus, Ohio, bitterly resents the imputation that Luther is the father of Mormonism. Doubtless he has a right to resent it. Luther is not the father of Mormonism. Mohammed is not. Utah Mormonism is an entirely distinct and original spawn of hell. It teaches that in eternally every man is the god of a world of his own, composed entirely of his own posterity, and is greater in proportion to their number. Adam, it says, is the god of this world, and the only God with whom we have any concern. Whether there is a Supreme God or not is a matter of free opinion. Therefore to secure as large a posterity as possible every man is bound to marry as many wives as he can support. Otherwise he does not "live his religion." A woman's hopes of heaven rest on being a wife, although it suffices if she is "sealed" to some man here for a marriage hereafter.

Now of all this Mohammed knows nothing. His teachings concerning Paradise are unspookably sensual, but he in no way connects them with this life. He permits polygamy, but does not command it. It is said that in the Mohammedan world to this day monogamy is regarded as more honorable.

Much more have the European races, even in paganism, always disliked polygamy. The Romans in their best days would not tolerate it, and even in their worst hardly suffered it except in our American form of unbridled divorce. The Germans, while pagan, only allowed it to their princes, for the sake of political alliances.

Luther was a European, a German, a Christian, and bred a Catholic. Therefore, by all these titles, he naturally disliked it. This I have shown before. He nowhere commends it, and has often condemned it. He urges the mischief which it works to the peace of families as a reason why the civil law should forbid it. He allows a priest, indeed, two, or even three, concubines, all his life, if it must be so, and assures him that this will not interfere with his justification, if he really has not the moral force to live otherwise, but he does not praise this concubinage, much less propose to sanctify it by a form of marriage. Uchastity, he must remember, or even murder, he does not account as being in itself any obstacle to the favor of God.

The letter to the Landgrave cited by Dr. Schutte (for I presume him a clergyman) takes still higher ground. It shows Luther to have had a much stronger sense of the equality of the sexes (which naturally involves monogamy) than Milton, Homey, or that ultra-Protestant American Bishop whose virtual plea for polygamy I have lately cited. By and by, in the lying manifesto which he and Luther endeavored in vain to persuade the Landgrave to sign, denying his bigamy, shows himself to have a perfect sense of the moral forces which have moved the Christian Church, as he himself says, "to reduce marriage to the unity of its original institution, that every Christian should have only one married mate."

All this is true. Yet all this does not blot out the fact that in 1521, in a letter written under no stress of controversy, under no pressure of obsequiousness to a libidinous prince, he expressly declares that "polygamy is not repugnant to the Holy Scriptures." He merely says that he should not, on account of the scandal, like to be the first to introduce it among Christians. Nor does Luther's strong dislike of polygamy, which gradually grew, blot out the fact that about 1532 Melancthon, supported by Luther, advised Henry VIII, rather than to divorce Catherine, to marry Anne too, expressly assuring the King of England that such a plural marriage is not against the law of God. Here also the two Reformers wrote under no pressure. They were not Henry's subjects, and stood in no fear of his power. Their own Emperor was zealous for the dignity of his noble-minded son, and would have been much disposed to learn that the Reformers proposed to reduce her to a co-partnership in bigamy. They gave this advice because it agreed with their genuine opinion.

A Methodist correspondent refers me to some work of Luther published after 1524 and before 1532, utterly condemning polygamy. He also cites similar condemnations written after the Landgrave's case, which occurred in 1539. Now what does all this signify? At most it would only mean that, always frankly disliking polygamy, he sometimes condemns it and sometimes allows it, and that after his delectable experiences with the Landgrave he hated it worse than ever, and wished that polygamy, its advocates (and I suspect the Landgrave, too) were all in hell together. Luther was not a man of principles. Calvin was. All his opinions held together, of course not without development, but with a deep-lying unity. Luther, a greater man, but not like the French divine, a man of one piece, says sometimes one thing and sometimes another, according to the gust of the hour. Let people only own three things, that justification comes by the simple confidence of it, that man's will, since the Fall, is utterly perverse, and that Christ is materially present in the Eucharist together with the still subsisting elements, and he is not very strenuous over other things, and does not care

very much for consistency in his own opinions about them. However, it is not necessary to accuse him of inconsistency as to polygamy. As he himself expressly says, with reference to this very point: "Inside and Outside are two things."

With reference to polygamy he has three doctrines, a common, an interior and an exterior. His common doctrine, intended for all, is this: The highest, and original, divine conception of marriage, is the union of two. It is much better to adhere to this. His exterior doctrine, intended for the people, and appearing in his general writings, is this: Christ has withdrawn the dispensation for polygamy, so that it is not lawful for Christians. His interior doctrine, intended only for the inner circle of divines and princes, is this: Christ has remanded the whole matter of marriage to the civil power. Marriage is only an outward thing, any how, like a handicraft, and is to be regulated like any other outward thing. The state does well to forbid polygamy to the multitude, who would be sure to abuse it. It does well also to reserve to itself a right of granting occasional dispensations to great personages for plural marriages, for reasons of public policy.

Of course, then, this interior doctrine would not appear in his general writings. It is not intended for those "swinish beasts," the people, out of whom he sprang, and whom he treats with such consummate scorn. It is a *bonne bouche*, intended exclusively for the satisfaction of the great, and to be used with much reserve even by them. Unluckily such things will leak out. He professed himself ready to come out with "a good plump lie" to cover the Landgrave's case, but unhappily for him Philip's conscience all at once took an impracticable turn, and he would not have people think, as Luther and Bucer desired, that Margaret von der Sale was only his mistress, but insisted that all the world should know that she was his wedded wife, in a plural marriage. No wonder this unexpected disclosure, almost killed Melancthon. It did not kill Luther, for, as he says of himself, he was too "thick-skinned a peasant" to be easily killed, but it exasperated him to the last degree. Of course he might have expected that all his secrets, and proposed denials, and "good plump lies," would break down under the weight of such a scandal. Still, it is easier to consent to a scandal than to foresee all the consequences of it, especially when the scandal, in the eyes of the consenting parties, is not a crime, and involves no breach of the law of God. Luther and his fellows have made it as clear as day that while they exceedingly disliked the marriage, they held it unobscurely to be valid before God and the Church. Melancthon, with Luther's sanction, attended it; Bucer was present; Bugenhagen was present. The wedding was solemnized by Melander, a Lutheran clergyman, himself the husband of three wives, all living and undivorced, and therefore making him in law not a bigamist like his prince, but a trigamist. The Elector of Saxony, a man addicted to evils that may not be named, but the lay leader of the Evangelical Church, sent a delegate to the marriage.

Nobody imagines that the Lutheran Church accepts polygamy as lawful. Why not frankly own that Luther is a beast in his teachings concerning the relations of the sexes, and declare that he adulates him and follows him for very different reasons? This is awkward, to be sure, but then fact is fact. Charles C. Starbuck.

WHAT DO YOU KNOW ABOUT THE NEXT LIFE?

A "seeker after truth" asks us what we know about the next life. All we do know is what Holy Church teaches, and the pillar and the ground of truth tells us that there are three distinct places in the other life. There is Heaven, to which souls go who do so pure and clean of heart that they deserve to see God at once. They die without any stain of sin, or without owing any atonement for sins forgiven. Very few die in such consummate sanctity as to be brought at once into communication with the immaculate purity of God, for nothing defiled can enter Heaven.

There are those who die in mortal sin, and who go to hell, from which there is no redemption. And there are those who die in venial sin, or who die without any sin upon their souls, but with temporal punishment due to sin. When a man commits a mortal sin he entails death upon his soul, he entails privation of the grace of God, and he entails eternal punishment. When we go to confession, eternal death is removed from our soul, and we are reinstated in the state of grace — in other words, our soul lives again. We are also forgiven the eternal punishment due to our sins, but there remains the temporal punishment.

When David sinned the prophet went to reproach him for his sin. When David repented and his sin was forgiven there remained a temporal punishment to be undergone for it. He had to choose between a punishment at the hand of God and a punishment at the hand of an enemy, and we know that he chose his chastisement at the hand of God. The Church in this doctrine of purgatory remembers the words of our blessed Lord: "There are some souls whose sins shall not be forgiven neither in this world or in the next," whereby He signifies some sins are forgiven in the next world. Then the Holy Scripture speaks of "souls saved so as by fire."

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WERE MCKINLEY'S ANCESTORS CATHOLICS.

The President's Cousin Says They Were of the Faith.

The last issue of the Loretto Magazine contains a very interesting statement of the recent conversion, baptism and confirmation of Capt. Arthur S. McKinley, first cousin of President McKinley.

THE STATEMENT

The statement is as follows:

"At the 6:30 o'clock Mass in the chapel of the Sisters of Loretto, St. Mary's academy, Denver, Feb. 25, Captain Arthur S. McKinley, first cousin of our President, received his first Communion in the Denver cathedral, St. Joseph's, and requested the privilege of making his first Communion in the chapel of the Loretto Sisters."

"The sisters invited the gentleman and his wife to breakfast with the chaplain in the academy parlor after Mass, and, during breakfast, Sister smilingly asked if the conversion was not a returning to the faith of his forefathers."

"The captain replied: 'Yes, my grand father, and of course the president's, for our fathers were brothers, was a staunch old Catholic of Belfast, Ireland. But our fathers came to America whilst very young and married non-Catholics, then fell from the faith themselves. Later they sent for our grandparents, and they came to the old homestead in Canton, Ohio, where the president and I were raised. I was but a child at the time, but I was present at my grandfather's death-bed, though we were one hundred miles from a Catholic church, he requested my father and uncle to send for a priest. The priest did not arrive in time to assist the old gentleman, but when his wife, our grandmother McKinley died, she had a Catholic priest with her."

THE TRUE CHRISTIAN HOME

From the conduct of the Mother of Jesus, as recorded by St. Luke, we may learn a lesson. As the various mysteries of the Incarnation were developing around her, "Mary kept all these things, pondering them in her heart." She was thereby raised to a height of sanctity, where a wholesome discipline is enforced and duty observed. In how many homes are the young taught the virtue of obedience as a duty which they owe to God? In how many homes are the household brought daily together for family prayer? The key-note of modern family life is chaos and confusion—that is, an absence of discipline and wholesome self-denial, without which there can be no true education. The only hope of the future lies in upholding the sanctity of family life.—Sarcoides in American Herald.

ARCHDIOCESE OF KINGSTON.

St. Mary's New Church Now in Course of Erection.

Campbellford Dispatch, April 5.

Most of our readers now know that the Roman Catholic Church of the town and surrounding country suffered a serious loss by the destruction of their most beautiful church, St. Mary's, on Christmas morning last, after much labor and taste had been expended by the late Rev. Father Downey, for the most important of all their many services, viz: the commemoration of the birth of Christ at the manger in Bethlehem, and the flight to the Saviour of mankind. That structure, being of a value beyond price, and having been erected by our first department was entirely consumed with all its contents, including the vestments, which were most recently put in, together with all sacred vessels and many other valuables as well. The building, which was in separate chapters, was erected for it—being all that day only a minor structure, but the most reasonable supposition is that it resulted from a defective structure of imperfect work, not from some light substance igniting from the heating apparatus. This, however, is of little importance, nor does it detract from the loss of the church at that particular time, which was regarded with much regret if not absolute sorrow by a goodly number of our own people, for though not so large and imposing an edifice as some of the churches of the city, it was one of the best, which were in contemplation, having answered all purposes of the congregation for many years.

It is now understood that General Roberts has rested his forces sufficiently, and is by this time fairly well settled in his new quarters. The army is now in a position to move forward, and is expected to be in the neighborhood of the city of Johannesburg in a few days.

THE TRANSVAAL WAR.

During the past week the most important news from the seat of war is to the effect that the Boers have been making great advances in several directions, not only toward the north and east, but also toward the west and south.

HIGH SCHOOL ENTRANCE LITERATURE.

Yarrow Visited.

INTRODUCTION.—The Yarrow is a small stream in the highlands of Scotland, flowing into the Firth of Clyde, and made famous in many old Scottish ballads. The valley is justly noted for its charmingly quiet scenery, such as Woodworth loved most to depict. To appreciate, or even properly to understand the poem, the reader should visit the scene, the earlier one—"Yarrow Unvisited"—should first be read attentively, noting especially the valley and the river, and the scene as it is described in the poem.

THE MASTER'S TOUCH.

"He touched her hand and the fever left her." With the wondrous skill of the Great Physician, the Master's touch is the best medicine. And the fever left her, and she was well. And the lips that had been so parched and burning, were moist and sweet. And the eyes where the fever light had shone, were calm and clear. And the hand that had been so cold and numb, was warm and strong. And the heart that had been so heavy and sad, was light and glad. And the soul that had been so dark and dreary, was bright and pure. And the Master's touch is the best medicine for all our ills.

MARKET REPORTS.

London, April 19.—Grain, per cental.—Wheat, 10s. 10d. to 11s. 0d.; barley, 10s. 0d. to 10s. 6d.; oats, 9s. 0d. to 9s. 6d.; rye, 10s. 0d. to 10s. 6d.; clover, 10s. 0d. to 10s. 6d.; hay, 10s. 0d. to 10s. 6d.; straw, 10s. 0d. to 10s. 6d.; pigs, 10s. 0d. to 10s. 6d.; sheep, 10s. 0d. to 10s. 6d.; calves, 10s. 0d. to 10s. 6d.; cows, 10s. 0d. to 10s. 6d.; butter, 10s. 0d. to 10s. 6d.; cheese, 10s. 0d. to 10s. 6d.; eggs, 10s. 0d. to 10s. 6d.; poultry, 10s. 0d. to 10s. 6d.; hams, 10s. 0d. to 10s. 6d.; bacon, 10s. 0d. to 10s. 6d.; lard, 10s. 0d. to 10s. 6d.; tallow, 10s. 0d. to 10s. 6d.; soap, 10s. 0d. to 10s. 6d.; candles, 10s. 0d. to 10s. 6d.; oil, 10s. 0d. to 10s. 6d.; sugar, 10s. 0d. to 10s. 6d.; coffee, 10s. 0d. to 10s. 6d.; tea, 10s. 0d. to 10s. 6d.; spices, 10s. 0d. to 10s. 6d.; fruits, 10s. 0d. to 10s. 6d.; vegetables, 10s. 0d. to 10s. 6d.; flowers, 10s. 0d. to 10s. 6d.; other goods, 10s. 0d. to 10s. 6d.

DIOCESE OF LONDON.

The ceremonies of Holy Week were carried out in the cathedral with solemnity and decorum, all the priests who could conveniently leave their parishes to assist.

The Mass was celebrated on Wednesday, Thursday and Friday evenings at 7.30, His Lordship presiding in person. The Holy Trinity was sung at 7.50, and the Mass followed at 8.15. The Litany was sung by Rev. Father Aylward, McKean, Noonan, Rochester, and the other members of the choir. The Mass was celebrated by Rev. Father Downey, P. W. Mitchell, delivered an instructive and moving sermon on the meaning of the Passion. The Sacred Hosts were artistically decorated by the Sisters of the Holy Trinity, and the altar was most richly adorned with flowers and lighted lamps, and the choir sang the "Miserere" and the "Gloria." On Holy Thursday the Mass was celebrated by His Lordship, with Father Aylward and Father McKean as deacon and sub-deacon. As is customary at this time, the Holy Trinity was sung at 7.30, and the Mass followed at 8.15. The Litany was sung by Rev. Father Downey, P. W. Mitchell, delivered an instructive and moving sermon on the meaning of the Passion. The Sacred Hosts were artistically decorated by the Sisters of the Holy Trinity, and the altar was most richly adorned with flowers and lighted lamps, and the choir sang the "Miserere" and the "Gloria." On Holy Friday the Mass was celebrated by His Lordship, with Father Aylward and Father McKean as deacon and sub-deacon. As is customary at this time, the Holy Trinity was sung at 7.30, and the Mass followed at 8.15. The Litany was sung by Rev. Father Downey, P. W. Mitchell, delivered an instructive and moving sermon on the meaning of the Passion. The Sacred Hosts were artistically decorated by the Sisters of the Holy Trinity, and the altar was most richly adorned with flowers and lighted lamps, and the choir sang the "Miserere" and the "Gloria."

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INTRODUCTION.—The Yarrow is a small stream in the highlands of Scotland, flowing into the Firth of Clyde, and made famous in many old Scottish ballads. The valley is justly noted for its charmingly quiet scenery, such as Woodworth loved most to depict. To appreciate, or even properly to understand the poem, the reader should visit the scene, the earlier one—"Yarrow Unvisited"—should first be read attentively, noting especially the valley and the river, and the scene as it is described in the poem.

THE MASTER'S TOUCH.

"He touched her hand and the fever left her." With the wondrous skill of the Great Physician, the Master's touch is the best medicine. And the fever left her, and she was well. And the lips that had been so parched and burning, were moist and sweet. And the eyes where the fever light had shone, were calm and clear. And the hand that had been so cold and numb, was warm and strong. And the heart that had been so heavy and sad, was light and glad. And the soul that had been so dark and dreary, was bright and pure. And the Master's touch is the best medicine for all our ills.

MARKET REPORTS.

London, April 19.—Grain, per cental.—Wheat, 10s. 10d. to 11s. 0d.; barley, 10s. 0d. to 10s. 6d.; oats, 9s. 0d. to 9s. 6d.; rye, 10s. 0d. to 10s. 6d.; clover, 10s. 0d. to 10s. 6d.; hay, 10s. 0d. to 10s. 6d.; straw, 10s. 0d. to 10s. 6d.; pigs, 10s. 0d. to 10s. 6d.; sheep, 10s. 0d. to 10s. 6d.; calves, 10s. 0d. to 10s. 6d.; cows, 10s. 0d. to 10s. 6d.; butter, 10s. 0d. to 10s. 6d.; cheese, 10s. 0d. to 10s. 6d.; eggs, 10s. 0d. to 10s. 6d.; poultry, 10s. 0d. to 10s. 6d.; hams, 10s. 0d. to 10s. 6d.; bacon, 10s. 0d. to 10s. 6d.; lard, 10s. 0d. to 10s. 6d.; tallow, 10s. 0d. to 10s. 6d.; soap, 10s. 0d. to 10s. 6d.; candles, 10s. 0d. to 10s. 6d.; oil, 10s. 0d. to 10s. 6d.; sugar, 10s. 0d. to 10s. 6d.; coffee, 10s. 0d. to 10s. 6d.; tea, 10s. 0d. to 10s. 6d.; spices, 10s. 0d. to 10s. 6d.; fruits, 10s. 0d. to 10s. 6d.; vegetables, 10s. 0d. to 10s. 6d.; flowers, 10s. 0d. to 10s. 6d.; other goods, 10s. 0d. to 10s. 6d.

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DIOCESE OF HAMILTON.

Holy Thursday at the Cathedral.

At the Cathedral, Holy Thursday, His Lordship presiding in person. The Holy Trinity was sung at 7.30, and the Mass followed at 8.15. The Litany was sung by Rev. Father Aylward, McKean, Noonan, Rochester, and the other members of the choir. The Mass was celebrated by Rev. Father Downey, P. W. Mitchell, delivered an instructive and moving sermon on the meaning of the Passion. The Sacred Hosts were artistically decorated by the Sisters of the Holy Trinity, and the altar was most richly adorned with flowers and lighted lamps, and the choir sang the "Miserere" and the "Gloria." On Holy Friday the Mass was celebrated by His Lordship, with Father Aylward and Father McKean as deacon and sub-deacon. As is customary at this time, the Holy Trinity was sung at 7.30, and the Mass followed at 8.15. The Litany was sung by Rev. Father Downey, P. W. Mitchell, delivered an instructive and moving sermon on the meaning of the Passion. The Sacred Hosts were artistically decorated by the Sisters of the Holy Trinity, and the altar was most richly adorned with flowers and lighted lamps, and the choir sang the "Miserere" and the "Gloria."

OBITUARY.

Mr. John O'Reilly, Ottawa.

The death of Mr. John O'Reilly, license inspector of the Ottawa Police, who died on the 17th inst., is a sad loss to the community. He was a man of high character and high ability, and his death is a great bereavement to his family and to his friends. He was born in Ireland, and came to Ottawa in his youth. He was a member of the Ottawa Police for many years, and during that time he distinguished himself by his high character and high ability. He was a man of high character and high ability, and his death is a great bereavement to his family and to his friends. He was born in Ireland, and came to Ottawa in his youth. He was a member of the Ottawa Police for many years, and during that time he distinguished himself by his high character and high ability.

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LONDON SEPARATE SCHOOLS.

Holy Angela's School.

The following are the names of the pupils who attained most creditable marks in the various subjects during the term between the 1st of January and the 31st of March. The names are: Miss Angela's School. The following are the names of the pupils who attained most creditable marks in the various subjects during the term between the 1st of January and the 31st of March. The names are: Miss Angela's School.

DIOCESE OF OTTAWA.

Archbishop Duhamel Will Visit Fifty Parishes This Year.

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MY NEW CURATE.

By the Rev. P. A. Sheehan, P. P., Marler, St. Michael's.

Few Catholic stories, if any, have ever met with the instant popularity that greeted the noble work on its first appearance in book form last December. Its success, however, is perfectly natural, the book being a judicious mixture in it of all the elements that go to make up an ideal story of Catholic life. It takes a very genuine man, as well as a skilled writer to produce such a story. Father Dan is a man of high character and high ability, and his death is a great bereavement to his family and to his friends. He was born in Ireland, and came to Ottawa in his youth. He was a member of the Ottawa Police for many years, and during that time he distinguished himself by his high character and high ability.

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