MARCH 5, 1898.

It is a matter for astonishment that even the most prominent among the Protestant clergy in their addresses to their congregations, and even in the presence of their ministerial colleagues, in order to sustain the schismatical position, make use of arguments the fallacy of which is so evident that we should suppose that even school children would not be entrapped or persuaded by them.

But even Homer sometimes sleeps, it is said, and it might occur from time to time that even a learned man may use a frivolous argument. We would then expect that it would be passed over without applause when the audience should be supposed to be at least appreciative enough to estimate it at its true value. But it seems that this is not to be the case when such arguments are used in the interest of Protestantism. We are forced to the conclusion that in this cause valid arguments are scarce, and pitiful ones are therefore applauded in the absence of others.

Thus we read in the report of a ministerial meeting held recently in Boston, at which the Rev. Dr. Berry, who is described as being one of the most popular Baptist preachers in England, delivered an address wherein he at the same time paid a compliment to Boston and put forward an argument to vindicate the position of Protestants generally. He remarked that "they are munion table having been discarded accused of being guilty of schism, but for the more Catholic one of the schism which helped to make such altar. During the service, inof schism."

wealth, architectural beauty, and wealth, architectural beauty, abdueby the officiating clergyman, accord commercial prosperity, together with ing to the season or the feast cele-a generally diffused education of the brated on the day. The wine used for people, are sufficient to prove the experiment of the Communion is cellence of the religion with which mixed with a small quantity of water these are conjoined.

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turns er. -- which could boast of these character istics to quite as full an extent as Boston, if we take into consideration The Directory indicates by abbrevia ished

In the matter of the general diffusion three, or even the last century. But this is due as much to the fact that the progress of any one age is based upon the knowledge gained during the preceding ages, as to any other necessarily increasing during the succession of ages which extends back to the beginning of history. Thus, much of the world's knowledge to day is due to the invention of printing, and the subsequent progress made in this and other arts.

Taking this fact into consideration, the wealth, beauty, and material prosperity of Rome, Athens, and Alex-

A FALLACIOUS ARGUMENT. Switzerland. If there are Protestant countries in the front rank in these things, there are others which are not so progressive; and if some Catholic countries are somewhat behind in wealth and even in education, it must be remembered that it was foretold that the poor should have the gospel preached to them. There are, also, other causes beside religion which operate in the production of material prosperity. Ireland, for example, has been kept backward by the policy of persecution and oppression wherewith she has been governed for centuries : but she may be, in spite of all this, as dear to the sight of God as if her

material prosperity were greater.

THE PROGRESS OF RITUALISM. The Protestant Episcopal Directory

of the United States for the current year, which bears the name of The Living Church Quarterly, and is pub lished in Milwaukee diocese, gives some interesting details showing the extent to which diversity is carried in the services of that Church. In some of the Churches there is a service which s so similar to the Mass of the Catholic Church, that were it not that it is said in English, only a critical observer would be able to distinguish one from the other. In fact to such an extent has the Catholic ceremonial been adopted, that lights are used on the altars, the Protestant name of Comaltar. During the service, in a a city as Boston is a pretty good kird geense is used as at solemn High Mass in the Catholic Church, and

This is equivalent to saying that vestments of various colors are worn by the officiating clergyman, accord as in the real Mass, in contradistinction

that used by Catholic priests.

hus, V. signifies that linen surplices, of education, the world had not pro-gressed as it has done during the last gively lights and incense, etc. aware, the Holy Father has definitely ively lights and incense, etc Thus the reader is enabled to select for any Sunday a church where the service will be of the most elaborate Ritualistic character, or one where it will closely resemble the bare cause, and this knowledge has been forms of Presbyterianism or Methodism, and either of these kinds of worship may be found in the same city, for it depends upon the views of the rector, and on what amount of Ritualism the congregation will endure, what kind of a service will be held, whether extreme High, or extreme

Low Church services. The diocese of andria, nineteen hundred years ago diocese that the synod recently repudi-were facts as remarkable as the press ated the name of its own denomin-ent condition of Boston, and for a station, declaring that for the future the conjectly powers, and that it power in

If Protestantism was based on such mass of errors and contradictions, why do not those who are endeavoring to purify its teachings return to the Catholic Church which has retained these truths?

In view of the undoubted fact that Ritualistic teachings are a return to Catholic faith to some extent, it beomes an interesting matter to know how far it is progressing, or whether it is really making headway. Of ourse, it has made headway since the origin of the movement, inasmuch as t worked itself onward from nothing ness during the last sixty years, but it is important to know whether it still continues to progress. On this point the Living Church Quarterly gives in teresting statistics. The daily celebration of the Communion service specially characterizes the very advanced Ritualists, and in five years, from 1893 to 1898, the number of churches in which the daily Communion is celebrated increased from 8 to 10 per cent. Altar lights, which in 1893 were used in 25 per cent. of the churches, are now used in 29 per cent. and the mixed chalice which was used in 59 per cent. of the churches five years ago, is now used in 63 per cent, so that we may safely say that Ritualism now dominates the Church in America. In England, we understand, it attained this condition many years ago, and at this rate of progress t may reasonably be expected that it will dominate more decisively within a very short time. It is, therefore, not at all unreasonable to hope that within a few years there will be many conversions to the Catholic Church, even if the movement which looks to reunion, which is one of the results of the triumph of Ritualism, should net prove completely successful. The progress of Ritualism has already given many converts to the Church, and there can be no doubt that it will operate in

The world's history makes known to swith the Protestant usage of employ- the same way in the future as it has us that there have been many cities ing only wine, and the form of the done in the past. sacramental bread is imitated also from It is needless to add that the imitation of the Mass which the Ritualists have adopted does not elevate the the difference of circumstances, par stions the character of these innova-mempty communion service into a real ticularly of the time when they flour-tions in each of the churches indicated, sacrifice, nor does it produce the real sacrifice in the Communion presence of Christ in the Communion. and C. V. that colored vestments are These depend upon the validity of aware, the Holy Father has definitely

> valid. Many Anglicans have shown a good deal of ill temper on account of this decision of the Pope, but it is unreas onable to take the matter in this way. The Anglican articles of faith actually disclaim the reality of a Christian sacrifice, and of Christ's presence in the Eucharist or Lord's Supper. It is true the Ritualists interpret these disclaimers otherwise, but it cannot be denied that for over three centuries they were Milwaukee itself is known to be ex. Minterpreted as disclaimers by all read tremely High Church, and it is in that ers, including Anglicans themselves. There is no doubt, therefore, that i tended when framing the ordination form to perpetuate the Catholic priesthood, and surely if that was not intended, we must infer that the form of ordination does not confer any priesthood. The intention of conferring such a dignity is a most im portant consideration in determining the meaning of the ordination form, and that meaning excludes the ideal of a sacrificing priesthood. The framers of the form did not intend to confer priesthood, and it is quite reasonable to suppose that they made the form so as not to confer it.

A young ninny-hammer out in St. Louis by the name of Patrick Shannahan has peti-cioned the authorities to change his name from Patrick to Parcy. His petition should be promptly granted. The noble name of Patrick is too good to be carried around by the young decadent. The Shannahans should near noting the home authorities to compe oung decadent. The Shannahans shoul position the home authorities to comp-rould be Percy to change the other en-s name. "I have never fancied th 8 Patrick," says the would be Percy d I been permitted to choose my out a I would not have selected it." If h ted Irish parents had known the knd isy their young gossoon was going ? of his Had and the trish parents had known the kind of a daisy their young gosson was going to sorlve into they would possibly have selected some other name for him, for, being Irish, they must have a great veneration for the name of Ireland's glorious patron saint, and would not knowingly misapply it.—N. Y. Freeman's Journal.

LITERARY CLUBS.

According to the Interior, the tendency vard agnosticism most literary clubs is toward agnosticism on infidelity. Why, dear editor, a genuine ag nostic is as rare to day as an honest India agent. A great many healthy young peopl go through a thin, pale period which they gent. A great many heatiny young below o through a thin, pale period which the mcy is agnosticism, but which is only mer il numps. We regret to say, however, this ith Godless schools, "higher criticism," an generation of children brought up on the kim-milk of scctarianism, there is likelihoo hers than literary circles the faith in the next century. the faith in the next century. Good Pro-stants, like our esteemed contemporary cognize the danger, but the sects have no wer to avert it. They give good advice it a very odd thing about good advice i at nobody takes it. To a young lady wh mplained that she met so many "Jews reptics and infidels at the literary club, nd wanted some advice, the editor of th iterior answered wisely: "Make more cour Church and less of your club; you wi seed Christ longer than you will need Georg liot."—Ave Maria. -Ave Maria.

OUR BOYS.

"The Boy-Savers" is one of the most sug-restive and interesting features of the Mes-enger of the Sacred Heart. In the March number of that magazine the writer deals with club rooms and other natural attractione n drawing boys under churchly influence. Is knows boy nature. As he truly says: "With nothing but prayers and sermoniz-ng, you will succeed in gathering the sons if religionaly inclined parents — really the ads least in need of organization—but the rreligious, vicions surroundings, will not fall baces in the rauks. On the other hand, wretty much every youngstor in town will be much every youngster in town will to accept salvation under your auspice once it spreads, through shops, all ants' resorts, that the familiar, ch field of earthly amusement has be as a general rendezvous whence universal, upward movement will There is no lad but promptly ma when reliably assured

while getting there." yould not have the boy saver discou the lack of a fine or place in which to organize hi is of a club of four hundred boys The feature of the first of the ; insisting, however, on plenty th, games, and freedom. on which he dwells most earn on which he dwells most earnestly rough such clubs as are above su i, the boy is placed on terms of eas ach to the priest; and he deplores the a Cathone contribution "to the particle religion which the particle d to aversion from the sacram offers with anoniced hands." overy Catholic of observ avery Catholic of observ lic laymen and the price settled that Anglican orders are not which the priest pr erame

ms, and to aversion from the sacramen ch he offers with anointed hands." ch opinion every Catholic of observatia experience must agree.—Boston Pilot.

MORE HERESY.

MURE HERESY. Our Presbyterian friends in New York are somewhat flustered over the discovery of a "heretic" in the fold, the heretic being a professor in the best known seminary of the Presbyterians in this country. It seems that Dr. McGiffert teaches that Our Lord did not even establish a memorial feast at the Lasi Supper, but only intended to announce sym-bolically His approaching death. Why the Presbytery should be offended with Brothen McGiffert for exercising the right of private interpretation we do not pretend to know, but we rise to robuke our esteemed contemporary, the N. Y. Sun, for its comments on the case The Sun has no religion to speak of, but i 6 N. 1. bas no religion to Protestant ortan kes a paternal interest in Protestant ortan key, and is a sort of enfant terrible to the oxy, and is a sort of enfant terrible to the vanchers. We quote: Presbyterian theologian basing U

cy, and is a control of the second se

The bills of doctors and druggists are pro-verbially the hardest to pay, because after you recover you are not disinclined to think that you would have got well anyhow. With the Scientists there are neither pills, potions a work there are neither your mind to wders; you simply train your mind to wders; you are not sick. It is hard, no or powders; you suppy that is hard, and hink that you are not sick. It is hard, and loubt, especially if you are sea sick, or have a boil anywhere, or a toothache; but you must must fix your mind and think hard, and, if you think hard enough, the whole thing f will disappear. Rather, indeed, you never had it; it was all an illusion, even the boil, and when you were groaning with supposed and when you were groaning with supposed. and the transformer and an an interest of the supposed ain, and making contortions in your chair, rou were simply deceiling yourself. It was all perverse imagination. In short, as shakespeare observes, "nothing is but think-ing makes it so."—Baltimore Mirror.

YET HE DIED A CATHOLIC.

YET HE DIED A CATHOLIC. "We wish to teach American wives that heir husbands are their only confessors ; merican children that their fathers and nothers are their only confessors. To cor-ect these evils we invoke public opinion, ind proclaim that we intend to practice party proscription." These words were spoken in Congress, January 15, 1855, by Judge Smith of Alabama, a Know Nothing member of the House. He was also, we understand, at one time pres-ident of Alabama university. Now this man died recently a member of the very Catholic Church that he had gone into politics to proscribe. His family had nreceded him into the told, and one of his

preceded him into the fold, and one of his changing deletation of darkness, a prey to ever-inghters is the write of a Catholic editor the children of darkness, a prey to ever-ditor E. Smith of the Church News. Judge Smith had the ministrations of the Thurch in his last journey, and consequently THE "EMPEROR " OF THE CATE-burch in his poem on the "Uses of Soli-ade."

There is one Solitude that all must reach,

And go alone ! must edge a precipice-Edge it alone-for on its crambling brink The nearest friend withdraws the kindre

grasp. i drops, impatiently-relactant drops i cy form into the yawning culf ose shadowy waves no beaches find lave."

His conversion is an instance of those mos nexpected mental transformations that have centred at intervals ever since Saul o arsus became Paul the Apostle. We at ed to consider that in the hosts of th o consider that in the boost and there are some genuinely earness whose minds need enlightenment; and if enlightened, would turn from their -Catholic Citizen.

ANOTHER HERESY TRIAL.

The Presbyterians are about to have an her heresy trial on their hands. This time is Dr. A. C. McGiffert, author of "A His rry of Christianity in the Apostolic Age." a this book Dr. McGiffert denies that our ord at the Lest Sapper instituted a sacra ent, and holds that His reference to bread ad wine on that memorable occasion was aly a casual conversation indicative of His sproaching deatb. This, His opponents add, is contrary to the teachings of the Borg The Presbyterians are about to have an her heresy trial on their hands. This time iching death. This, His oppon s contrary to the teachings of the I an Confession of Faith. They cont y did in the case of Briggs and Sn nan whose views have underg ought to retire from the Chur least that he ought to cease teaching s nts preparing to occupy Presbyterian p

They are logically right in the contention of faith rom the at a man who opposes a profession of faith ould retire or be excommunicated from the nomination which holds that profession o anomination which holds that proceed and ith as the foundation of its system, and es nutial and vital to its existence. The ques-on whether he or they are doctrinally right a the disputed point is not here in issue.

But the Presbyterian Church is logically rong, in common with all Protestants sects then it teaches that every man should read he hible and judge for himself, and ther summe the right to indee and condemn him a bible and page to judge and condemn sumes the right to judge and condemn he does not find the Presbyterian cree he does not find the presbyterian cree he does not find the Presbyterian creed in it. In thus condemning him it denies they ight to private judgment—the fundamental principle which constitutes its radical differ nice from the Catholic Church. This is a ilemma in which all Protestant sects find hemselves entangled. While they teach the ight and duty of a man to follow his own udgment of what the bible teaches, they at he same time insist that he must submit his udgment to theirs or be excommunicated. In a word, they teach one thing and practice he opposite, and they are under the tatal dement to they teach one thing and the tatal is a word, they teach one thing and the tatal secosity to do it or suffer disin tegration. With the Catholic Church it is different. She teaches that there is in the Church of Christ an authority whose office it is to de Christ an authority whose office it is to de termine what are the doctrines of Christian termine that the individual Christian is not that the individual Christian is not

The Holy Catholic Church, because it is the organ of the Divine action in and on society, is the chief factor in the world's onward march. The world itself cannot progress, for it has chosen nothingness and death as its portion. But the steadfast growth of the Kingdom of God counteracts and overcomes the downward tendency of sectaries and worldlings and uplifts them in spite of them-selves. worldlings and uping the separated and ungodly selves. The idols of the separated and ungodly re-

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world quickly perish and are speedily re-placed; and all alike are the vanity of van-Those who look for progress in any other

these. Those who lock for progress in any other way than by the unfolding, manifestation and application of the Divine and changeless Truth of which Holy Church is the guardian, are grievously deluded. The Bride of Christ has nothing to learn from separatism. There are no "modern ideas " that are an advance on the teaching of the Eternal Word. On the contrary the sacred science derived from Him contains an infinity of unsuspected wisdom and power ; the only wiedom that can point out the path of true progress, and the only power that can inspire us to walk in it. With it we can solve every problem that confronts us, either in the speculative or practical order; without it no final solutions the word the place that once knew them will know them no more. But the Eternal Church wild oon, conquering and to conquer, saving of humanity in spite of itself, and crowning the rechanging delusions, will cease not to glory in the ir manifold shame. Church Progress.

arcelona, Spain, says: It is very affecting nd arouses the most earnest admiration to itness a very ancient custom that is prevalwitness a very ancient custom that is preval-ent in Rome every year. An admirable cus-tom that excites the greatest interest in the youths of the schools is to obtain the tille of "Emperor" as a reward of superior merit in the examinations beld every year for profici-ency in Christian doctrine. It is not a mere rehersal of the text of the catechism, a knowl-edge that is more superficial than real. The boy. Vincente Pottacchine, who bore away the honors from all competitors in this severe examination of excellence having received the title of "Emperor" as a reward of excellence was received by theHoly Father and with him his court, composed of four youths like him.

was received by the Holy Father and with him his court, composed of four youths like him-self who were his closest competitors and as a reward for their diligence accompanied him to the Papal reception. The Holy Father received them with the greatest kindness, addressed them in the most tender and en-couraging terms and bestowed upon them the Papal blessing. The "Emperor" on leav-ing the Pontifical audience accompanied by his princes, paid his respects to the highest dignitaries at the Vatican. This affords a suggestion that might be acted upon in many places, perhaps every-

This affords a suggestion that might be acted upon in many places, perhaps every-where with benefit to the young and to relig-ion. The details can be varied according to local conditions. The system was success-fully made use of in the old school attached to St. John's church, in Utica, when the Sun-day school was under the direction of the late John C. Deverough. One of the successful candidates in these examinations became his successor when he retired from active work, and for a long time was reasonably success-ful in carrying on the good work laid down by one whose zeal is even yet working through agents he had trained in youth.-N. Y. Catholic Review. by one whose zeal through agents he h Y. Catholic Review.

LENTEN FASTING - THE MULTI-TUDE OF THE EXEMPT.

The Fast of Lent has been so mitigated within recent years that were our near an esters to re-visit the glimpses of the moon. they would hardly recognize it. Mild as the ast is, moreover, the number of those exempted from it by reason of youth or old age, hard work or delicate health, is largely in excess of those who are bound to keep it.

Is there, then, no lent for this multitude? t is a season of penance for all, and there are other form of self-denial as grievous as fasting, though less likely to injure our health or nder our labors.

If the quantity of food cannot be dimin With the Catholic Church it is different. She teaches that there is in the Church of Christ an authority whose office it is to de termine what are the doctrines of Christian-ity, and that the individual Christian is not be judge, but the Pupil. He may accept the distingtion of the status reject the Christian doctrines when he is reject the Christian doctrines when he is registed the processity of the same principle in civil society, and states the citizen is not the judge of what are the sontents of the Constitution and the law. Courts are established to determine their meaning and application, and the law goo from court to court until he comes to the law goo from court to court until he comes to the failed, though the distinguishing good work of Lend, is not by any means the only one from court to court until he comes to the failed. Supreme Court, but beyond its decision he any reject them and exile himself, but he annot go without revolt and its comes and the interpreter; cannot judge for annot be the interpreter; cannot judge for annot b ished, at least the quality can easily be made

ASHAMED OF PATRICK.

period so far back, these cities could fairly boast that, for the age, education was also fairly advanced.

If the Rev. Mr. Berry's argument is a good one to day, the philosophers of those ancient cities would have been preached to them the Gospel of Christ, doctrines revealed by Christ. that their paganism which had pro duced such cities was a good kind of forms of worship that these Churches religion; yet it was the religion which differ. In the High or Ritualistic the Apostles were commissioned by Churches, it is well known that the Christ to overthrow.

A Christian minister ought to know that merely secular knowledge and financial prosperity are not the marks whereby the true religion is to be known, but the fruits of the spirit, and neighbor for God's sake. It is the ob ject of the Christian religion to incul cate these duties, though they are not Mr. Berry and those ministers who apbalieve.

alone doth man live; and the more important source of life which He indicates is not material comfort, or wealth or even secular education, but "every word which cometh from the mouth of God."

We have thought it advisible to dwell thus upon Mr. Berry's argument, because it is one which is often antism has been in the wrong in reject. appealed to by Protestant controversialists. On the other hand we might and which were taught by the Apostles, extend our answer by showing that many Catholic countries are not at all behind even in material progress. I can and American Episcopal Churches, We may instance Belgium, France, why those who are so anxious to adopt Austria and the Catholic Cantons of Ritualistic practices stop short there. vert. - The Missionary.

Courch shall be called "The Catholic Church of America." The members of the synod hold that the designation,

"Protestant " is unsuitable to be in the title of the Christian Church, as it indicates negation of belief, instead of justified in telling the Apostles who aproclaiming belief in the positive

doctrines taught from the pulpit will be as close to those of the Catholic

Church, as those taught in the Low or Evangelical ones will be bare Calvinism. It is a common thing to hear in the morning in one Episcopal church especially the love of God, and of our a sermon wherein the preacher explains that the clergy are true sacrificing priests, authorized to offer up the daily sacrifice foretold by the prophet Malachy, (i, 11,) and in the and advancement. But the latter are gevening in another church of the tame and leave in His hards the outworking not to be made the sole or even the denomination, another sermon in sof circumstances, the shaping and chief end of man on earth, as the Rev. which it is maintained that "the sover-ruling of all the complicated netsacrifice of the Mass as celebrated by plauded his utterances would have us the Church of Rome is an idelatrous corruption of the faith of Christ and

Christ has told us that not by bread His Apostles." In fact two such contradictory teachings are sometimes to be heard in the same church, both in the United States and England. The whole matter depends on whether the rector and the curate belong to the same party in the Church.

Ritualism is a practical admission that for over three centuries Protest ing doctrines which Christ revealed, and we can only wonder that, since it has made such progress in the Angliwhy those who are so anxious to adopt way of holding the newly made con-

The Ideal Life.

The ideal theory of life is work without worry. But is it a practical idea It certainly ought to be for a Christian We have our Lord's express command not to be anxious about anything. Our whole duty is to do the will of Go and leave in His hands the outworking of circumstances, the shaping and over ruling of all the complicated netthe right results. The working play of a Christian life is clearly laid down in our Lord's words to seek first the kingdom of God, and all things else shall be added. This ideal leaves no place whatever for worry. It requires single hearted devotion to the inter-

sts of Christ's cause, the elimination of self and self-seeking, uncompromis ing loyalty to the principles of right-eousness and the faithful and energetic loing of duty, all duty, without regard to pleasure or cost. That is all the the

to pleasure or cost. That is all the human part. Then God will look upon the consequences--will take care of us and of the outcome of our acts.

Once convince another of the Church's authority to teach, and you have cut the Gordian knot of all controversies and have revealed the best

Thus, one of the Presbyterian ministry, are forced by the presbyterian ministry, are snocking down the pillers of the Christian aith. They are reducing Christianity to a urely natural level, and subjecting it to the re-uirements of acientific demonstration like the veriest infiel. They are eliminating faiti wholly, and discarding all Church authority They demand that there shall be scientifi-proof; and that means practically the rejection of supernstruation. They will have no mys-prize. They must see and know, or they will not believe; and what is that except pure ag nosticism?

not believe i and what is that except pure ag-nosticiam? We are willing to parlon much to journal istic license, but how do the aberrations of the Presbyterian clerzy threaten the pillars for the Christiani faith? If the Sun wants to know in what state of health Christianity is, jet it go to the church conducted by the Paul ist Pathers in Gotham, where a hundred con verts were recently amounced as the result of a single mission. Let it goto any Catholic church, in New York or elsewhere, and it will find that the pillars of the Christian raith are still standing. What is happening to all the pillars of Presbyterianism we do noot know, though we do know that one of them, Dr. Briggs, has been living in Rome for some time, and making a visit to the Blessed Sacrament every day. He is not yet a Catholic, but for his own sake we hopp the soon will be one. —Ave Maria.

CHRISTIAN SCIENCE.

Another woman has fallen a victim to Another woman has ration a virtual to Cirristan Science, the victims of which, in deed, are nearly always women. Three-fourths of the followers of this peculiar creed are of the gentler sex, the robuster intellect of man requiring medical treatment that he science and yet who was betrayed in the science and yet who was betrayed died of pneumonia, which is one of the diseases that this school of medicine seldom or never curses.

This school of medicine seldom or never cures. To be cured of a malady you must believe that you have it not. Disease is only a belie that you are diseased. Thus you merely be-lieve that you are deaf or blind; change your belief and you can both hear and see Sometimes it is very difficult to change you belief in this way, but, persevere, and if you live long enough, the cure will be made The unfortunate woman alluded to above wh believed she had pneumonia was mistaken of course, and if she had lived a sufficien length of time she would have so perceived But Death was in a hurry, as he frequent is, and would not wait. Nor will he wait as rule in cases where people are afflicted wi Bright's Disease and consumption and cance and various other maladies, which ordinar

himself. In like manuer the citizen in the kingdom of Christ on earth is taught the principles of the kingdom and its laws, and has been inter preted to him. He must accept and submit to them or go beyond the pale. "If he will not hear the Church," says our Lord, "let him be to thes as the heathen and publican." (Matt. 18 17.)—N. Y. Freeman's Journal.

PROGRESS AND UP TO-DATE. NESS.

The motto from St. Vincent de Lerins that has for years been printed at the head of this aditornal page contains several truths that in our day and generation need to be especially r day and a sisted upon

There is much talk about progress in these of days, but very little conception of what true progress is. Many persons imagine that progress consists in being "up to date"; that is to say, in conforming with the ideas and customs popular in the centers of Anglo-American (commercialism and Franco Ger-man nationalism; or in taking up with the latest fads of opinion and conduct. It is in

hat is to say, in conforming with the ideas and customs popular in the centers of Anglo man cationalism; or in taking up with the latest fads of opinion and conduct. It is this sense that the word is used by certain of our more or less Liberalistic contemporaries that accuse the Church Progress of being "unprogressive" and "bohind the times." It is in the same sense that this identication of the herself by the sectarise of various stripes. The such people are afflicted with an in-fellectual nearsightedness which provent of the world's life, and causes them to mistake the boscillations of their rickety stage coach for the revolutions of the spheres. The universe which springs from the Divine impulse. Progress is the unfolding roder. The Fall, which introduced disorder, destroyed all hope of progress. Redemption, which is the restartion of order, restored that hope, and has been the source of all the early regress which springs from the pring and guiding star of all earthy pro-raress. Error and sin are transitory and sterile; and God's truth have been the main pring and guiding star of all earthy pro-raress.

or even from the usual induigence in novel-reading during this time. But fasting, under which tile all self-denials may be in-cluded, though the distinguishing good work of Lent, is not by any means the only one proposed in a special manner by the Church to the faithful, during this season. Almsgiving has a high place among Lenten duties. Most of us by a little personal sacri-lice can do something to mitigate the com-pleory and very rigorous fasting of the poor, whom we have always with us ? One gets no adequate idea of the solemnity of the obli-gation of teeding the hungry and clothing the naked except in Christs own forecasting of the Judgment Day, in which the question of man's salvation or perdition seems to turn on his charity to his needy fellow creatures. To be sure it is a supernaturalized charity, which implies other virtues necessary to sal-vation.—but there is no getting away for any one possessed of this world's goods with fine phrases about his neighbor's unenlightened and suffering bodies. There is, however, another form of charity, possible to the dependent and the poor, as well as to the rich, the alms giving of our kind words and sympathetic presence; of torbearance with trying characters; of amerciful jadgment to all. Not wincout deep intent have the beautiful words of St. Paul on charity been appointed as the Epistle of the Mass for the Sunday preceding Lent. It is not the question of lavishness in alms-giving ; for he implies the possibility of cne's distributing all his goods to fed the poor, and even giving his body to be hurned, without the true spirit of charity. Nor is increating the sub-tore dist prevised is the unplies the possibility of cne's distributing all his goods to fed the poor, and even giving his body to be hurned, without the true spirit of charity. Nor is in prevised with the true spirit of charity.

The unfortunate woman alluded to above who believed she had pneumonia was mistaken, of course, and if she had lived a sufficient of time she would have so perceived. The Fall, which introduced disorder, restored believed she had pneumonia was mistaken, which is the restoration of order, restored that hope, and has been the source of all the so

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