

CATHOLIC PRESS.

Ave Maria. The late Cardinal de Falloux was remarkable for his love of the arts, and devoted a great portion of his time and private fortune to the formation of a valuable collection. He formed a rich museum of Christian works belonging to the 14th and 16th centuries, and brought together excellent specimens of painting, sculpture and ceramics, especially old Gubbio ware, illustrative of the influence of Christianity and of the Papacy on the development of the arts in Italy. Six of the large rooms in his palace were filled with this collection.

One of the results of the fall of the Freemason Government in Belgium, says the London Tablet, has been a still more rapid depopulation of the already thinly populated official schools. State employees and those of the railway and post no longer feel themselves obliged, under fear of losing their places, to send their children to the Government schools, and in some places the latter are now quite empty. Thus at Lembeke the four children of official employes who formed the only pupils of the official school were, immediately after the elections, withdrawn and transferred to the Catholic schools.

Prince Krapotchine is dying in his dungeon because, though born in the ranks of privilege, he has had the courage of conviction, however mistaken, and devoted himself to the cause of the oppressed. For this most freemen would applaud him, but the New York Herald applies voices the sentiment of smug respectability in saying: "He should have taken counsel with his doctor before he wrote his anarchical tract." This is the natural end of nihilism. A little bluster, a little bravado, a little theatrical display. Then protests, tears, lamentations and the death of a dog. That well-fed puddle will never die in prison for lack of taking counsel before rashly doing anything brave and self-sacrificing.

RELIGION.

Catholic Columbian. The statement of this subject in our days is sufficient to cause much sadness in the minds of those outside the pale of the Catholic Church. It should and must always be the case. The Church makes haste to say the same declaration that she has uttered during the nineteen centuries which have gone before us. She says: "I possess the true faith; who hears my voice, listens to my commands, and does them, shall have eternal life; but he who hearkens not to my voice, and does not my commands, shall lose his soul." This is a solemn and weighty declaration, therefore must be heeded. Some there are who know the truth of this fact, and some there are who deny it. It won't do to deny it in the face of the testimony by which it is confirmed, without giving the assertion made by the Catholic Church all the consideration so momentously a question deserves. The denial given in this century of the Catholic Church is formulated throughout the world of to-day without any knowledge of the testimony which the Church produces, always to the fore to prove the truth of her assertion. It won't relieve a man's conscience to say, "The Catholic Church is wrong in making such a declaration." Before the condemnation of a case, the evidence must be heard and the number and character of the witnesses given color for deciding truthfully on the merits of the case presented. It won't do to say, "I can't believe the declaration of the Catholic Church, because it is too distasteful; because it gives to the Church more power than I will give to anybody over me." Man is made to the image and likeness of God, and endowed with free will and understanding, but these powers of the soul are given to man to enable him to obey God the more readily.

Those who deny this statement of Catholic faith don't pretend to build up any infallible rule whereby man may save his soul. They deny the statement of the Church and make it what you please about it. One man reads it, and says "God told him, as he did Abraham of old, to kill his child. He took the life of his child, and the authorities very properly deprived him of his liberty. The Bible and the Bible alone was his rule of faith, but the people have not accepted his interpretation of it. He read to the destruction of the life of his son and of his own liberty. It won't do for any preacher of the sects to say to any one of his flock, "Sir, you must accept such an interpretation of the Bible." The answer to such an assertion of authority would be hurled into his face. "Who gave you, sir, the right to question my judgment. You have no authority over me except what I give you, and this I claim the right to withdraw from you at any moment." They can and do say to him, "You think, and so do I. My thoughts and opinions are as good and bear as much weight with them as yours." The end of the matter between them and their flock is simply this on the part of the flock: "We hire you to think as we do. When you get tired of doing this, hunt other pasture fields." It is hard to swallow this, but it is business. There is nothing to hold or bind man outside of the Catholic Church to any article of faith. People talk about their opinions and what they think, and then say a while. This is called religious service. Outside of the Catholic Church there is no authority to direct a man what he must do to save his soul. None but her pretend to give man an infallible guidance. They laugh at such a thing because they have it not.

Outside of the Catholic Church there is only a doubt. The sects do not claim infallibility, and therefore cannot say to man, "Do this, and you will save your soul; if you don't do it you will lose your soul." No positive declaration can be made concerning any article of faith by any of the sects. The best that can be done by them is to say, "I tell you to do so and so, but I may be wrong; therefore act as I know you will—do as you please." They must honestly say to each other, we are all in the same boat—all in doubt. "The blind leading the blind." In face of this existing fact of doubt being their state of spiritual life, the Catholic Church proclaims throughout all time that she is the only infallible guide by which man may arrive at his eternal salvation. To deny this claim without attention to the proofs

upon which she establishes it, is to willfully continue a life of doubt, and therefore to say it will not do. What people who have this claim of the Catholic Church brought before them must do, and therefore, do it, no matter how distasteful it may seem, is to examine the proofs she offers. This is just what the spouse of Christ on earth desires every one to do who seeks for truth in good faith. Let us hear some prayers daily, asking the dear Heart of Jesus to direct them what to do, and examine the truths of the Church. The question for those living in doubt is not, "I deny the statement of the Catholic Church, 'Outside of the Catholic Church there is no salvation,'" but "Is this declaration of the Catholic Church true?" We answer it in. S. S. M.

Blain's Mother.

Washington Capital. Speaking of Blaine reminds me, said a friend the other day, of a prophetic remark I once heard his mother make at a dinner party in Augusta, where his remarkable success in life furnished the subject of a toast. It was just after he had been elected to Congress, and a party of army officers and old friends were relating to each other the various stages of his rapid rise in life and the wonderful eloquence and ability which he possessed. Mrs. Blaine was an old lady, unusual brightness of mind, keen witted and ready repartee. A devout Catholic of the strictest kind, it was the greatest cross of her life that her gifted son should not have embraced the doctrines of the "Romish" Church. Upon this memorable occasion, the old lady sat at the table with her head bowed, apparently unnoticed by the toast, "To the continued success of your son, James G. Blaine." The glasses were raised, the company waited expectant, and still Mrs. Blaine never stirred. Finally her son-in-law, Major Walker, who sat at one side, touched her on the arm. "Mother, don't you hear? They are waiting for you to respond." Then, with a sigh, she looked up, lifting the glass to her lips, and drank. When the glasses were set down, she turned to the company, saying in her quiet, impressive way, "I drank to my son's worldly success, though I had far rather it had been to welcome him to the faith of his mother. James is a good son, a good son to me, but he craves power. I said to him when we parted, the very last thing, 'My son, don't let ambition eat your soul away.'"

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"Notes on Ingersoll."

OPINIONS OF THE PRESS:

The following excerpts are from some of the many and lengthy notices which these "Notes" have received from the Press—Protestant and secular as well as Catholic—throughout the country. "They are written by the hand of a master,"—Washington Catholic. "Remarkable for keenness of logic and (these Notes) pay havoc with many of the infidel's pet theories." "The author completely turns the tables on the doughty Colonel. We commend the volume to all who would see the assumptions and credulities and mistakes of Ingersoll turned inside out, upside down, and for end, over, and over."—Chicago Star and Courier. "There is neither truth, nor life, nor argument left in Ingersoll when Father Lambert has done with him."—Chicago Western Catholic. "The author takes up and thoroughly riddles the impious blasphemer."—Louisville West. "It is a book that should be in the hands of every Catholic."—Notre Dame Scholastic. "Remember, get this book, and after reading it yourself, pass it to your neighbor."—Donahoe's Magazine. "Should be read by Christians of all denominations. Father Lambert scourges the little 'infidel' with a power which is beyond all the infidel's sophistry and exposed the shallowness of his eloquence."—Catholic Columbian. "We welcome this pamphlet which has found numerous readers among non-Catholics who desire to see the rot and rant of Ingersoll rubbed out by the learning and logic of Father Lambert."—San Francisco Monitor.

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