The Distant and the Near

PROM THE GERMAN BY GOTHE

me thou'rt near! The sun goes down and shines the vesper star—would thou wert here!

BIGOTRY.

The Catholic Church Free from Bigetry—Intelerance of the Doctrine of the Sects.

Priests who are called to exercise their sacred ministry in Prôtestant countries, will, I think, agree with me in the opinion that one of the great obstacles to the conversion of heretics is the supposed bigotry of the Catholic Church. This bigotry is the great bugbear that is set up to scare away Protestants from looking into the claims and the teachings and the practices of the Church. "Catholics are bound to believe you all sons of perdition, fuel for the everlasting fire, enemies of God, no matter what your moral and theological virtues; no matter, too, what your good faith and your unquestionable sincerity in the religion which you profess. Avoid contact with such people as you would shunt those who believe you to be irreclaimable liars, or robbers, or assassins." That is the drift of many a Protestant essay and sermon, and the key note of many a huge volume of anti "Romish" controversy.

As the Record has a large circulation From the Irish Ecclesiastical Record.

controversy.

As the Record has a large circulation
all English speaking Protestant countries it may not be out of place to put trees it may not be due to place to put together in its pages a few notes as to the real teaching of the Church with regard to those who unfortunately live without her pale; and to compare that teaching with the dootrines enunciated and the sentiments entertained on the same subject by some of those bodies which have un-happily cut themselves away from her

ON THE EVILS OF RELIGIOUS INDIFFERENT.

the Church has always spoken with no uncertain sound. If God has proclaimed certain truths to the world, men are surely not left at liberty to accept or to reject these truths in the whole or in part. If our Lord commanded adhesion to the authoritative teaching of His Church, men cannot, without sin, ignore that teaching, any more than they can ignore the plainest doctrines of the Bible, or the plainest obligations of the Decalogue, or the plainest beheats of the Natural Law. To be indifferent with regard to even one truth contained in the body of divine revelation is

In the same way to be tolerant of religious error is not to display a generous or a charitable spirit, but it is to undervalue the truth that God has undervalue the truth that God has vouchasfed to us for the enlightenment of our mind and the regulation of our conduct. To say that every man is free to follow what religion he will, and to exercise whatsoever worship he may please, and to indulge in a freedom of conscience that is untrammelled by any authority, human or divine; to profess that every creed is equally good, and leads equally to heaven, that in fact faith counts for nothing and moral rectitude for all, as the well known couplet has it:

entire rejection of revealed truth, and TO UNIVERSAL. UNBELIEF.

The Vicar of Christ—the guardian of revealed truth—has therefore again and again most solemnly condemned this most baneful outcome of our latter day liberalism. Gregory XVI., in the Mivari Vos, refers to this theory as "that wicked opinion that eternal salvation of the soul can be obtained under any prefersion of faith. ion that eternal salvation of the soul can be obtained under any profession of faith, if morals are directed by the rule of vir-tue." He calls such a liberty of conscience as that referred to an insanity; and Plus IX. qualifies it as a "liberty of perdition," in the Encyclical Quanta Cura. In the Syllabus which accompanies this Eccy-clicel we find condemnation of such pro-positions as these.

cliest we find condemnation of such pro-positions as these:
"M-n may in the practice of any reli-gion whatever find the path of eternal salvation and attain eternal salvation."
"At least good hopes should be enter-tained concerning the salvation of all those who in no respect live in the true Church of Christ."

Now this is clear and an emphatic condemnation of error, but it is not bigotry Bigotry I would define to be an ucreasonable attachment to one's own opinions, coupled with an aversion or hatred of all those who will not concur in these opinions. The doctrines of the Church can avers be for a ways as a conjunction. nons. The doctries of the Chica can never be for us mere opinions—they are infallible truths; and the more closely and determinedly the intellect adheres to truth, the higher and the nobler is its action. No saint was ever a bigot, but every caint was supremely intolerant of religious

NO GOOD CATHOLIC HATES OR DESPISES

because of his neighbor's unorthodox views, but every good Catholic hates doctrinal error, as every truthful man hates duplicity and falsehood. In the Catholic system therefore there is no room. duplicity and faisencod. In the Catholic system therefore there is no room, theoretically at least, for the vice—for it is a vice—of bigotry. That which is someretically at least, for the vice—for it is a vice—of bigotry. That which is sometimes laid to our charge as bigotry, is no bigotry, but an ardent love of (4od's truth, and a fervent zeal for its recognition by the whole world. No doubt if St. Paul lived in our day he would be set down by the infallible teachers who speak ex cathedra in English reviews and magazines and newspapers, as an incorbigotry, but an ardent love of God's truth, and a fervent zeal for its recognition by the whole world. No doubt if St. Paul lived in our day he would be set down by the infallible teachers who speak ex cathedra in English reviews and magazines and newspapers, as an incorrigible bigot. His exhortations "to mark them who make dissensions and offences contrary to the doctrines which you have learnt, and to avoid them," serve sanctifying grace within their souls. The loss of such graces to those outside to be exaggerated, and the consideration, apart from a brown to the toleration shown to Catholics in the business of civil life. Every olice in the business of civil

would be regarded as an uppardonable attempt at boycotting. His anathema against all who preach a different gospel from his own would be ridiculed as a piece of ecclesiastical arrogance; and his delivering up to Satan of Hymeneus and Alexander, would be sneered at as a mere brutum fulmen of powenters pattertly TYRANNY.

mere brutum fulmen of

POWERLESS PRIESTLY TYRANNY.

Yet St. Paul, we know, was no bigot; he had more genuine liberality, more love for the oppressed, more sympathy for the poor and weak, than all the liberal doctrinaires of the present day. He had the deepest compassion for those that erred in doctrine as in morals, but he loved God's truth in all its integrity, and he did not heaitste therefore to denounce and condemn in the most forcible terms those that wilfully denied or adulterated that truth. That and nothing more does pope or bishop at the present day, and that the Catholic Church must continue to do in fulfilment of her divine mission, "even to the consumma."

sent day, and that the Catholic Church must continue to do in fulfilment of her divine mission, "even to the consummation of ages." But is it not, we are asked,

GROSSLY INTOLERANT AND BIGOTED to condemn to everlasting torments all those who do not happen to be in visible communion with the Church of Rome? To this question, we Catholics give an unhesitating "yes." But to another question implied in this we give just as unhesitating a "no." That other question is, whether we do condemn to hell all those who are without the pale of the Church? We are permitted to judge or to condemn no man. There is but One who searcheth the reins and the heart, and He alone is able to measure a man's responsibility and to pronounce judg ment on his conduct. We say, and we believe that heretics can never enter the kingdom of heaven, just as we say and believe of murderers, and adulterers, and robbers. For hereey is surely a deadly sin, and a soul defiled with sin CANNOT ENTER INTO THE KINGDOM OF

But then, like every other imputable crime, this heresy must be wilful. It supposes contumaciousness—known, and persistent opposition to revealed truth. If a man is born in a Protestant country, if he breathes a Protestant atmosphere from his cradle, if his whole intellectual food is leavened with doctrinal error from his first dawn of reason, it is clearly permissible to suppose that such a one may not be responsible for not accepting the authority of the Catholic Church. Whether as a matter of fact such responsibility does or does not attach to him, must depend upon a variety of circumstances, which it is here unnecessary to inquire into.

ALL WE CATHOLICS SAY, and all the Church permits us to say, is

and all the Church permits us to say, is that wilful (of course directly or indirectly) hereey is punishable forever, like every other deadly sin that is not repented of. In this teaching of the Church, there is indeed the noblest reverence for revealed truth, combined with the tenderest consideration for those who reject that truth, partially or entirely. In saying this, I shall not be taken by any reader of the Record as trying to water down the this, I shall not be taken by any reader of the Record as trying to water down the Catholic doctrine, or to make it appear less severe than it really is, in the eyes of non-Catholics. I am only following, indeed, the authoritative pronouncements of those Sovereign Pontiffs who have been most strenuous in condemning heresy, but who, nevertheless, are careful never to condemn the individual Feretic. In his Allocution of December 9, 1854, we find Pius IX. giving expression to the following words of true Christian charity and liberality:

parentage or Protestant education, or for the invincible ignorance to which these accidental circumstances may lead.

WE CATHOLIOS GO FARTERR even than this, and we extend the same enlightened and charitable consideration to Jews and Mahommedans and pagans. All these God really wishes to be saved. To them all He gives sufficient light and grace. If they are lost it will not be on account of their inculpable ignorance of Christian truth, but because they broke that law of rectitude which their consciencies inculcated as binding on them.

NO DOUDT, INDIRECTLY, even involuntary heresy or unbelief may and does lead to the loss of souls. For it abute out men from those countless sacramental and other graces that are to be found only in the Catholic Church. All practical Catholics are able to bear testimony to the sustaining grace, say of the monthly confession and Communion, and there are few among them that would not readily acknowledge that without this continual help they could hardly hope to resist the evil bent of their nature or preserve sanctifying grace within their souls. The loss of such graces to those outside the Church cannot therefore be exaggers ted, and this consideration, apart from a thousand others, ought to quicken the

we may defy our adversaries to fasten a sharpe of bigotry on a single iots of that

charge of bigotry on a single lots of that teaching.

In practice and in the ordinary transactions of civil life Catholics are equally guilties of the charge. In the political strife of the present day we hear loud protests against "handing over"—that is the phrase—the Protestant minority of Ireland to the intolerance of their Catholic fellow-countrymen. Those that utter this charge only give expression to their own inborn bigotry. They cannot seemingly understand one religious body getting the upper hand without persecuting another. They shut their eyes most persistently too to the most patent facts. Who ever hears of a Protestant in Ireland being persecuted or hated or scorned persecuted or hated or scorned SIMPLY BECAUSE HE IS A PROTESTANT

persecuted or hated or scorned SIMPLY BECAUSE HE IS A PROTESTANT? Are Protestant Parliamentary candidates rejected by Catholies of Ireland because of their religious belief? Does the Catholic Corporation of Dublin refuse to appoint men to lucrative posts if these men do not happen to belong to the people's Church? Is any inquiry ever thought necessary in Ireland as to a man's religious belief when there is question of merely civil or political matters? The answer is obvious to everybody who known anything of Ireland. Ireland, while perhaps the most intensely Catholic nation in the world, is the least bigoted country under the canopy of heaven.

But suppose we advance a ltttle into the territory of those who make war against us for our bigotry, I think we shall find ourselves as strong in the aggressive as we are on the defensive. Protestants who are so ready to fing the taunt of bigotry at us because of our "null" salus extra Ecclesiam," belief, have their own theories of exclusive salvation, and these theories are undoubtedly very much more stringent and "intolerant" than any advanced by a Catholic theologian.

THE CALVINISTIC DOCTRINE AS TO REPRO-

THE CALVINISTIC DOCTRINE AS TO REPRO-

is indeed absolutely cruel and savage. For certain men, teaches Calvin, are destined by God apart altogether from their merits or demerits to everlasting torments. And this teaching is formally incorporated into the Oredo of all existing Presbyterian bodies—the Westminster Confession of Faith: "By the decree of God for the manifestation of His glory some men and angels are predestinated unto everlasting life, and others pre-ordained to everlasting death. These angels and men thus predestinated and pre ordained sre particularly and unchangeably designed, and their number is so certain and definite that it cannot be either increased or diminished." And again: "The rest of mankind God was pleased . . to pass by and to ordain them to dishonor and wrath for their sin to the praise of his glorious justice." Do we not find, too, among the articles of the Anglican Church the following very distinct teaching on exclusive salvation: "They also are to be accursed that presume to say that every man shall be saved by the law or sect which he professed, so that he be diligent to frame his life according to that law and the light of nature." In the Confession of Faith formulated by

THE DUTCH REFORMED CHURCH OF THE

united states
in 1815, we have this fundamental article
of belief laid down: "That everyone is
bound to join himself to the true Church
... and that out of it there is no salvation." This, however, be it remembered,
is but a slight improvement on the Westminister Confession which had declared
that outside of the Church "there is no
ordinary possibility of salvation." And

the stigms of condemning

ALL CUTSIDE THE CHURCH TO EVERLAST

ING PUNISHENENT.

Nor is this teaching in any way antagonistic to the old maxim, "extra Eoclesiam nulls est salus." For, those that are incupably ignorant belong, as a matter of fact, to the soul of the Church. They live, as I suppose, good moral lives. They have faith, though not a full faith, in revealed truth. They are disposed to receive that faith in its plentitude, when it is clearly set before them. Their position at present is one of ignorance and not of perversity. Their spiritual vision is clouded. The scales of old prejudices still adhere to their eyes. God can reward them for their virtuous and docile dispositions; God never will condemn them for the accident of their Protestant prentage or Protestant education, or for the invincible ignorance to which these excidental circumstances may lead.

WE CATHOLICS GO FARTHER even than this, and we extend the same enlightened and charitable consideration to Jews and Mahommedans and pagans. All these God really wishes to be saved. To them all He gives sufficient light and grace. If they are lost it will not be on account of their inculpable ignorance of Christian truth, but because they broke that law of rectitude which their consciont of their inculpable ignorance of Christian truth, but because they broke that law of rectitude which their consciont of their inculpable ignorance of Christian truth, but because they broke that law of rectitude which their consciont of their inculpable ignorance of Christian truth, but because they broke that law of rectitude which their consciont of their inculpable ignorance of Christian truth, but because they broke that law of rectitude which their consciont of their inculpable ignorance of Christian truth, but because they broke that law of rectitude which their consciont of their inculpable ignorance of Christian truth, but because they broke that law of rectitude which their consciont of their propagation.

NO DOUDT, INDIRECTLY, even involved the contraction vain to had expressions as virulent as his thoughts.

THE POPE HE CALLS A "MAD WOLF," and all his followers, "be they kings or emperors," "bandit chiefs" who ought to be scrupulously hunted down and destroyed. For the Catholic doctors of Louvain, the new apostle's least indecent epithets are "beasts, pigs, pagans, epicureans, atheists." The Zwingians do not escape any better the Lutheran pencil of light. They are "damned," "fols," "blasphemers." "The devil," he declares, "is now and forever in the body of the Zwingilans, and blasphemy shakes itself from their breast, satanized, super-astanized and re-satanized." Calvin, not to be outdone, calls his adversaries

Is but a true child of her mother. She bears all the lineaments of Presbyterian Scotland. John Knox was a bigot of the first water, and though his bigot y has been considerably diluted by the spread of educa ion, it has managed nevertheless to filter down through the space of three hundred years. Here and there we find it in all of its primitive ferocity. At the general election of 1885, for instance, we had a minister in Argyleshire declaring, that if a Catholic was sent to represent that county in Parliament he would shake the dust of the county off his feet, and fly elsewhere before the wrath of God should fall upon the supporters of an idolater. And this seemed to strike nobody as a very exaggerated form of bigotry!

INDEED: BIGOTRY IN SCOTLAND very often invades the domain of the ludicrous. A couple of years ago I remember that Elder Major McLeod's great argument against instrumental music in church was put in this way at a macking.

member that Elder Major McLeod's great argument against instrumental music in church was put in this way at a meeting of the Edinburgh Presbytery. "We cannot have organs in our churches. For an organ is a Romish idol, and God has forbiddeu idols. An organ is an idol, for an idol is an imitation, and what is an organ," shouted the gallant major, "but an imitation of the human voice." Needless to say that so organ a argument an imitation of the human voice." Needless to say that so cogent an argument scored a victory for the veteran warrior. Everybody remembers the desolation brought upon thousands of Scottish families by the systematic robberies of the Glasgow Bank directors some years ago. One of our brilliant controversialist—the Rev. Dr. Wylie, I think it war—knew the cause of both the robbery and misery; it was a punishment from God upon Scotland for allowing the re-establishment in the country of the Romish hierarchy! And these are the people that shudder with horror at the intolerance and bigotry of the "Romish" Church!

Church ! The truth is that bigotry springing from falsehood, and fostered by misrepresentation of everything Catholic, is THE VERY LIFE OF SCOTCH PRESENTERIAN-

The very Life of scotch preserverian.

To stir up or keep alive hatred of "Popery" would, indeed, seem to be the sole purpose of most of the sermons preached from Presbyterian pulpits, and I shrewdly suspect that if "Popery" did come to that end which they are always predicting for it, none would regret the downfall more than the preacher themselves. For their occupation would then be gone, and they would find it hard with any other subject to interest or to attract their hearers.

Naturally this constant denunciation of Rome's heathenism and superstition, and darkness and tyranny, produces evil effects upon the minds of the listeners; and so it is that from the days of John Knox until now, Scotland has been, as I remarked, characterized by what the Scotch themselves call its "sturdy Presbyterian spirit," but what most other people would designate its grim and rancorous bigotry. In the faces of many Scotchmen you can read the word as if it were printed there in letters of iron. In the presence of a Catholic priest especially that feeling is sure to betray itself. In their eyes the priest is a dark, mysterious, unintelligible sort of being—an ogre to be shunned, a ghost of the dead past walking about among the living, covered in the cerements of a long buried superstition. That is the meaning of those looks of mingled sourness, fierceness and curiosity, with which the priest is met in so many parts of Scotland. That is why even little children (and for those that love child-hood, and who does not? it is most painful to witness it) sowl angrily at the

town and city; or when they see him breathing the fetid atmosphere of the fever-stricken hovel; or moving about intrepidly day after day through the fever wards of the public hospital, where no other minister of religion dares to tread, they begin to question all they had heard about the ogre, and the ghost, and the craft and cruelty and tyranny, and all the other bad and terrible things that had been associated in their minds with the Catholic priesthood. Even within the last few years I am assured there has been a very great reaction in the popular mind with regard to the Catholic Church and I may add that

CERTAIN LATE POLITICAL EVENTS CERTAIN LATE POLITICAL EVENTS
have gone a wonderful way in toning
down old resentments and in establishing
a truer view of Catholic teaching as weil
as a kindlier feeling towards Catholics
themselves. The Church will no doubt
have a hard fight to win back Scotland to
her fold; but if old prejudices and misconcentions were over aleared away. if conceptions were once cleared away; if the old fortress of traditional lies and misrepresentations were once knocked to pieces; if the Church were allowed to meet the Presbytery in a fair field, it is not difficult to discern on whose side the victory would rest.

At any rate I submit that if a charge of

bigotry is to be made against the Catholic Church, it is not Protestantism or Presbyterianism, in any of its varying shapes, that is entitled to cast the stone. M. F. SHINNORE, O. M. I.

Consumption Surely Cured. TO THE EDITOR

Please inform your readers that I have Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,
DR. T. A. SLOCUM,
Branch Office, 37 Yonge St., Toronto.

A Good Act,

"As a cure for all summer complaints I highly recommend Dr. Fowler's Ex-tract of Wild Strawberry, having often used it with the best results. I have often been thanked for recommending it." William Haw, Ancaster, Out.

CARDINAL MANNING ON ATHEISTIC EDUCATION IN FRANCE AND AMERICA.

London Universe, June 21.

Preaching at the High Mass at the ProCathedral on Sunday last, the Cardinal
Archbishop alluded to the injurious effects
of non-Caristian education as illustrated
in the State system of France and the
common schools of America. He said:
No greater peril could befall any people
than that their education should become
a matter of party politics. Party politics No greater peril could befall any people than that their education should become a matter of party politics. Party politics are like quicksands, which suck down everything that comes within their reach. And we are on the very brink of that peril now. The education of a people is not a matter of politics; it is a matter of the welfare of the land, and of the talvation of eternal souls, and when it is looked at from any lower level education is debased, and the people are imperilled. There is but one England known to history and to the world, and that is Christian England. It was Christianity that made England. There was no England until the Saxon people became Christians, and were fused into one people; then England was made, not before. And as Christianity made England, the loss of Christianity made England, the loss of Christianity made England was one of Catholic, and was robbed of its Catholic, ity. England was once Catholic, and was robbed of its Catholic; but THERE ARE THOSE WHO ARE BOBBING IT

THERE ARE THOSE WHO ARE ROBBING IT—some consciously, some unconsciously—of its Christianity by upholding the system of education without Christianity; for the Board school system, I am grieved to say, is the system without Christianity. I do not say this at random, nor do I speak without knowledge. I have had copious, profuse, and superabundant evidence laid before me that the School Board system is a system without Christianity. And if that be the education of the people of this land, the next generation will not be reared in the knowledge of Christianity; and every successive gention will not be reared in the knowledge of Christianity; and every successive generation will depart further and further from the knowledge of our Lord Jesus Christ. And our duty—what is it? At the sacrifice of everything to preserve pure and perfect the Catholic faith. And that we are doing. I bless God there has not been the failure or the wavering of a priest, or a parent, or a taccher. But we priest, or a parent, or a teacher. But we must do more than this. We must strive to help others who are Christians, and to help others who are Christians, and whose schools are Christian, to preserve the Christianity of this land. Every particle of Christianity is more precious than gold-dust. And there are three thoughts which I will sak you to carry away. The whole education of England was Christian from the hour England became Christian down to the year 1870. It was Catholic down to the sixteenth century, and it continued Christian down to seventeen years ago. What was done in that year was the first great break and breach in a historical tradition of our country—it broke asunder the tradition of Christian schools. It did more than this—it broke asunder It did more than this—it broke asunder the tradition of voluntary school. It transferred the education of the children transferred the education of the children from the conscience of the parent to the State, and no greater peril can befall a land than this. The whole genius of English law is this—that individual men shall be stimulated to do their duty to the utmost limit, and that the State shall interfere in the least possible measure. The maximum of individual effort and the minimum of State interference has been the law—I will say the spirit of the law of Eugland—from the earliest times.

THIS IS WHAT WE CALL ENGLISH LIBERTY.

I bless God for it. Next, down to that time education was voluntary in this

versities were founded by free gift; they were the first examples of voluntary schools. They were founded by individual men, not by the State. All the great grammar schools in like manner were endowments given by individual men—they were not a State work—never. And the education of the poor at all times—and especially from the beginning of this century down to 1870—was the effort strictly and entirely of the free will of parents and Christians, who gave largely of their own possessions and their own energy and zeal to found schools for the education of the people. Our point their own energy and zeal to found schools for the education of the people. Our point now is this—that the State in England is undertaking what the State in France undertook a hundred years ago under the influence of philosophers who would restore paganism, of theorists who made constitutions on paper, and of politicians who were parents. If the individual character of Englishmen were paralysed by State effort, by which the education of their children should be taken out of their hands the whole parents character would hands, the whole parental character would be unnerved. The conscience of parents would be relieved—at least of those who are not reflective, and they would say, "Why should I do this? The State will do it for me." WHAT HAS BEEN THE EFFECT OF THAT

in France? The education of the whole French people has fallen into the hands of a centralized Government, which educates them in its own image and likeness cates them in its own image and likeness and writes upon them its own superscription, so that every 'Frenchman is like every other Frenchman, and as a leading French writer expressed it the other day, "The whole French people are like an edition of a book in thirty-six millions of copies." As the State coins them so they are; and what is worse when a State is afflicted with instability of Government—as France is and we are threatened to be? There is a succession of coiners, and year after year there are new devices, new impressions, new images, and who can say what form of national character will result from such an education as this? My last from such an education as this? My last point is this: If the national character is undermined, what will become of the unity of the people? I speak of America with every respect. Americans are our offspring, and the foremost people that can be found in intelligence and vigor. In America they have a law called the Common School Law, and their common

schools are without religion. I am afraid, not having in my hands the testimony of American citizens, to tell what has been already the result of that system; but SSESS TESTIMONY FROM AMERICAN

have foretold has already come to pass. Come nearer home. Look at France. Is there one here who would not shrink there one here who would not shrink from rising generation of English children reared like the rising generation of that great and once-Catholic people? Of this, I am sure, that one hundred years ago, when the French system of education was adopted—Imperial education, as it then was, no one would have foretold or believed the atheistic results which have come to pass. And fifty years before the common school system of America was spread abroad, I am confident that no man foresaw, and no man desired, the results that have followed from it. I will go further. I believe that no man foreresults that have followed from it. I will go further. I believe that no man fore-saw—except in a very small number—in England in 1870 what would be formed in England in 1887. In 1870 the voluntary schools, which were the only national schools of England, had over a million of children. Those who obtained the Act of 1870 never founded a school, never denied themselves for a school, and yet they have reaped the full and entire benefit of the school rate under that Act. I have said that only a few men foresaw the result.

THESE FEW MEN HAD A LONG FORE.

and they were in league, and they had drawn up their programme of universal education, secular, compulsory and free. Under that Act, and under the successive codes of that Act issued by the department in Whitehall, the outline of that ment in Whitehall, the outline of that programme has been already realized. We are now in very great peril, and we have need to rouse ourselves. If you will lay to heart what I have said I believe you will see this conc'usion to be inevitable. The voluntary schools, as they are called, are the only shelter of liberty of conscience. They are the stronghold of parental rights. They are also the protector of the rights of children, and I believe they contain within them the only security we have for our children, and I believe they contain white in them the only security we have for our national Christianity. And they must depend upon the efficiency and the Chris-tianity of our teachers, of our priests, and of our parents, that is to say, they will depend upon ourselves. Therefore, and of our parents, that is to say, indy will depend upon ourselves. Therefore, I ask you to carry home with you the one thought, that it returns upon yourselves; and you, in your several spheres, proximate to the subject or even remote from it, have an opportunity of doing much to preserve the Christian schools of the land.

THE QUEEN IN A MONASTERY.

It is quite true, then, that the foot of an ordinary woman, or of an ordinary lady has never crossed the threshold of the entrance gate of the Grande Chartreuse; but during the last eight hundred years a great number of Queens have visited and dincd in the grand old monastery. The daughter and successor of the renowned Gustavus Adolphus was one of them; Christina of Sweden was received into it just a short time before she abdicted the Crown and adjured Protestantism and became a fervent child of the Catholic Church. No rule, therefore, was violated, no custom was momentarily forgotten, no exception was made in favor of Her Britannic Majesty. Queen Victoria had a perfectly legal right to be admitted into the old cloisters, and to be shown everything which she wished to see from the top to the bottom of the aged pile. But to be received into cloistered convents kings must be actually reigning, and to be admitted into the monasteries of the same kind queen must be actually reigning, and to please, and to indulge in a freedom of conscience that is untrammelled by any authority, human or divine; to profess that every creed is equally good, such as the every deal of control of the divine of the Christian charity and leads equally to the have that in fact taith counts for nothing and moral receive of these dectrines we that the divine mercy which is infinite. Gold forbid that we should dare that it to the divine mercy which is infinite. This is the will known couplet that it to be held, indeed of faith the toutside the Apostolic Roman that the should have received in the following that the country of faith the toutside the Apostolic Roman that the should have received by the sign of the country first towards the Church of their right."

On words of true Christian charity and consequence of the Church "there is no consequence of the Church "there is no consequence of the country and the receiver of the consequence of the country of the site o be admitted into the monasteries of the same kind queen must be actually reign-ing; so that were Her Msjesty of England to abdicate to-morrow and knock just the next day at the old gate of La Grande Chartreuse, or at that of any of the houses of the Order, she would not be allowed to cross the threshold of any of to reign they fall into the category of private persons, and they are rigidly ex-cluded. Such is the law. It never has been and never will be changed. Her Majesty remained in the monastery about four hours. She did not dine, because no notice of her visit had been sent beforehand to Father General, and so

because no notice of her visit had been sent beforehand to Father General, and so there was no time for preparing a dinner for the Royal party. But the modest Queen partock very heartily of a collation which was composed of chocolate, blecuita, jellies and confectioneries of varios kinds. She did more than that. She inquired of the reverend father if any of her good children from any of the three kingdoms were among his children of the Grande Chartreuse; and having learned that there was a young and amiable Englishman in the community, she at once expressed a strong wish to visit him in his own little cell. (I do not know the family name of the young man, but he is a convert and the son of an English Protestant clergyman.) Her Mejessty's wish was forthwith gratified. The Father General was her pilot through the obscure windings of the cloisters. The young son of St. Brune received his sovereign with great ease, modesty and politenees. The good Queen was quite charmed. She sat down upon an old straw chair close by him and chatted with him maternally for nearly half and. an old straw chair close by him and chatted with him maternally for nearly half anhour. She plously recommended both herself and her faithful subjects to his good prayers, and she was so highly pleased with his edifying conversation that she went the length of requesting him to give hera little "souvenir", which would enable her after her return to England to recall to her mind the pleasure she derived from her visit to him and the Grande Chartreuse. He was the first English cloistered monk to whom Her Majesty had ever opened her royal lips. The young son of St. Brune at once presented to her a small silver crucifix of very ancient date and very fine workmanship. It was the only thing of any value he had in his cell. The Queen did not kise the image of her crucified Redeemer, but she gracefully acceptet it, placed it carefully in one of her pockets, very affectionately bede farewell to the young convert, and in a town when these forces in he had in her the street of t farewell to the young convert, and in a very short time afterward she departed from the venerable crede of the Certhusian-Order.—Pall Mall Gazette.

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