Sunday Within the Octave of the Ascension.

AFTER A MISSION.

There is nothing, my dear brethren, which can give more joy and consolation both to pastor and people than a mission. Thank God, there were many who had been living previously in sin, but who really turned from it then with their whole hearts, and who now have a happiness in those hearts to which they had long before been strangers. This hanniness before been strangers. This happiness ought to last all their lives. God means that it should; they can make it do so

But how will it be in fact; how is it But how will it be in late; how is it too often, after such times of grace and fervor? We have had missions before, which really seemed as if they marked a new era in the history of our parish; but we look for their fruits now and find them only few and far between. Too many of those who made them went back a month or so afterward to the old

ways of sin.

What was the reason that they did not persevere? Why was it that they had the same sad story to tell when they came back this time that they had a few

years ago?
Was it that they never expected it to be otherwise? Perhaps so. Some Christians—shame to say it—seem to think that mortal sin cannot be avoided. Such do not really try to avoid it; how can they? How can any one seriously attempt what he believes to be impossible? No wonder that such as these fell; the question is if indeed they ever arose. For how could they have made the purpose of amendment which a good confession requires? Let them understand, at least now, that it is possible to abandon mortal sin at once and for ever.

But was it, perhaps, that they thought they could keep the grace they had got by their own unaided strength; that they could fight the devil single-handed or even that he would never trouble them much again? Ah! my brethren, if any of you thought that he made a terrible mistake. Satan does not give up the souls which he has once posse so easily. He knows the advantage which all habits of sin give him, and he is going to make the most of them. He will surely attack you, and you are weak, while he is strong. If you undertake to fight him alone, you will go to

the wall. You cannot conquer him un-less God helps you.

But, after all, there are not many Catholics who do not know that it needs God's help to persevere. Oh! yes; almost every one will say, when asked after confession if he is going to avoid sin for the future, that he will, "with the help of God."

Well, then, what is the matter? If we know that we are in danger, and that we can escape from it, but only by God's help, why does not that help come and

I will tell you why it does not. And I will tell you why it does not. And to do so I have only to turn to the first words of to-day's Mass: "He shall call on me, and I will hear Him; I will deliver Him and glorify Him."

That is the whole story. If we want God to deliver us, we must ask Him to do it. In other words, if we wish to persent we must way. If we do not go

severe, we must pray. If we do not go to God to get the strength which we need, we must be without it.

The sinner who repents, and does not pray often and fervently afterward to pray often and terrenty arteriard to keep the grace he has, being especially careful of his morning prayers; who does not, above all, make often the best of all prayers—that of again coming to the sacraments—is a fool, and the devil's

laughing-stock. The great majority of those who have been leading a bad life, and who aban-don it at a mission, or at any other time, will not persevere unless they are willing to take the trouble to make frequent and earnest prayers, and to come to confession again within a month. That is simple fact; it is the teaching of experience not mere gness-work. Are you, my friends, willing to take that trouble for your soul's sake, or do you prefer to fall as you have fallen before?

IGNORANCE ABOUT THE CHURCH AND HOW TO REMOVE IT.

Recently the Rev. Mr. Hemmeon, a Methodist minister of Wolfville, N. S., told our readers of the dense ignorance not only of Catholic doctrine but of the history of Christianity before the Reformation which prevails among Methodists, even Methodist students. Nearly every Catholic, at some time or other, has met Protestants whose knowledge of the Catholic Church might b expressed by a cipher. Many Protest-ants, however, if theyknow little of the Church as it really is, know about the Church a great many things "that ain't so." Their misinformation would be amusing if it were not so appalling. They have the saddest misconception imaginable of the Church which every Catholic believes to be the one true Church of Jesus Christ. Books written by "ex-priests "and "escaped nuns" are by "ex-priests" and "escaped nuns" are circulated among such people, and their minds are poisoned by the nasty lies which abound in such pernicious publications. Bishop Keane of Cheyenne, Wyo., tells a story which illustrates this. He says:

One evening my companion and my-self entered a little village in Southern Minnesota, and went to the best hotel we could find which happened to be one we could find which happened to be one managed by an elderly lady. I asked her if there were any Catholics in that town. She said: "No sir, why do you ask?" I said: "Just to satisfy idle curiosity." Then I said to her, "Now that you have been able to tell me that there are no Catholics here maybe you can give me some idea of the Catholic Church." She said: "I know all about it." "Oh you have been educated with Church. She said: "I know all about it." "Oh, you have been educated with Catholics, I take it, or perhaps have at-tended a convent school?" "Oh no; never put a foot inside of one." "Perhaps you are well acquainted with some haps you are well acquainted with some priest?" "Oh, no, never saw one before I saw you, if you are one." Well then where did you get your information?" "I got it from a book written about Catholics which I read." "Will you kindly tell me the author of that book?" "Father Chiniquy." Now, this poor fellow had been unfortunate

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in his life; he loved wine and women too well to remain in the ranks of the Catholic priests, and was excommunicated from the Church and after awhile he turned against the Church which had been his mother, and said some of the nastiest things that ever escaped the lips of man. This poor lady got her impression of the Catholic faith from this

Am I not stating the matter corret

ly when I say that the multitudes who desert the Catholic Church have their desert the Catholic Church have their information from such sources as this? Here is a field for missionary labor for every one of us—a field whereon the Catholic laymen may work with the happiest results. Our Protestant friend the Rev. Mr. Hemmeon, grieved at the ignorance prevailing among his people about the Catholic Church, suggested that Catholics put forth renewed efforts. about the Catholic Church, suggested that Catholics put forth renewed efforts to make their religion better known among Protestants. This is a theme which deserves to be developed and dwelt upon. Here is an easy method. Why should not every one of us who travels, even a little, provide himself (or herself for that matter) with some of the many statements of Catholic decided. the many statements of Catholic dec-trine, some of the many books on Catholic history, some of the many treatises on controverted questions, some of the many little manuals of Catholic devotion, which are so numerous and so com-paratively cheap—why should we not carry such literature with us, and when occasion arises, place it where it will be calculated to inform a mind or touch be calculated to inform a mind or touch a heart darkened against the Church by ignorance or bigotry? It is a very simple matter. Many good and zealous Catholies do it now, but the number should be increased many fold. If Protestants like our own Rev. Mr. Starbuck and this Nova Scotian minster the Park Mr. Henry or resisterest. ter, the Rev. Mr. Hemmeon, are interested in straightening out the warped and distorted views of the Catholic religion that prevail among their fellow Protestants, why should not we Cathoics be concerned, and do our share?-Sacred Heart Review.

UNBELIEF AND THE MASSES.

Christianity, in our day, is menaced with a new danger. We may gauge the nature and strength of this danger from the attitude of the masses in general towards religion. Within the Catholic Church the opposing forces have come together in a sharp conflict, whilst outside of it, a wide-spread indifference is quite apparent. An analysis of this state of affairs would, it is true, reveal several causes (some of them historic) out there is one cause especially which, perhaps, exerts a more potent influence than any of the others, namely, "agnos tic science.

"Agnostic science" looks upon "Agnostic science" looks upon Christianity as only "one and not the last, of mankind's tentative gropings after the Unknown." The ultimate source of this view, must of course, be sought in false philosophy. It received strong confirmation, however, during the first part of the nineteenth control from two conchanking works. century, from two epoch-making works
"The Life of Jesus," by Straus, and
"The Origin of Species," by Charles
Darwin. To the one we may trace, to
a very large extent, the so-called historic criticism of the Bible; to the other, the "inspiring doctrine of man's pestial origin.

Views thus inimical to the fundamental tenets of Christianity are held by a large class of Scientists, who, in many instances, occupy professorial chairs. Students naturally imbibe these views in the universities and carry them when they go forth among the masses. Moreof man" in a manner adapted to youthful minds. By means of simple explanations and interesting illustrations, the author traces the descent of man through twenty four specific variations, from apes to moners. The monkeys especially "are the blood relatives of man, and therefore of enormous in

Every intelligent reader knows of more than one university in which such views are held and taught in the name of Science. The seats of learning are of Science. The seats of learning are really their fountain heads, and thence they are being gradually disseminated among the masses. Catholic students go to some of those universities in large numbers, and they must be made of stern religious stuff if they escape being tainted with Rationalism.

In Europe the forces of Rationalism

In Europe the forces of Rationalism are in active warfare with the forces of Christianity. On this side of the water, the essential nature of the former is not different. For instance, a theory that finds much favour in France is the philosophy of immanence. The same theory finds favor in the Protestant Universities of America. Our religious beliefs, Professor James of Harvard says may be traced to "subconscious activity may be traced to "subconscious activity,"
And this activity again, is the
result of a "larger activity," which
"may, if one so wishes, be called
God." Philosophy such as this, even
when not reinforced by the Theory of
Evolution, is essentially incompatible
with Catholic teaching, and the attempts,

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outside of the Catholic Church, to compromise with it are proving disastrous to orthodox Protestantism.

The Catholic position, as opposed to the rationalistic, is now clearly defined, the rationalistic, is now clearly defined, so that there can be no mistake about it. Pius X. was careful to root out even all dangerous tendencies. But a clearly defined position of this kind is only an abstract thing; it rests with only an abstract tang, to test with a individual Catholics to apply the principles that it involves. What must be done, then, to induce Catholic students to attend their own colleges and universities? Clearly such facilities must be afforded as will meet their needs, their aims, and their ambitions; other-wise they will surely go to institutions where those facilities are supplied. In this country, Catholies have, in

proportion to population, colleges enough—too many, perhaps—but higher education is not on the footing it might be. The proximate cause is lack of co-operation. Whether this, and more remote causes, can be re-moved, is a problem that we do not wish to discuss; any possible solution of it can be attempted only by those who are in authority. In the meantime, let us strenuously support such institutions as we have, for if we do not, we cannot expect, humanly speaking, to maintain our position and turn from it the wave of Rationalism that is nowadays slowly noving through the civilized world.

It is a patent fact, admitted by all, that the progress of any organism, social, religious or educational, depends largely upon co-operation. In fact, this condition is basic. "Other things being equal," says a distinguished writer, "the most vigorous social systems are those in which are compined the most effective subordination pined the most effective subordination of the individual to the interests of the social organism with the highest development of his own personality." Nor can it be reasonably maintained that this view finds application only in the case of civil society; indeed it applies fortiori to religious organizations, for man's duties to God are paramount.
"The Christian religion," says Lecky,
"evoked to a degree before unexampled
in the world, an enthusiastic devotion to its corporate welfare, analogous to that which the patriot bears to his country."-Casket.

THE CHANGES OF HIGHER CRITICISM

Professor Harnack has published another book in which he reforms some of his conclusions regarding the date and origin of the Acts of the Apostles. Adducing six proofs which he considers most important in defence of his latest

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who have been assailing the Church for her unwillingness to take up all the conclusions of the higher criticism pause and reflect. This admission on the part of Harnack also throws back the date of the composition of the Synoptic Gospels, as they are called, which it is universally admitted must have been written be-fore the Acts of the Apostles.

So the whole contention of higher criticism with regard to the origin and date of books of the New Testament falls to the ground, and the blow was dealt by him who is considered the forest the considered the forest the considered the forest thing the considered th most exponent in this line of work. There has been so much irresponsible writing about higher criticism in our periodicals, religious and otherwise, by men whose superficiality is evident, that this discovery will come to them in the nature of a surprise. But at in the nature of a surprise. But at least it should serve as a warning to these writers not to exploit too boldly half-formed theories which further in vestigation may show to be groundless. It is better to write with impartiality than with bias, and to suspend judg-ment until all the facts become known.

The Church is conservative. She has been too long in the world not to know that everything new is not necessarily the truth and she has the patience that comes from long experience Her example might well be imitated. In this case there would be less danger of jumping to rapid conclusions and im mature judgments which afterwards have to be changed to meet the testinony of facts.

Higher criticism has been too boastful, and it would certainly be a singular revenge for its pride if the further light of discovery should bring it humbly to acknowledge that the Church has been right all the time, and that its antagonistic conclusions were the result of pre judice rather than of scientific method.
—Pilot.

"Lead Kindly Light."

Writing of al recent terrible mining disaster in England, the Weekly Free man of Dublin, Ireland, says : "The usual piteous scenes were enacted at over, strong efforts are being made to teach them even to the people. With this avowed object, a catechism was published in England only last year. It is called a Picture Book of Evolution and was primarily intended for children. Its very name indicates its purpose, namely, to exhibit the "whole pedigree of man" in a manner adapted to youthful minds. By means of simple evelor. the date of their composition. So the latest studies of the eminent rationalistic critic brings him to the same conclusion which the Church has held for centuries.

The date of their composition. So the those tening of the men who emerged from the mine after men who emerged from the mine after the horrid explosion had dealt death and destruction around them. Some of them roamed about groping for an escape for the men who emerged from the mine after men who e This is certainly an extraordinary coincidence, and may well make people must have had, these brave, hardy men

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