

JANUARY 30, 1907.

ed, special attention should be paid to the work of evangelization of the French Canadians. Methodists have found this evangelization a very hopeless task in the past, as they only increased in numbers by 517 in Quebec during the decade ending with 1891, while the total population increased 129,508. The rev. doctor Dr. does not say what Bishop used the language quoted, nor in what connection it was used, and there is great room to doubt the accuracy of the quotation. It is true that Methodists have gained on the other Protestant denominations during the decade, and it is possible that, as far as Protestantism is concerned, they may at some future time be the chief Protestant denomination in English-speaking countries, but infidelity is gaining on all these sects so fast that it seems to us far more probable that the great battle of the future will be with infidelity rather than with Protestantism of any particular form.

As will be seen in another column, Rev. Father McCabe, P. P. of Raleigh, has been transferred from that parish to Seaford, made vacant by the removal of Rev. Father Kennedy to Sarnia. Since his ordination Rev. Father McCabe has been a hard working, zealous and exemplary priest, and a careful administrator. It matters not to him where he is placed. His heart is in the work of his Divine Master, and his energies bent in carrying out to the letter the obligations imposed upon him at his ordination. The good people of Seaford no doubt feel the loss of their late esteemed pastor, for a severance of the ties of friendship is at all times somewhat unpleasant, but in the change that has taken place the good work will go no justly the same—the interests of our holy faith will be zealously guarded.

CATHOLIC PRESS.

There can be nothing more admirable, more effective, more useful to a man than a prayer which ascends to God like incense from the altar of the simple and contrite heart. It lifts us up to God, lessens our troubles, strengthens our weaknesses, intensifies our virtues, opens heaven's gates, overcomes the power of hell—in a word, it is all-powerful. Stronger than any power conceivable is that of the prayer of a just man, for he overcomes the divine heart of his God.—Catholic Sun.

It is a fact that Catholics generally are not as quick to add their papers as Protestants are to help theirs. The majority of the Protestant journals are made up of sermons and conference reports, and do not compare—with a few exceptions—as family newspapers with the Catholic Press. Still they are liberally patronized, and their readers seem to appreciate the fact that they are working for a cause that is common with the editor and the subscriber. In other words, Protestants help their papers in many ways and are not likely to discontinue them for a trifling cause. Catholics can learn a lesson from their Protestant brethren which they should appreciate.—Church News.

The use of intoxicating liquor brings no benefit whatever to him who uses it, said Archbishop Ireland, but how much money is constantly spent for it by the working man! I know the need he has for these dollars, and yet in the country at large, the amount spent yearly is simply appalling. How many would be in comfortable circumstances but for this money spent in drink! Far better indeed did they burn the sums. The saloon-keeper is the hardest of the hard. The moment people take the pledge they learn the value of money, and afterward learn to work for themselves and not for the saloon-keeper.—Sacred Heart Review.

A little of the tact which many great missionaries used in winning pagans to the true faith might be profitably employed in retaining Christians within the fold. We are all acquainted with instances where Catholics have cut themselves off from the Church in fits of anger, displeasure, disappointment and crossed purposes. 'Tis their own fault, of course. Certainly it is their own loss. But what then? Is it pleasant to contemplate the losses by such trivial causes? Supposing the presence of zeal for the salvation of souls: does it accord altogether with an unbending pride and sense of authority that exercises itself in the most brusque and angular of fashions? Is not the responsibility of having anything to do with the separation of a Catholic family from the Church so grave and far-reaching as to be avoided if possible by every honorable expedient?

Fits of anger and disappointment will pass away. But if the bonds of union with the Church are suicidally severed there is usually little hope for future reconciliation. How highly is not tact to be valued in such cases! And thorough zeal where there is no admixture of pride, will usually suggest tactful conduct. Its absence is spiritual tragedy; its presence is true Christianity.—Catholic Columbian.

CONVERT PRIEST'S STRONG SERMON.

Notable Discourse by the Rev. Thomas Nelson Ayres, of New Orleans.

Rarely have New Orleans Catholics heard a more interesting discourse than that delivered from the pulpit of the Church of St. Peter and Paul by Rev. Thomas Nelson Ayres, whose recent conversion and ordination were noted in the columns of the *Catholic Standard and Times*. Previous to his conversion Father Ayres stood high in the Episcopal ministry. He was a widower and had one son, who acted as an acolyte at the ordination services, which were conducted by Archbishop Janssens. Father Ayres' first sermon had been awaited with interest, and when he appeared with them to the church was crowded. He has a graceful, forcible delivery, and his words were heard with intense interest, especially that portion of the sermon wherein he pictured the forces which led to his conversion.

Father Ayres took his text from the Gospel according to St. Matthew xxviii., 19, 20: "Jesus said to His disciples: Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you."

"The text is nothing individual or personal in these words of our text; they are addressed to the holy Apostles, not as to individuals, but as to the Princes of the kingdom of Heaven, as representing that Church which the Lord purchased with His own blood. They confer no private authority or power, but grant the great commission of the Church of God and indicate its prime office and duty. This is a fact, beloved brethren, that is of great importance and one that we should fix well in our minds, for there are many earnest Christian people in the world who fail to grasp this truth, and hence do not understand the intimate bearing of the words upon the present time, upon themselves and all men. They can but see when they read the Holy Scriptures that our Lord conferred upon His Apostles most extraordinary powers and laid upon them duties of tremendous importance—the power of binding and loosing sins, of opening and closing the gates of the kingdom of heaven, of working miracles, of bearing personal testimony to the facts of the Gospel—of teaching the truth with infallible authority, of ruling the souls of men with a power from on high. All these marvelous gifts they see conferred by our Lord upon His Apostles, but they think that such gifts were personal to the Apostles themselves as individuals, and that when these gifts passed away from earth all such gifts and graces departed with them.

AN ABSURD THEORY. "Absurd as such a theory may seem to properly instructed Catholics, it is the one commonly held by Christians outside the Catholic fold; and perhaps it is unconsciously held even by some Catholics in a measure. Do you fully realize, my brethren, that to tell a lie to your priest in the confessional is to lie not to man, but to God, just as truly as was the lie that Ananias and Sapphira told to St. Peter, and that it merits the same condign punishment? If you do not realize it, you are somewhat under the influence of that Protestant error which holds that the prerogatives and gifts of the Apostles were personal to them. It is a heresy plainly contrary to the teaching of Holy Scripture and the Church, and destructive of souls. The powers and graces that our Lord conferred upon His Apostles after His resurrection were not personal, but official; they were granted not to individual men, but to the Church of God. And some of them are contained in the words of the text, 'Go teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you.' To fully expound these marvelous words would require far more time than I have at my disposal to-day. I shall have to limit my remarks to one single point, and that is the duty that our Lord lay upon His Church to teach. 'Go teach all nations—teaching them to observe all things whatsoever I have commanded you.'

DIVINE AUTHORITY TO TEACH. "The Church of God is a teaching Church—'Ecclesia Docens.' Under this head there are four points that call for attention: First, the subject matter to be taught, 'All things whatsoever I have commanded you.' All divine truth comes from the revelations of our Lord Jesus Christ. 'God,' says the Apostles, 'in these last days has spoken to us by His Son.' That revelation is necessarily perfect, entire, final. What the Son of God reveals to the world must be the truth, the whole truth and nothing but the truth. He delivers to His Church all divine truth that is to be known. And this truth is not to be known by reason, by science, by philosophy or any other way. It is revealed by the Son of God, and it is to be accepted and believed on that account. All revealed truth is the Church to teach, and further, all duty is hers to teach. 'Whatsoever I have commanded you' includes all duty to God and all duty to man. The Church is the great teacher of faith and morals.

Secondly, these words give the authority to teach. The divine deposit is to be taught by authority; the Church is to go before the world as an authoritative teacher, proclaiming the truths and commandments of God, as resting on her divine authority. 'These things are true,' she cries to the listening nations. 'I know that they are true.' There is no hypothesis or supposition, there are no ifs or ands or buts about it. It is divine, infallible truth and you must receive it, obey it and believe it if you hope to be saved. You reason and argue about it at your peril; you discuss it and reject it at your eternal loss. It is divine truth and must be believed as such—divine duty and must be so obeyed.

MUST BE INFALLIBLE. "Thirdly, we must consider here the grace of teaching, for it is evident that a Church that is to proclaim the truth of God to the world in such a voice of authority must not only have the truth revealed to her from God, but have it preserved in her from God. And as the Lord Jesus told His Apostles, 'Tarry at Jerusalem until you are indeed filled with power from on high; the Holy Ghost whom I send unto you from the Father shall remain with you forever and shall lead you into all truth. He shall call to your remembrance whatsoever I have spoken unto you.' To be a true teaching Church the Church must be an infallible Church, and this is by the gift of Pentecost. This Holy Ghost remains in her with her, opening her memory to recall all that the Lord Jesus taught and commanded, guarding her constantly to preserve her from falsehood and error, inspiring her perpetually to keep and proclaim and enforce the precious things entrusted to her keeping. The teaching Church is and must be an infallible Church—divinely preserved from every error, divinely led unto all truth.

And, fourth, the fact that the Church of God is a teaching Church involves the duty of hearing and obeying with humble faith. The fact that God has set such a teacher in the world makes it the world's duty to receive and obey it as from God. You have a right, every man has a right to assure himself of the fact. And it is very easy to do so. Read the Bible; you find our Lord instituting and commissioning such a Church. Look out into the world and you cannot fail to see that Church doing the work which He sent her to do. There is not a reasonable man in this country who has not easily arrived at the certainty of the fact that Jesus Christ, the Son of God, who came to this world to save men, has set a teacher in the world. He has set a teacher in the world who can do these works that Thou dost expect God to be with him.' But having arrived at that conclusion, the province of reason ceases and the province of faith begins. The teachings of a teacher come from God are not to be questioned or reasoned about or compared with the conclusions of philosophy or the most recent deductions of science, but to be accepted and believed and obeyed.

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TEACHER OF THE NATIONS. "The Church of God, my beloved brethren, as revealed to us in the holy Scriptures, is a teaching Church. It is a Church that is to teach the truth, to teach by a divine authority. It is upheld by divine assistance and it is to be believed and obeyed as the voice of God Himself. I am painfully conscious that I have been able to get these great truths before you but briefly, imperfectly; but I trust with sufficient clearness to enable you to see that these four characters are unquestionably contained in the words of the text (the great commission of the Church of God): 'Go teach all nations, teaching them to observe all things whatsoever I have commanded you.' No man who claims to receive the Bible as the Word of God can honestly say that the Lord Jesus founded a Church in the world; a Church which should resist all attacks of sin and Satan and remain till the end of time; a Church that should be the teacher of the nations. This is one great character (I had almost said the greatest character) in the glorious ideal of the Church of God as set before us in the Holy Scriptures.

WHY HE BECAME A CATHOLIC. "I suppose that you are all aware, my beloved brethren, that I am but a recent convert to the Holy Catholic Church, and that I stand before you here to-day a man advanced in years, but of sad experience, yet I am the youngest priest in the diocese. And it seems proper that I should begin my humble ministry among you by giving some account of myself and the way by which I came to this great grace in which I am. I am often asked the question, 'What was it that influenced you to become a Catholic?' 'What was the chief motive, the great reason, that decided you?' It is a very hard question to answer, for this matter of motives and reasons is a very complicated one in every heart. Often men think they are acting from one motive, when really they are influenced by another. But this I dare say, that, as nearly as I can read my own heart, my great desire was and has been and is to obey God, to submit to the holy Church which He has established and receive the grace and salvation that He has entrusted to her.

PAINFUL EXPERIENCES. "I was brought up by devout and religious parents in the most Protestant of Protestant denominations. I was nearly of age before the fact dawned on my mind that the Lord Jesus founded a Church in the world to carry off the work of redemption. I sought for that Church and after not a few painful experiences I imagined that I found it in the Protestant Episcopal Church. Her form of government, her respectable faith, her beautiful forms of worship and her beautiful discipline seemed to conform to the divine ideal of the Church as set forth in the Holy Scriptures. I conceived that my duty was to obey her, and at no small sacrifice I did so. It was not long before I be-

came painfully aware that her 'real' was very far from the divine ideal. But firmly convinced that she was at least a living part of the Holy Church of God, I attributed her shortcomings and faults to the frailty of man and fondly hoped that she might be brought back to the full appreciation of her glorious heritage. To help accomplish this end I spent long years of earnest labor, and in the face of many oppositions from the members and authorities. Many a time I have been told, 'You are a Catholic; you have no business in a Protestant Church. Go where you belong.' 'Yes,' I replied, 'I am a Catholic, and the Episcopal Church is Catholic.'

"Yes, brethren, many members of that Church which calls itself the Protestant Episcopal Church fancy that they are Catholics. I honestly thought so for many years, and labored to persuade others to think so until by the grace of God I was compelled to acknowledge myself mistaken; and this is the argument that firmly convinced me: 'The Church of God is a teaching Church.'

NOT A TEACHING CHURCH. "But the Episcopal Church is not a teaching Church. How can you call that a teaching Church which distinctly and formally tolerates three contradictory schools of opinion? In the Episcopal Church are 'high-churchmen,' 'low-churchmen' and 'broad-churchmen,' who naturally contradict one another, and that on doctrinal points of the gravest importance. The high churchmen in their form of worship and ideal aspiration approach very near to the Catholic Church, the low-churchmen directly contradict what the high-churchmen teach and the broad churchmen declare their Church broad enough for any one to stand upon. You may find all three of these in the pulpits of the city. Some call themselves in good faith 'Catholics.'

"But bear in mind the Episcopal Church is not the Catholic Church. Some do not believe in the Incarnation. Sunday two years ago that an Episcopal minister actually denied from the pulpit the resurrection of our Lord Jesus Christ. Is that a teaching Church which does not declare by divine authority all things whatsoever Christ has commanded? No, nor is any other of all the sects of the world save one—the Holy Roman Catholic Church. No man can ever be in doubt as to what she teaches. Her voice is clear and distinct and one in every pulpit in every age. From every pulpit her priests proclaim the same truths. All Catholic priests believe the same, for Christ has declared His Church is 'one, holy, Catholic, Apostolic.' The Catholic Church is the infallible Church. She tolerates no contradiction, no hesitation. She speaks with divine authority and under the infallible guidance of the Holy Ghost. I thank God that He has brought me into this true Church! I thank Him that He has given me the grace to be one of the priests of the infallible Church! Oh, my beloved brethren, hear her unfaltering voice! Believe in her! Obey her! And so you shall come to the knowledge of the truth as it is in Jesus and to the everlasting joys that He has prepared for those who obey her. God give us grace to know and accept the truth!—Philadelphia Standard and Times.

A LEPER.

Father Drake, of Albany, has Contracted the Dread Disease at Molokai.

Writing of his visit to Molokai, Rev. D. Philip Anderson, of Pomona, Cal., says: "The very air in the colony seems heavy with leprosy, for there is a peculiar sweetish odor wherever one goes among the homes in Molokai. As I went past the hospital the odor of the seventy or eighty lepers who lay on cots in the dormitory, or who sat idly about the broad porch was distressing. I met the Rev. Father Drake, who voluntarily went to Molokai from Syracuse, N. Y., to take the place of Father Damien, who himself, a vigorous young man, went to live in Molokai to work among the lepers until death released him from the inevitable years of pain and disease.

"Father Drake told me that he had suffered the first stages of leprosy, although he had avoided the disease, a year or two by extreme care in his mode of living and association with lepers. He said that the earliest symptoms of leprosy were a constant headache, slight numbness, and, later, numbness of his fingers and toes, so that one might hold his fingers or toes to one's nose without feeling and feel no heat. Then the fingers and toes began to mortify at the joints and later to drop away. Father Drake had lost but one finger joint when we saw him, and he believed he might live ten years more. He said he was happy that he could minister to the suffering and dying at Molokai as no one else could, and his only desire to prolong his own life was to cheer and convert those about him.

"There are four young nuns who have gone to a living death at Molokai. One is from Syracuse, N. Y., two are sisters from Newark, N. J., and the fourth came from Philadelphia. Two have been attacked by the dread disease, one is probably not yet infected with leprosy, while the other had been mildly attacked when I was there. These nuns go into the little frame homes of the lepers, sit by them in their hours of pain and suffering in the hospital, and minister to the religious welfare of the dying. The little girls in Molokai, who have been torn

from their homes, in Honolulu and other Hawaiian towns, almost worship the nuns, and have found much solace in the presence of the heroic American women who have gone to the colony as to a living tomb. If there ever were heroes and heroines in this world those Americans at Molokai are heroic.

"I was the first white person except Father Drake who had preached in the little chapel at Molokai. When it became known in the colony that 'the strange white man' was going to preach in the chapel, nearly every leper in the place could get about came immediately on the ringing of the bell. The physician who accompanied me had the windows and the doors of little wooden structure opened wide, so that there might be fresh air in the meeting. He also advised me to handle nothing in the church and to touch no one there."—The Catholic Mirror.

RELIGION.

Is the Basis of Citizenship and the Underlying Principle of Good Government.

Right Rev. Bishop Montgomery, of Los Angeles, California, delivered an interesting lecture recently on the subject "The Basis of American Citizenship." After some preliminary remarks relative to the subject of his address, the Bishop said:

"I take it that religion is the citizenship; that Almighty God has established two orders in the world, temporal and spiritual; that He is the origin, the author, of these two orders, and that inasmuch as religion is the essential and the one thing absolutely necessary to take a man to heaven so likewise is religion the underlying principle of the citizenship of our position in life, as social beings, in order to realize all that He has intended for us. If that is true in any order, in any political body, any state, any society, as such, it is as deeply true, as we shall see, in a republic like ours.

"The difficulty comes that there is an opinion in the minds of many that religion is not beneficial to citizenship. Now, it is not to be wondered at that a man who has no form of religion, no creed, would come to such a state of mind as that; but it is very wonderful that men claiming to profess and practice the Christian religion will forge weapons that will turn upon themselves. That is true, because there is to-day throughout the civilized world a principle at work to undermine religion.

"The trouble is that people have come to believe that citizenship is wholly and altogether secular; partly, at least, in these last few years the question has been put in the shape of the separation of Church and State. That hobby, ridden so faithfully and so earnestly by so many, has come to mean, in the minds of a great number, that the separation of Church and State means the separation of religion and State. And though in this country we are under such circumstances that there must ever be a separation of Church and State in the ordinary acceptance of the words, there is not and cannot be a separation of religion and State, if we remain the republic that our forefathers left us.

"After all what is citizenship? It is defined by Webster to mean the condition of one who has the rights of a citizen and to hold office; and everything else is included in that. But everyone knows that for us the value of citizenship is best expressed by what it secures to the individual and to society. We understand it to mean civil and religious liberty. Therefore the value of American citizenship is that it secures to us individually and to the society of which we are members, civil and religious liberty.

Bishop Montgomery then explained at some length that citizenship was the basis of all our rights. Religious liberty is no mere permit of the civil government. Principles never change. The fundamental rights of the Constitution are inalienable. All our rights are secured to us through citizenship under the Constitution. Proceeding he said:

"Citizenship is a very religious thing because God formed the social body just as He formed the Church, though for a different purpose. Therefore in its origin it is divine. We may choose to be of one form of government instead of another, and the right of the choice of obligations that correspond, the one to the other, of governing and governed, these things come from God.

"I have said that religion is the basis of any government. We have an extended suffrage here, and there is a strong wish to extend it still further. I shall not touch upon that, however, this evening. We are different from most nations in the extent of our suffrage. But I say that the people have gone off on mere side issues and have forgotten the leading ideas—too much of the policy and forgetfulness of the principle. What do I mean by policy? Simply this: An idea or certain plan of conducting the government. That takes place in the shape of political parties. That is all policy. We must assume that at the very beginning of the Government all believed in the principle of a republican form of government and set their hearts on conducting that government in a certain way. That is what separates one from another—the Democratic, Republican, Federalist or Whig have been our parties up to the present time. I mean by policy, in free trade, in prohibition, in the single standard of money

and in the double standard, and so on. "We must presume that all those who are arrayed under the various standards think alike according to the principles of government, that it is republican in form, that the rights of men with whom they are endowed by nature are secured to them under the Constitution, and only believe it can be carried out better under one form than another.

"Now, here is the difficulty: Too many have forgotten the principle involved, and look solely and simply at the policy, and believe if their policy be not carried out the country will be ruined. One party will tell you that if the other party is in power the country will go to ruin, and *vice versa*. But we know with perfect certainty that only one party will be in power—one set of candidates be elected—and still the country is in perfect safety. If the principles of the Constitution were in the heart of every man, woman and child it would matter very little what the policy is. It is the principle of conscience, of honesty, of right; the principle that no one wants that which does not belong to him, and is willing to concede the same right to another. That is what the principle of religion is. If that were so, suppose you were to form an incorrect policy; suppose you elect a party which would tend to carry the country to ruin, so far as political economy was concerned, or the philosophy of government, still if that party was filled with the principles of religion it would put forth its best efforts to reverse the tendency that leads toward ruin."

The right reverend lecturer then dwelt on this subject. He said that under a republican form of government it is absolutely necessary that those selected for office be conscientious in its administration. The idea of right and wrong lies at the very foundation of our government if we are to be justly ruled. The ballot, trial by jury, and other institutions are admirable if citizens are honest and conscientious. The only sufficient motives for honesty and justice are religious motives.

Bishop Montgomery then expressed his belief that every child has the right to be educated in the faith of its fathers. Parents have the right to educate their children in their faith; that religion, the basis of our government, can be preserved. Passing to the elimination of religious dogmas and to the favored cry for unity, he said:

"In order that men may think alike, one by one the dogmatic doctrines have dropped out. Every doctrine dropped was a weakening of the religion of the various sects, and to-day the only Church that has held firmly to its religion is the Catholic: the Church that has a doctrine for the salvation of souls, the religion established by Christ. She has provided for the spiritual welfare of the soul. Moreover, she loves this country in common with all; she believes this religion is the only religion revealed by God, but, nevertheless, she believes that every religion is a moral support to the Government, and therefore regrets to see the loss of those things most needful to its divinity, especially when it seems a line willingly drawn by her own children.

"My friends, when you throw discredit upon religion, you are included with it, and you are surrounding the children with an atmosphere of skepticism and infidelity which, if continued, will be a means of undermining our Government as our forefathers gave it to us. No one can deny the interpretation given to the Constitution by the Father of our Country, and therefore must see that our liberties, lives and reputations, like his and those of his day, depend upon the spirit of the Constitution being kept on the line in which it started. These are the principles that underlie citizenship in general, and American citizenship in particular.

"If the days ever come when the sons of the revolution find that they undermine their own liberties in undermining religion they will find that the old Church will stand just the same, that she will still be their defender and the defender of their rights, that she will still be the pillar of truth, the giver of lessons in that higher life—the teacher, the exponent and the nursing mother of free citizens."

Class for Converts.

At St. Joseph's church last Sunday the rector, Rev. John Scully, S. J., announced that a class for converts would be conducted in the parlors of the parochial residence on Tuesday and Wednesday evening of each week. To it will be welcomed non-Catholics desiring to prepare themselves for entrance into the Church, adult Catholics who have not yet received their first Communion nor been confirmed, and those desiring to make an honest inquiry into the teachings of the Church.

Father Scully announced that members of the congregation might tell inquiring non-Catholic friends that information will be cheerfully given to them at the class without their placing themselves under any obligations to continue unless they feel so disposed. That the class will be a success was assured by the first meeting, at which a dozen persons presented themselves for instruction who are at present members of one of the sects—Philadelphia Standard and Times.

NEW BOOK.

Cochran's Life of Christ, adapted by Rev. Bonaventure Hammer, O. S. F., has been published by the Messrs. Benzigers, New York City. This most interesting work is put up in a neat and handy size, the type is large and the print very clear, and it is beautifully illustrated throughout. Price, \$1.25.