

which led to our... about knowing that... with whom my... ocean, and about... to me so much?... anything which... we call chance... answered... Lorimer are des... each other. She... the ocean and... and for that meeting... two girls sought... something magnetic... "If so," said Cecil... know from whom... of know," replied... sometimes comes... think very unlikely... have no doubt it will... added, with one of... "I know," said Cecil... humility which was... which sat strangely... any possible good can... connel from me, but I... into the possibility of... her."... said that you cannot... Abbe before Kath... disclaimer. "You... for one thing, if you... fortune to help you... henation of this world... you, and which must... be world to you."... ge, perhaps, as you... Lorimer. "Since I... have realized how it... no one is a foreigner... these vast basins... for nothing less than... looked at her with a... Kathleen knew meant... approval. "It is well... that you are able to... very well for your... those who have been... alien traditions are un... And nothing can... in the narrow and dis... ching even some of the... that no people entertain... has no meaning for... is its centre. They... and of that great... Christendom which made... Christ reigning in this... key stone of its mis... they know that from... with the spirit which... world, the fact seems... thing. The past has no... on, and the present no... do not feel what you... expressed, in saying that... a foreigner in Rome... dienate himself."... would be no Rome with... father," remarked Kath... of soft reproach: "and... does not wish to see... you why not," said... because the conception... I fear to see it made... It is impossible, you... added, addressing the... any man could realize... of the Vicar of Christ... answered the Abbe... on only reply, "Come and... saying to Miss Trycon... nered that I can obtain a... in a party of ladies who... ented to the Holy Father... she desires it."... id," added Miss Trycon... would desire it especially... rsuade you to accompany... ated for an instant, but... instant; then she smiled... How can I resist," she... you are so kind? I... I should like to go very... re not for fearing the loss... not lose it," replied... the same quietness. "I... that."

so much good as your brother surely will." "As he surely hopes to do," replied Kathleen, but she spoke a little sadly. "There are many things to hinder him. Old abuses cannot be reformed in a day. I wish that I were there to help him; for I could help the people know me better than they know him." "Patience," observed the amiable Abbe. "Your time will come; and meanwhile you can help him here as well as there. Remember that there is an angel of prayer as well as an angel of work." TO BE CONTINUED.

"WEEDS FROM THE POPE'S GARDEN."

Under the above title Rev. Herbert Thurston, S. J., contributes an instructive paper to the current issue of the *London Month*, in which it holds the place of honor. It will be readily recalled that in the previous number of this English publication the same writer had an article, which was commented upon in these columns, that aimed at showing that the final form which the Anglican Church adopted in 1714 for receiving into its old priests who apostatized from the Catholic faith, disapproved the claims of apostolic continuity which Anglicans at now making for their sect, inasmuch as that form required such positions in the Creed of Pope Pius IV., the Creed of the Council of Trent—twice which the Catholic Church requires theobion in the case of a convert to its belief from Anglicanism. The learned Jesuit furthermore showed, in his previous paper, that although this form of reconciliation was sanctioned by both houses of convocation, on the 23rd date, it was allowed to fall into disuse and remained in that condition until it was amended and ratified by the Anglican convocation that was held seven years ago. The purpose of his present paper—which may be called a continuation of his preceding article—is to show, by citing individual cases of the accession Catholic priests to Anglicanism in that century, the motives, first, which led to their perversion, and, secondly, to throw some light upon it reasons why this form of reconciliation was allowed to lapse into the neglect into which it was suffered to fall. It is not necessary for us to follow Fr. Thurston through all the details which he gives of the character of the "converted" priests whose lapses from the faith he instances. Some of them show in darker colors than others did after reviewing their careers. Fr. Thurston asserts that, as far as he can see, "the highest merit which can be claimed for any one who passed from the Catholic Church into another communion appears to be a very moderate one; that he had made himself notorious by a scandalous life, or the rejection of the fundamental articles of the Christian faith; an assertion that seems to be as true of the "converted" priests of our day as of those of an examination of the cases elicited it from Father Thun. Of two of those worthies, whose conversion and subsequent career form the principal part of the Jesuit investigations and article, it is said that "an undisciplined intellect one, and a depraved and corrupt nature in the other, are seen clear enough to have been at the root of their apostasy; and it may be fitly noted as an illustration of the way which history repeats itself—bearing in mind the recent ludicrous experience of the Anglican Bishop of Marlborough—that one of the clerical "converts" of the last century was said to have been kidnapped by Catholic emissaries in investigations proved that, let his Anglican friends were bewag his fate, he was enjoying perfervency on the continent.—Sacred Heart Review.

The "Bureau of Bigo"

That "heathen Chinese" on Mr. Bret Harte immortalized on him of his "ways that were dark tricks that were vain," has a most pleasing rival in the Protestant Ace of England. That enterprising bureau of bigotry (we rarely use the word) and falsehood publishes a et in which occurs this wonderful paragraph, printed in large type with a "scare-head":

At Bologna, on the 20th October, 1853, three Romish Bishops of the following written answer Pope Julius III, when desired to wish their counsel as to the means of strengthening their Church. That book (the Bible) is the which more than any other has raised against us those whirlwinds and tempests whereby we are most swept away. And, in fact, it examines it diligently and confronts therewith the practice of our Church, he will perceive their discordance, and that our one is utterly different from and even contrary to it; which will cause the people understand, and they will cease their clamor against us all divided, and then we shall be an object of universal scorn and hatred.

A learned priest innoctly furnished the Protestant All with an unanswerable proof that thement in question was the clumsiest of forgery. After much inese on his part, the priest was prof that the next edition of the leaflet be accompanied by a footnote stating that "Romanists dispute its aty." But even this miserable pri was not kept. Such are the by which some people are to d the kingdom of God.—Ave Mar

TEMPERANCE NOTES.

Sacred Heart Review.

He took a little liquor to drive away the blues, he took a little more and he went upon a horse; when he awoke up in the morning his head was full of pain. So he took a little more to set him up again.

Naturally beer brings many a toper to his bier.

Alcoholic insanity is twice as common now in France, the land of light wines, as it was fifteen years ago.

Other enemies or maladies attack and may destroy the life of the body, but drunkenness destroys both the soul and the body, and consigns them finally to the miseries of hell, for St. Paul declares that "no drunkard shall enter the kingdom of heaven."

"There's many a slip 'twixt the cup and the lip," but the worst slip is apt to happen after the cup and lip have met and parted.

A prominent English physician of long experience with drunkards says that he can recall hundreds of recoveries among men, but only five among women.

The drunken father brings his wife and children to poverty, he disgraces them, he hinders them from attending church and school; in a word, pauperism, ignorance and vice are the results of drunkenness in the father of a family.

Conquer that temptation to drink, and go to work, and teach those little ones how to work. Set them a good example: like father, like son. Cheer up that patient wife of yours, and leave liquor alone. Throw that empty bottle out of your pocket, and go to work, and build up another little house. This time you will doubly appreciate it, and do so now; don't wait till you are too late.

You have a careworn face. It does not resemble the face of a gentle mother, guarded in childhood, and, poor woman, it does not look at all like the bright, handsome face that years ago won an honest man's love. It is so haggard and wretched. You say that trouble made you drink. And then you fell lower still. But don't you think, my good friend, if, when that trouble came to you, you sought your chamber, and knelt and prayed for strength and courage to bear your troubles, that you would be better off? Father Mathew was an emancipator. There are few men in the world who can pride themselves with the title of emancipator—men who have sacrificed worldly ambitions and man's esteem, and even life itself, to lift out of slavery and into freedom fellow-creatures whom law had established in bondage. Raymond of Pennafort, John of God, John of Matha, Peter Claver are saints in God's Church who spent their lives in redeeming Christian captives from Saracen slavery. Wilberforce, Garrison, Lincoln and Phillips are names dear to humanity because they inaugurated and successfully carried out a movement which struck the shackles of slavery from the black man's limbs and made him a free man. O'Connell planned and executed a reform which brought to the Irish Catholics freedom from political slavery. The world recognized them as emancipators. Fr. Mathew went further than any or all of these in his work of emancipation. Like the Divine Lord of Calvary, he saw men's souls in sin, and their lives in degradation; he saw society sick and dying from the rotteness of evil habits; and he reached out for an emancipation law to be enacted, not so much by legislation as by love. He taught the lesson of the freedom of the sons of God, and he lifted a nation out of degradation and disgrace into manhood and honor. Emancipator of his race, emancipator of humanity, savior of manhood and savior of the state, he brought true freedom to man, to society, and to the home. All honor to the Washingtons and Lincolns who have made America the land of freedom! All honor to the Sarfields and Emmets, the O'Connells and the Parnells who have made Irish nationality worth striving for; but greater honor to men like Father Mathew, who have labored to make men better fitted to enjoy their political freedom, making them truly free by teaching the lesson of Christ, that manhood is in self-control, true valor in battling against passion and appetite, and true freedom in freedom from vice.

What Happened at the Reformation.

There is a return to Mr. Birrell's now famous question: "What, then, did happen at the Reformation?" Many good Anglicans say it was nothing of importance, but others hold that "the gospel light that first dawned from Boleyn's eyes" was decidedly new, and that it wrought a great change in the religious life of England. The war goes on merrily (though to Catholics it has a pathetic interest); and the latest knight to enter the lists is Mr. J. Horace Round, who, in the *Nineteenth Century*, reaches these conclusions: (1) That the "Mass" was deliberately abolished and suppressed; and that Catholics, from prelates to laymen, were in no doubt whatever on the point. (2) That "Communion" was substituted for "Mass," and "table" for "altar," (in practice, as in liturgy), the latter change being made avowedly on the ground that "the sacrifice of the Mass" was no longer in existence. (3) That the Ordinal (as is now familiarly known) was altered by deliberately excising the words concerning the offering of the sacrifice. (4) That power to "offer sacrifices" was made to harmonize with these changes, not only

reputating the doctrines asserted so late as 1559 by the pre-Reformation Church of England (as, indeed, by the whole Catholic Church), but even adding as the priest Hatchoffsky cruelly observed to Mr. Palmer, from the standpoint of the Eastern Church) "abusive language."

The only remark that a Catholic is disposed to append to Mr. Round's summary is that if the English Protestants never lost their love for the Mass, they succeeded wonderfully in dissembling it.—Ave Maria.

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If people were less prone to do this would be a much better world to live in than it is at present; but, unfortunately, the notes in our neighbors' eyes seem a great deal larger than the beams in our own. Silence regarding the faults of others is truly golden, and more especially so during the Lenten season, when we are trying to atone for some of our past misdeeds by mortification and prayer. We can, possibly, keep from the great sins easily enough when we are fortified against temptation during the holy time, but what we consider the little faults come not as single specks but in battalions when we are aspiring to a life of perfection. They are the skirmishers whom the devil sends out to find weak places in our spiritual armor, and the sentinels that we have on guard should despatch them without delay.

It would be hard to follow always conventional rules in the busy walk of every day business and social life, but a person might well strive to do so in Lent if he were really in earnest in his desire not to fall into the follies of the past. What we consider venial sins—if, indeed, we consider them sins at all—may cause great ones almost imperceptibly, and dropping unaccountable suggestions about our acquaintances, at first, may lead up to slanders so black that even the law of the land may be compelled to punish them. Many a libel suit has been originated in sly hints dropped here and there by people who professed to be good Christians, and who did not intend to do any great harm when they began to gossip.

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ST. JOSEPH.

St. Joseph is a helper in all needs; he is invoked in all difficulties; he brings work to the unemployed, food to the hungry, health to the sick, comfort to the sorrowing. He helps the young and the old; he especially assists in a happy death.

The great Pope Pius IX. has distinguished himself in his devotion to St. Joseph. It was he that placed this saint as protector of the Universal Church, and it was he that invited us "to go to Joseph, for he will deliver us out of all our trouble." He it was that taught us to say, "St. Joseph, friend of the Sacred Heart, pray for us," and enriched the invocation with one hundred days' indulgence.

In every church there is an altar, or a statue, of this saint. St. Joseph is the purveyor, the entire reliance of the Little Sisters of the Poor. It was through St. Joseph that the saintly Don Bosco was enabled to carry on his noble work in Italy, similarly as Father Drumgoole did in our own country, and through the same powerful assistance. The Sisters of the Visitation, and the Carmelite nuns have St. Joseph for special protectors.

Let us every day, especially in the Month of St. Joseph—March—venerate this universal patron. Let us beg of him especially the grace of a happy death, such as his was in the arms of Jesus and Mary, in the pale of the Church, and fortified by the last sacraments.—Young Catholic Messenger.

Go to Joseph, poor hearts, broken by the forgetfulness of friends, neglected by the world, and keenly sensitive to rebuffs, and he against whom, together with the Blessed Virgin Mother, the doors of Bethlehem were shut most unkindly, will heal your heartache and dry your tears, and make you see in what seems most hard the loving Providence of God.

Go to Joseph, poor mother, whose heart aches for an only son, astray from Church and home; and he will bid you not weep as they who have no hope, but mingle prayers with tears, and thus win back your boy like Monica did her Augustine.—Catholic Youth.

A Chapter on Drink.

The natural cravings of the human body for liquid nourishment are, in the absence of any previously formed habits, abundantly satisfied by cold water.

Dr. George Henry Fox, professor of diseases of the skin in the New York College of Physicians, says: "It is quite certain that few people drink too much water, and I feel sure that many unpleasant feelings and symptoms of actual disease would quickly disappear if the sufferers appreciated the value of the best and cheapest of all remedies—pure water."

Dr. Charles L. Dana, professor of nervous diseases in the New York Post-Graduate Medical school, in an article on "Diet in nervous diseases," says: "Water should be drunk between meals or before meals, and a moderate amount at meals. At least three pints, or about six tumblers, should be taken daily. American neurotics do not drink water enough. They have half desiccated nerves, and desiccation increases nervous irritability."

In some countries it is still heresy to doubt the usefulness of wine and beer. But even the German doctors are ranging themselves on the side of cold water.

Dr. A. Baer of Berlin says: "Alcohol is not a food in the sense that it gives one the power of endurance or preserves strength and health. It rather produces the opposite effects, for it destroys the body and ruins its health."

To ask a man long accustomed to wine and beer to abstain totally from such beverages is to require quite a sacrifice. But it seems prudent, in view of what the doctors say, to train up the new generation in such manner that, not having formed the habit of beer-drinking, they will experience no craving for alcohol.

The doctors say alcohol does not do a man any good; the moralists say that it leads him into temptations. Wisdom would therefore urge that our boys be brought up total abstainers.—Catholic Citizen.

A Church Indeed.

The absolute equality of Catholics in church is always very impressive to a Protestant. In a *Century* paper on "Places in New York," Mrs. M. G. Van Rensselaer says:

"When you have seen all the grand and gorgeous and 'exclusive' or semi-exclusive places of Christian worship in New York, perhaps you may like to get a glimpse of the humble but much more inclusive conditions under which some of its souls seek their salvation. If so, you cannot do better than visit St. Joachim's, down in one of the shabbiest, most populous streets of the lower East Side. Methodists sat in its respectable pews when this was a highly respectable 'residence quarter.' Now they are filled by Italian Catholics, and its plain brick front is shouldered by the cheapest of grocery stores and lodging houses, amid a group of all-too-cheap saloons, with only a little cross on the roof to make you quite sure that it is a church indeed. Yet few in the city can be so largely frequented—nine thousand worshippers every week, we are told. And if the largest rag-shop, wholesale and retail, in the city, occupies an entire floor beneath the raised floor of the church itself, who we may ask, more sorry need some proof that heaven at least is no respecter of trades and grades than the rag pickers of New York? They appreciate the hospitality that is shown them. On week-days, when scores of men and women and children are bringing in and sorting their endless bundles of rags, lifting them and shifting them with great granes and chains, their voices often join in the service that is going on overhead; and no one who wishes to profit by this service in the church itself is asked to leave the tools of even a dirty trade outside its doors. The true spirit of Christianity sends up sweet incense from St. Joachim's, mingled though may it be with the smell of garlic, of cast off rags, and of those that still cling to unwashed human-kind."

Arguing About Religion.

Controversy is usually worse than worthless. It is so, either because the disputants are not competent to instruct each other, or because the one who is in error is not open to conviction, or because in the heat of argument they both lose their tempers, wound charity, injure each other's feelings and so make conversion still more remote.

Catholics should not enter into idle arguments on religion with non Catholics, especially when they have not studied the matters controverted, but they should acquaint themselves with the reasons that justify their own faith and with the proofs that show that all other faiths are false.

Three excellent books to supply Catholics with convincing arguments for their own Church are Bishop Milner's "End of Controversy" (the edition that has been revised by Father Gasquet is the best), Keenan's "Controversial Catechism" (which refutes Protestantism by an appeal to the Bible, the Fathers of Christianity, and Reason), and the Jesuit Father Smarius' "Points of Controversy" (which is strong, clear and logical).

These three volumes say about all that need be said in defence of the Catholic religion to convince convinced non-Catholics. To those who will not be convinced, it is best not to show the light, lest they have to answer for it against the Holy Ghost. These three books can be recommended to Catholics and Protestants—to Catholics in order to confirm them in the faith, to Protestants in order to convince them of the truth.—Catholic Columbian.

Christ put forth no philosophic theories of life, He made no guesses as to its purpose and its outcome; He spoke in clear words and with authority, as a messenger of divine truth would, and He told of man's dependency on God, of death and judgment, of heaven and hell. The Church must do likewise. A presentation of the Gospel which does not hold in the foreground man's accountability is incomplete and truncated Christianity; it misleads and deceives.—Archbishop Ireland.

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