

RUNNING TO EARLY MASS.

There are some Catholics who pride themselves on the fact that they never miss Mass on Sunday, and yet their attendance at that sacred function can scarcely be characterized as anything else than automatic.

They rush from their homes on Sunday morning, hurrying along as they catch the peal of the Mass bell from the distance, only to arrive at the church door as the congregation is rising for the reading of the Gospel.

THE CONTROVERSY.

ON THE BIBLE AS THE SOLE RULE OF FAITH—THE SPOKEN AND WRITTEN WORD.

Minister of the Pure Gospel tells us that Protestants accept the Bible as their rule of faith because they believe it to be the word of God. We also believe it to be the word of God; yet knowing that it does not contain the whole of divine revelation, we do not and cannot declare it to be the sole fount of religious knowledge.

With us the question is not "Is it in the Bible?" but "Did the Lord teach it?" It is true that the Lord rebuked the Pharisees for "teaching doctrines and commandments of men" and "making void the word of God by your own tradition."

It is easy for the evil tendencies of the world around us, for one to fall into the number of the formally impious unless one be ever on his guard. There are so many things which weaken faith and virtue that are tolerated nowadays, such as the many contradictory religious beliefs and the laxity of morals even among some who pass as fairly good.

"Every Scripture inspired of God, is also profitable," etc. Can M. of the P. G. find an argument here for his contention that the Bible is the sole rule of faith? If he can I wish he would show us how he does it.

He also quotes John v: 39: "Search the Scriptures: for in them ye think ye have eternal life; and they are they which testify of me." This, too, is a faulty reading of the older version. The revised has changed it to: "Ye search the scriptures, because," etc.

It looks as if M. of the P. G. is making ready for a retreat. He wants no infallible teacher, whether Bible or Church; Christ, he says, did not intend that men should be held down to a definite system of truth.

It is a wise government that fosters religion, it is an admirable administration of law that forbids profanity. Let us Catholics be factors toward bringing about the adoration of God, the honoring of His name, the obeying of His commandments by being models ourselves of every Christian virtue.

THE NEWLY CONVERTED MINISTERS.

The diocese of Philadelphia is to be congratulated. Six of the Episcopal ministers recently received into the Church, will enter the Overbrook Seminary in September to study for the priesthood. It was thought by some that they would join a religious community, but we heard something of a purpose on their part to institute a community life of their own, for the majority of them had lived like order men, pretty austere, too, for several years prior to their conversion.

he does not esteem or respect. It is the vice of the infidel who proclaims his disbelief by his contemptuous feelings. God had all things pertaining to Him. It is the vice of the fallen-away Christian who follows his impiety with insult and injury. Whilst impiety is hidden for the most part and known only to the few, profanity is open and known to all, unless it be practiced under the breath, as is sometimes the case.

When Masons become Catholics.

The Five Points of Fellowship is a Masonic monthly published at Covington in Kentucky. In its July number it says: "His Holiness, Pius X, following the noble example of the long line of illustrious Pontiffs of the Holy Roman Catholic Church, has recently issued an encyclical condemning the latter of the Roman Catholic Church uniting with the Masonic Fraternity."

THE BLESSED SACRAMENT.

It is not safe to infer that a Freemason, forsaking the craft in order to become a Catholic, is lured by hope of substantial profit. Such expectation would be vain. No, he is moved by two convictions, namely: that Jesus Christ is indispensable to a man's illumination of mind and perfection of character, and that there is no salvation in the next life attainable except through Him.

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me to take up my pen—since circumstances hindered my engaging in giving them missions. One day alone in my cell, the thought suddenly struck me how great were my privileges and my joy, since my becoming a Catholic, and how great were my troubles and agony of soul before this event.

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HIS HONOR JUDGE KEHOE.

A Sault Ste Marie paper makes the following reference to the appointment of the above-named gentleman to the bench.

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WHEN MASONS BECOME CATHOLICS.

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Thinkin' Long.

I come from out of Ireland An' I traveled round the earth, But never out of Ireland Have I found aught of worth.

The Sacred Heart.

I love thee God, amid the city's sighing, I love Thee in the solemn watch of night; I love Thee, Lord, when weary day is dying, And Nature fades in silence from my sight.

The Blessed Sacrament.

O Sacrament where dwell my Lord Divine! How sweet Thy coming near our hearts which need Thee, when Thou in love dost come to feed, That quaketh virgins, Take, Lord, this heart of mine.

When Age Comes On.

Love has no age, 'tis always young, Brows may be marred and heads bent down, Grey hairs may come to gleam among, The locks that once were soft and brown.

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