

Sacred Heart Review. PROTESTANT CONTROVERSY.

Which is the worst offence, the cruelty of intolerance, or the cruelty of superstition? I think we must say, the latter. Intolerance requires, as a ground of proceeding, an actual expression of heterodox opinion. It has therefore an objective limit. Even all the animosity of the Spanish Inquisition and of Philip II. against the Primate Carranza could not, after eight years of imprisonment, make out a case of heresy, and although the Holy Office of Spain succeeded, after the execution to Rome, in inflicting the Roman tribunal with its own dislike of the Archbishop, yet eight years more of his much milder imprisonment in Sant' Angelo resulted in a verdict of heterodoxy, not of heresy, and a sentence of suspension, not of deposition. Ranke's word, "verurtheilt," "condemned," is a hasty conclusion from the fact that the broken-hearted and aged primate, after sixteen years of confinement, being sentenced to five years more, such under the shock and died in a few days.

Indeed, by Lorente's showing, of every ten arraigned before the Inquisition and found guilty of some offence, only one was condemned to death. Hostile as the rules of the Holy Office of Spain were to the accused, and fruitless as were all the efforts of the Popes to have them reformed, yet the necessity of finding an actual corpus delicti was a continual restraint. Indeed, Mr. Lea shows that the Dominican Inquisition, which in this respect does not seem to differ much from the Spanish, would sometimes deliberate privately for two years before feeling free even to issue a warrant of arrest. Occasionally it would find that the man in question had died months before. In the full repute of Catholic soundness, Lorente also informs us that no sentence could be pronounced so long as the prisoner had a single witness to produce, even though to find him it was necessary to search the Andes or the pampas. The reasonable rule of dismissing the accused on bail until the transatlantic witness should be found and brought over, the Holy Office, it is true, could not be persuaded to adopt. Lorente's severe censure here is well deserved.

On the other hand, let us look at the records of witchcraft trials, whether the few in New England (which bears the most discredit because it least deserves it) or the huge numbers in Scotland, or the most limitless numbers in Germany (while in Spain the number condemned was very small, and in Ireland it is said there were none), and we see that to try and to condemn to death were in great measure one and the same thing. How could it be otherwise? Of course there was absolutely no criterion to distinguish guilt from 'innocence, for the offence was purely imaginary. There were, it is said, times and places in Germany in which any deviation from the common average, in any respect, might easily lead to being tried and condemned as a sorcerer. To learn too fast, or to be too dull; to be too strong, or unaccountably weak; to be extraordinarily handsome, or remarkably ugly; to lay up money too fast, or to be unexplainably poor; to be careless of devotion or extremely devout; in short, to stand out notably in any way from the common level, was almost as much as any one's life was worth. Only two hundred years back, in Lutheran Sweden, a woman was burned alive as a witch because she did not weigh a hundred pounds. Indeed, a compact with the Evil One was assumed to work very particularly against gravitation. It seems to have been viewed as inducing a diabolical counterpart to the levitation of the saints.

Moreover, a man might guard himself against being seduced into heresy, but who could guard himself against being a victim of sorcery? As there was nothing to check credulity, so there was nothing to set a limit to terrified cruelty. A boundless dismay, as now in Africa, extinguished every feeling of compassion. No wonder then that the executions were innumerable. Doctor David Mueller, the amiable and patriotic historian of Germany, a staunch and enthusiastic Protestant, moreover, says that from about 1480 to about 1750, that is, some two hundred and seventy years, the witchcraft executions of Germany ran up "into the hundreds of thousands."

Comparing this with statements of other writers, we may set down three hundred thousand as being the very least that can be meant. Indeed, he says that "whole regions were laid waste." Moreover, in direct contradiction to Nippold, whose constant practice it is to charge everything bad in Germany upon the Roman Catholics, Mueller distinctly declares that the adherents of each religion were equally fanatical and cruel in the matter. Even had Spain, relatively to Germany, had then only the same population as now (and after the Thirty Years' War she had for a while a much greater relative population than now), she ought to have burnt 100,000 witches to bring her up to the level of German cruelty. In fact, the Holy Office, in three hundred and twenty-five years, sentenced to death for witchcraft, heresy, religious imposture, sacrilege, certain foul forms of immorality, and several other crimes, less than one-third the relative number that Catholic Germany and Protestant Germany, one as remorseless as the other, put to death in fifty-years' shorter time on the fantastic charge of sorcery alone.

This for the number of executions. But when we consider the mode of execution, then German cruelty leaves

Spanish cruelty out of sight. It may be that ordinarily the Spaniards are more callous to the sufferings of others than the Germans, but the German punishment of witchcraft was, it should seem, incomparably more terrible than the manner in which death was usually inflicted under sentence of the Holy Office. Except in an occasional instance of double relapse into heresy, every culprit condemned to death by fire was asked at the stake if he would have a confessor. If he said Yes, as almost all did, he was garrotted, and his body burned. Sometimes an inexperienced executioner would give almost as much pain as in burning alive, but usually death came with a sharp, quick stroke. On the other hand, except in England and New England, which punished witchcraft with hanging, the usual punishment, from all that I have ever seen, in Scotland and on the continent, was burning alive, without any mitigation. This renders German cruelty simply incommensurable with Spanish.

Historical knowledge, worth the name, is rare. I do not pretend to have any great depth of it myself, though it is no great offence against modesty to claim more of it, in certain directions, than most of those with whom I have to do. Something much rarer than historical knowledge, however, is historical imagination, without which historical knowledge is only an empty name for grossly misleading historical ignorance. Is it a voluntary or an involuntary lack of historical imagination that sways most Protestant minds in giving account to themselves of the origin of the Inquisition? A mixture of the two, probably. They commonly draw the picture thus. Europe of the thirteenth century appears to them like Europe of to-day, indeed like England of to-day, with settled principles of jurisprudence, ample opportunities of defence allowed to the accused, and punishments as mild as can in any way be reconciled with the interests of society. Even moral pressure put upon a prisoner to extort avowal of a crime, is, as we know, abhorrent to Anglo-Saxon jurisprudence, and if it can be shown to have been used, rouses general indignation. Physical torture for the same end, although it lingered in Protestant Nuremberg, and perhaps in a few other places, down to 1800, is not now used, at least avowedly, even in Russia.

New most Protestants, although, if asked in terms, they would show that they knew better, yet, when thinking of the Inquisition, first smooth down medieval Europe into an even modernateness, like that to which we are accustomed in the administration of justice to-day. Then they picture to themselves the Inquisition as bursting up through the tranquil soil, an irruption from the pit of Beelzebub, and establishing itself in the midst of the affrighted nations, with hideous processes and hideous punishments, hitherto unknown to them, crushing their spirits with utterly unaccustomed terrors.

Now all this is utterly contrary to historical truth. As Mr. Henry C. Lea points out, the elder Inquisition was set up, not merely by zealots, but by noble-minded men, of whom St. Louis was the noblest. They set it up because they did not see how otherwise they could save western Europe from going to pieces, socially, morally and religiously. It is not true, as Danton has given it out, that the Inquisition was set up by the priesthood to crush the laity into a new submission. St. Louis was a layman and a King. The Emperor Frederick II. was the most magnificent and most worldly minded of laymen and of monarchs. His life was one long contest with the Church and with the Pope, and he died under the ban of both. Yet these two men were as resolute in supporting the Inquisition as any priest, as any Pope. Indeed, the Manichaean Dualism, against which they set it up, seems to have favored a very rigorous sacerdotal authority. It was not for the priest-hood that these great laymen were working, but for historical Christianity and rational morality. There were all sorts of conflicts between the laity and the priests, between the priests and the Bishops, between the Bishops and the metropolitans, between the metropolitans and the Curia, between the Sovereigns and the Popes, among the Orders, and between the Orders and the seculars. Into all these disputes, the Inquisition did not intrude. It was only where doctrine was concerned that it spoke. Even its usurpations (as notably in the Spanish institute) were not in the interest of the priesthood, but in its own particular interest. The Spanish form was continually flouting the Bishops, and scattering obedience to the Pope. In short, its purpose, when carried out, was doctrinal, when distorted, personal. In neither case was it properly hierarchical.

As to its methods, they were in some ways an intensification, in others a mitigation of usual judicial proceedings. Nowhere and at no time were there an invention of its own. In the secrecy of proceeding, and the very imperfect knowledge afforded the accused of the charges and of the witnesses against him, there was a very pernicious intensification. Yet at this very day the Dreyfus and the Zola trial show how much of this odious temper survives in the secular courts of the continent.

It is said, no doubt with truth, that the elder Inquisition greatly extended the practice of judicial torture, and that this reacted very injuriously on the civil courts. Yet at all events there was nothing new in the use of judicial torture to extort confessions. This was a practice received from Roman law, as Rome had received it from Athenian law.

On the other hand, not only on the continent, but also in England down to 1688, all prisoners whom the government wished to condemn would have been infinitely safer if tried by the Inquisition. Of this the Knights Templars were aware, when they asked to be tried by the Dominican Inquisition rather than by the courts of Philip the Fair. Even in Spain, notwithstanding the control of the crown, the resolute regularity of the proceedings, the submission and re-submission of every point of the indictment to consultants, the careful distinctions insisted on, would have been almost insurmountable impediments to the continuous butcheries of English and of European justice in the sixteenth and seventeenth century. Herzig's Encyclopedia frankly owns that the trials of the Inquisition were, in various points, milder than those of the secular courts. Lastly, in point of punishments, the Inquisition was incomparably milder than the civil courts. A small proportion of its victims were burned alive. The vast mass were garrotted or hanged, the bodies being burned. The punishments of the civil courts were: burning alive; burying alive; drowning; tearing to death with red hot pincers; drawing assunder by wild horses; breaking on the wheel. How many other hideous forms of punishment I can not tell.

Perhaps the worst thing about the Holy Office was its protracted solitary imprisonments during these long trials. The Inquisition was a cruel thing, the growth of cruel times. Most of their cruelties it rejected. Some it retained. Some it greatly aggravated. Let us thank God's good Providence that it has fled away with them, and they with it.

Charles C. Starbuck. Andover, Mass.

A RIGOT SCORED.

Labouchere, in his paper, London Truth, says: "I have just made a discovery about the notorious John Kensit which will probably astonish the public as much as it did me. This individual actually holds an office under the Crown, in the shape of a sub postmaster. At East-road, City-road, he carries on business as a stationer and bookseller, and to his shop a post-office is attached. The beauty of it is that the delectable Protestant literature, by the sale of which Kensit has filled his pockets is on sale at the East road premises side by side with the stamps, post cards, and other official wares. "Maria Monk" and the "Queen's head lie behind the counter cheek by jowl."

"In order to test this point, I sent down to Kensit's post office to make a few purchases. There was a young female clerk at the post office desk inquired for one or two of Kensit's specialties in obscene literature, and the post office clerk proceeded to serve him. She offered 'Awful Disclosures of Maria Monk' in a paper cover at the price of one penny. Suspecting it to be abridged, and seeing on the back an attractive advertisement of 'complete' illustrated cloth-bound editions, my representative inquired for these, and was supplied by the post-office clerk with a 'pocket edition' (unexpurgated) at the very moderate price of sixpence. To no one, I feel sure, will this information appeal more forcibly than to his Grace the Duke of Norfolk. I can understand the reluctance which he will feel to take any action (officially) which might be open to the construction of having been prompted by religious sentiment. At the same time seeing that the National Vigilance Association thought it necessary to remove Kensit from the position of their publisher on account of the immoral character of his literary wares, it seems rather a large order to allow this individual to carry on the same trade under the immediate patronage of the Crown, and in conjunction with the business of a government department."

"Mr. Kensit, who recently transferred his operations to Ireland, was good enough last week to justify up to the hilt the contention I have frequently put forward, that the spirit which he is animated is essentially the spirit of religious persecution. According to the Dublin Express, he advised his audience at one of his meetings to horsewhip any 'poor man in petticoats who attempted the confessional with their wives and daughters.' Only the other day a gentleman who called himself a 'Protestant Liberal,' wrote to me explaining that the reason why Protestants are intolerant of Romanism is that the members of the faith are 'ready, if strong enough, to burn men's bodies in order to save their souls.' To this I retorted that Protestantism, not to mention other religious 'isms,' had shown itself ready to go quite so far 'when strong enough.' In our own time we have seen imprisonment tried as a remedy for Ritualism, and now we have the egregious Kensit advocating the horsewhip for no other than that. It will surprise no one to hear that a Protestant Dublin audience received this advice with applause. If there is or a country in the world where Protestantism has shown itself ready to use any weapon for the maintenance of its own supremacy, that country is Ireland. "It was only to be expected that so called 'escaped nuns,' like shady 'ex-

priests,' would make the most of the Protestant boom. One of the former, who seems to enjoy the dubious honor of Mr. Kensit's patronage, has been lecturing to 'ladies only' in the suburbs; and a lady who went to hear her on the strength of a recommendation given at a Kensit meeting writes to me indignantly protesting against the character of the address she had to listen to. The lecturer's fables about convent life appear to be very highly spiced, and it is easy to understand the disgust of decent minded women among the audience. But then decent minded women really ought to know better than to attend lectures to 'ladies only' by 'escaped nuns,' whose appeals to the bigotry of their hearers are as notorious for their nastiness as for their mendacity."

A TEACHER OF NOTHING.

The Established Church of England is having a hard time of it these days. The Pope has pronounced its orders invalid. Mr. Kensit has declared war upon those of its prelates and ministers who indulge in Ritualistic practices, and the Archbishop of Canterbury, who is anxious to please both "High" and "Low" churchmen, hardly knows where he is "at" after he has pronounced a decision on matters submitted to his authority. The Honorable Mrs. Chapman goes for the Anglican churchmen who hear confessions; and now, in the latest issue of the Nineteenth Century, Mr. William H. Mallock, the well-known English writer, answers in the negative the inquiry, "Does the Church of England Teach Anything?" This question is the subject of Mr. Mallock's contribution, in which he shows himself possessed of a very clear conception of what a teaching church should be: while at the same time he gives his readers to understand very plainly that he does not regard the Anglican Establishment as such a church. A teaching church, says Mr. Mallock, is to be truly such must possess certain fixed doctrines and show itself the faithful guardian and the authoritative exponent of those doctrines. That the Anglican Church does not fill the bill in these matters he interestingly asserts; and the present plight in which it finds itself with regard to the character of its ministers, and the various powers claimed for them by "High" churchmen, and denied by "Low" churchmen, affords Mr. Mallock an opportunity for some very vigorous writing. His characterization of the "Broad" church divines is not at all bad. These persons, says he, are "supplicious philosophers who use the Anglican formulas merely as the bed-clothes of some new religion in its cradle, which no other body of Christians would regard as Christianity at all. With his apparent contempt for the assumptions of the Anglican Establishment when it essays the role of a teaching church, Mr. Mallock exhibits no small admiration for the one Church which has fixed doctrines to teach, and which has ever faithfully guarded the sacred deposit of truth confided to its keeping, and interpreted it for its members. He sees nothing but doc-

Doctors now agree that consumption is curable.

Three things, if taken together, will cure nearly every case in the first stages; the majority of cases more advanced; and a few of those far advanced. The first is, fresh air; the second, proper food; the third, Scott's Emulsion of cod-liver oil with hypophosphites. To be cured, you must not lose in weight, and, if thin, you must gain. Nothing equals Scott's Emulsion to keep you in good flesh.

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by the Methodist and the other by the Presbyterian churches of the United States, and there are other Protestant missionary colleges and churches in different parts of the country. These are tolerated, he indicates, though the Anglicans who read it ask themselves the question which Mr. Mallock undertook to answer when, some years ago, he wrote his work entitled "Is Life Worth Living?" - Sacred Heart Review.

CHILIAN CATHOLICS.

Frank S. Carpenter, in a letter on the Church in Chile, says:

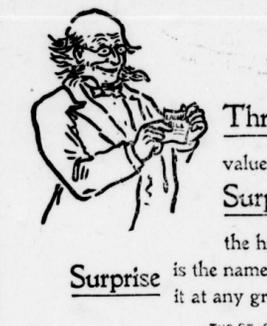
"One of the most curious divisions of the President's cabinet is the branch or department of 'worship and colonization.' Catholicism is the State religion and the Catholic Church receives a certain amount every year from the government treasury. Nearly all of the Chileans are Catholics, and all church affairs of note are attended by the officials. On the Chilean anniversary of its day (of independence the President and all of his officials, including the officers of the army and navy, attend Church. The other day a celebrated Bishop who has been dead for I don't know how long, was honored by a new monument in the Cathedral of Santiago, and this was made the occasion of a great celebration. I went, in company with the American minister, and found that nearly all of the foreign diplomats were present. The President, the general of the army and the admiral of the navy were there in their official dress, and during the ceremony all kneeled again and again in unison with the priest and other Church dignitaries. "In regard to toleration, Mr. Carpenter says that there are two large American schools in Santiago, one supported

by the Methodist and the other by the Presbyterian churches of the United States, and there are other Protestant missionary colleges and churches in different parts of the country. These are tolerated, he indicates, though the Anglicans who read it ask themselves the question which Mr. Mallock undertook to answer when, some years ago, he wrote his work entitled "Is Life Worth Living?" - Sacred Heart Review.

I. H. S.

The letters I. H. S. are said to have been designed by St. Bernardino of Siena to denote the name and mission of our Saviour. They are to be found in a circle over the main door of the Franciscan Church of the Holy Cross (Santa Croce) in Florence; and tradition says they were first placed there in 1347, in gratitude for the termination of the plague. On one occasion, the tradition runs, the Saint was remonstrating with a maker of playing-cards concerning the bad influence of his business. The man replied that his family would starve unless he continued to illuminate the pasteboard trifles. "Then," said St. Bernardino, "let me design the back." And he taught the card-maker to illuminate the letters I. H. S. in such beautiful fashion that they became little missionaries of the Cross wherever they went.

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are very different from those of the past. Very few users of sewing machines know the technical differences; patents have expired on generic features, but "the world moves," and radical improvements have been made in sewing machines, so that the one of to-day shows a tremendous improvement on its predecessor. Women who have used both kinds quickly realize the difference between a cheaply made imitation of some ancient type and the modern light-running machine which is easily adjusted, does all kinds of work, and is always ready to go. The Silent Singer of to-day is the latest result of constant improvement in mechanical excellence. For practical use it compares with the old-time sewing machines sold at department stores such as a modern railway train surpasses a stage-coach of the last century.

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DEAR SIRS,—I received my watch yesterday. It is a little beauty, and it is much nicer than I expected. Please accept my thanks. LIZZIE McDONALD.

DEAR SIRS,—I received my watch and chain Saturday night. It is twice as good as people said I could get. Many thanks for your kindness and also for your honest way of doing business. I never could have got a prettier watch earlier in my life. Yours truly, VANCE McLEAN.

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FIVE-MINUTE'S SERMON.

Second Sunday after the Epiphany. ON MIXED MARRIAGES.

"There was a marriage in Cana of Galilee and the Mother of Jesus was there." (John 4:46). The gospel of this Sunday, the called marriage gospel of the Catholic Church, not only places before us subject of a very grave nature, obliges me to speak of that, which most holy and enlightened men of times have justly called a gateway wound on the body of the Church, the ever increasing evil of the mixed marriages. I am aware that in speaking of this heathen I will offend some of our auditors, but I cannot, I dare not, human respect to prevent my fulfilling this sacred duty, imposed upon me by God and the Church, under pain of eternal damnation.

"Therefore, I say: From this time forth, holy Mother Church will always most bitterly deplore and deeply lamented mixed marriages no fewer than thirty councils, which were general, she warned against such baneful unions, and she granted dispensations to the contrary, though the promise of the children as Catholics, and coming with all the other necessary conditions, had been given, yet the permission was granted, as it were, a tears of sorrow, and simply to greater evil, i. e., to prevent the stay of her erring children. In nuptials, the Church forbids, even cases of granted dispensations, a union at the altar, and prescribes that the parties to be united, give marriage consent in the sacristy house, before the pastor and two witnesses, whereupon their names registered by the priest, who neither supplies nor stole, and then dismissed, without praying blessing. Behold, this is the law of the Church! Does not regulation proclaim, louder words, what the Church thinks of mixed marriages?

And yet, beloved Christians, are not the greatest evils which in the train of mixed marriages monstrosities appear as naught compared to the woeful consequences which such unholy unions bring parents and children. For, how is it possible, that a Catholic live with a non-Catholic for years after day, without suffering in his faith, in his religious life? Must he become of a consort, who house in her family circle, ever sees or hears anything of religion, whom no Catholic excommunicates and supports, edifies, strengthens, who on the contrary constantly entreated by non-relatives to become a traitor to religion and to permit her children to fall to the Catholic Church. Not to succumb to the violence temptations requires more than power.

Daily experience shows us that a parent fares in religion, as a person sick with consumption; consumptive will not believe his situation dangerous; he thinks he is only a slight one, which will in a short time pass. And still he becomes perceptibly weaker to day, and he approaches death. Thus it is with the faith in mixed marriages. Ignoring, the Catholic is still, and does not omit her duties, struggles, but gradually her faith diminishes, she grows tepid in falls to assist at Mass on a few blessed Virgin; she approaches sacrament, but only stealthily, grace before and after meals, of the cross and even the Holy are no longer thought of, a step by step, the road to ruin is laid, until finally the attention divine services and the reception of the sacraments are totally abandoned and her religion nothing except her name in the baptismal record. Unfortunately, this has been lost by thousands of such husbands or wives on account of apostasy. Beloved Catholics, should not our holy Mother, who has reasons to deplore such a state and to caution her children?

But what shall I say of the of such unions? Who can thousands, the tens of among them that are yearly Church, despite the solemn made that they would receive an education. And even children who are reared as now defective, in many cases their education, how irreligious! Different! One might expect: Poor children, you will remain Catholics; the day instant when you, too, will Oh, that you had never been And of those children, y measure, receive a Christian how much better, how much gent would not they be if ous given by a good Catholic were confirmed and streng

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