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TO BE CONTINUED.

IGNORANCE OF CATHOLIC DOC-TRINE.

The current number of the Mission interesting letter from a young lawyer, to whom a friend had sent one of Father Hecker's little books, the first Catholic book he had ever seen, presumably and the reading of which candidly and consciously served to open to his vision for the first time the claims of the Catholic Church upon his allegiance. A Catholic to the manor born, the offspring of generations of such, who has never experienced the doubts and cravings and yearnings for the fullness of truth which the sincere and earnest non Catholic whose words are quoted below so eloquently describes, can hardly understand how an intelligent and sincere Christian can strive so long for the "peace which surpass eth understanding" without once taking into consideration the merits of the oldest Church of all. The writer of the letter says there are hundreds of young men like himself, who haven't the slightest knowledge of Catholic teachings, and yet who are far from being satisfied with the tenets of their respective creeds, or with the result of their private interpretation of the Scriptures. The Paulist Fathers, in inaugurating the system of non-Catholic missions, which project bids fair to develop in the immediate future into a wide and far-reaching crusade, have this class of individuals in mind. Like the Good Shepherd under whose banner they have enrolled, they go "to seek the lost sheep." This is what the young lawyer writes :

I have just finished reading the little book (Questions of the Soul) you sent me, and as I close it there seems to steal into my heart the assurance of that same sweet eternal joy it tells of seems to me, in the words of the author, 'one of the happiest moments of our life, when we discovered for the us either to abandon our reason, or drown it in a false excitement of feeling, to be a religious man.' As I sit here to night, truly it seems as though the eternal truth of God was dawning upon my mind and heart. I never knew these things before. How glad I am that I have taken a degree in law it has helped me to see the falsity, the utter falsity and insufficiency, of its (Protestantism's) ever-varying interpretation of the Scriptures.

The impotence of the cardinal principle of Protestantism - the assumption that any man is at liberty to twist the words of God into as fantastic shape as he desires—is absurd, isn't it? When Christ says 'fast' He means to abstain from food. Yet I was never taught to fast. Our idea was to look through the Scriptures and let our own powerful intellect advise us when Christ meant what He said, and when He was only talking for the sake of hearing Himself talk. The whole keynote to the difference between Catholic and Protestant interpretation of the Bible

seems to me this: "Catholic: 'Christ alway meant what He said. He said it in language that a child would understand.' They use a common-sense method of interpretation-interpret it as any book would be interpreted, according to the accepted usage of the words.

Protestant: 'Sometimes Christ to the port? meant what He said, and sometimes He did not. Each man determines this himself.

You know our ministers (ours that were) pride themselves on their facility of chasing out some fantastic theory as regards wonderful hidden meaning of for the guidance of humanity in its some simple word. Oh! you cannot understand nor hate the errors of Protestantism as I can. You have not had to go through all their errors. They have just a grain or two of truth,

echo my own thought or longing. For I have been groping in spicitual darkness all these years. I feel as though I had been born in a cave, and had been wandering around, and, finally, in an unexplored portion of this cave, was graing for the first time on a ray days, here and there sentences for was gazing for the first time on a ray of light. I understand the feeling of Protestant young men pretty well on religious subjects. I have seen hundreds of cases, boys throwing aside their religion simply because it was imperfect and they never had the opportunity of learning anything of Catholicity. You cannot possibly conceive how intensely ignorant the great rank and file of Protestants are in regard to your Church, its belief and teaching. What they lack is filled in with prejudice, so that their minds are simply poisoned. Something ought to be done. Now, I was a fairly intelligent young man. Yet I was either uninformed or misin-Protestant young men pretty well on

young man as that was, full of brave aspirations and noble ideas on every subject, the sort of a young man who would have gone to battle to free slaves, or would have kept that bridge long ago like the three what do-you call-thems in the history of the modern of the word would have agone to battle to free slaves, or the number of birds in the littery of the word would become almost a termore that are somewhat cloudy and thick pane of medieval glass by the more transpartent of the world would become almost a termore of the world would b you only gave him a good cause. And simply disseminate a little information

from emigrating, to have lost all ideas of the duties of his caste—"

Here Mrs. O'Kelly's brougham pulled up suddenly at her door, and the that I am right; I can prove that I am right; I can honest men and women to listen to me." That is the stand taken by the missionaries to day. Catholic laymen have an interest in this work. They can help the movement by contributing Catholic laymen of their means to its maintenance; they can help it by reading and studying Catholic books and ary, the new quarterly which the Paulist Fathers are publishing in the interest of Christian unity, contains an lectures, and thus acquiring the ability to explain to anybody what they believe to explain to anybody what they believe and why they believe it; by loaning books and periodicals to their non Catholic neighbors; but more than all by an example. "Nor knowest thou what argument thy life to thy neigh-bor's creed hath lent." Truly the greatest argument of all! Each one ought to be careful that he or she is not a stumbling-block to some wellintentioned soul who may be kept out of the Church by the indifference, not to say positive ill-conduct, of some who profess to be members. - Catholic News.

CURSES THAT "COME HOME TO ROOST."

A Rome correspondent sends this

notable communication: "Speaking of the biasphemous lan-guage which is unfortunately in such common use among the lower classes of Romans, M. Felix Grimaldi ('Rome apres 1870') has said that possibly the alarming number of sudden deaths which occur here is due, at least in part, to the prevalence of blasphemous habits of speech. Blasphemous lan-guage is seemingly much more frequently to be heard in Italy than in most of the other countries in Europe and sudden deaths are always excess ively numerous.

"On consulting the Annuario Statistico Italiano for 1895 I find the annual number of deaths by accidents mounts up into the tens of thousands. It is remarkable that one of the most familiar of blasphemous oaths is that calling for an accident, and the accident intended is always a mortal one. At the same time every few days that pass a sudden death by accident is reported, and the head-line: 'Come so muore,' equivalent to our 'In the midst of life,' is unfortunately one of our life, when we discovered in migst of life, is different the daily of the commonest things in the daily press, and in estimating the num accidental deaths in Italy, it is to be remembered that this is not a manufacturing country and that the possibility of casualities of this sort is therefore, for the most part eliminated Blasphemy is, unhappily, a besetting sin here, since the Latin races have always been accustomed to use very familiar speech about holy and sacred things without any sort of suspicion that irreverence presses in the wake of

familiarity.' PAPAL LIGHTHOUSES.

Catholic Bishopricks to so many spiritual lighthouses.

Who is there, he writes, who can see him at the thought that all round our shores there is not a point or promontory, a harbor or a shoal where this night, and every night, week in and week out, year after year, there are stout and stalwart men waking when others sleep, toiling when others rest, to keep burning bright and clear the great lamps which warn the mariners of invisible danger, or mark with streams of silver or crimson light the channel

ric, that spiritual lighthouse reared by the Pontiff of another Trinity House stormy voyage across the sea of life. The whole planet is studded with these light points. There is no land, no beach, no isle of the sea where their light does not stream forth upon the They have just a grain of two of truth, but in reality how far off from the golden field where these few grains were gathered.

Hight does not stream for the hearths and the homes of the children of men. From the beginning of Christianity it has been so. It is so to-day. were gathered.

"That book you sent me seems to Wars, persecution, martyrdom, the

dows, here and there, sometimes for a generation or a century, the custodians of the lamp may wax slothful. Then the light is dimmed for a time

ea, or the number of birds in the Yet we send missionairies to resultants as they are of milleniums of solution for all perplexities, in the un-China! It would be more profitable to storm and stress, of experiment and of speakable treasures of His Sacred evolution. And that being so, it would seem to be ungracious and unwho come to Him in the Most Blessed people, to have reduced his rents so far as to cast reproach on the old friends of his family, to beggar himself in the effort to keep the peasants from emigrating to have less all the reduced his rents so lift the rank and file of Protestants grateful not to recognize the inestimable services which the Holy Father and His lighthousemen have rendered, and are rendering gress. dered, and are rendering, to the human race. Some of us may the human race. Some of us may think that we could do the work better if we had the chance. Most of us, no doubt, believe we could suggest im-Not to us, but to him, providence or evolution has intrusted the custody and supervision of the spiritual lighthouses of the Catholic world; and although we may think his lamps antiquated and their candle power below

A Wildly Dramatic Scene,

them burning.

the mark, he has at least always kept

A wildly dramatic scene, showing the presence in all persons in times of peril of the belief in the existence of and do not place the tongue upon the an Almighty with power to save or street, between Morgan street and Franklin avenue, St. Louis, during the storm on the 27th ult. At that destroy, was enacted on Fourteenth hour the street was filled with loitering negroes, who live in the district, and men and boys and factory girls returning from work. The terrible wind, toppling over chimneys and carrying bricks, signs and missiles of every kind through the air, struck fear and awe to the hearts of all. In the middle of the block, on the west side, stands a little church. For this sacred haven sible, as if for a dector's inspection. rushed the terror-stricken crowd. Men with faces blanched by fright and alike, fought to gain entrance to the pinch the Sacred Host from the hands shrieking women, white and black sanctuary. Inside they fell on their knees, and there was a perfect babble of voices praying for deliverance from | ing to the ground. the impending fates of all, each after his own manner and according to the teachings of his creed, where creeds

THE FOOD OF THE SOUL.

The First Communion season is now Jesus Christ for the first time during had this unspeakable privilege to the importance of showing to Our Divine Lord their gratitude for His mercy, by approaching the Holy Table at least once a month hereafter, as they are

now entitled to do. " He that eateth Me," said Our Lord in that discourse which so scandalized the half-hearted among His disciples, "shall live by Me," (St. John vi, 58); and again "Amen, Amen, I say unto you Except you eat the Flesh of the Son of Man and drink His Blood you shall not have life in you." (Verse

The one and only aim of the Catho lic religion is to bring both the individual and the race into the most intimate possible degree of union with Jesus Christ. Through faith we think the thoughts of Jesus, through love we participate in His emotions, through obedience we will and act as He wills; In the Review of Reviews for Sep. through the resary, the way of the tember, W. T. Stead likens the various cross and other exercises of devotion we share in His experiences; and in the sacraments, especially the Holy Eucharist, we participate in His very a lighthouse at night or revolving Life: our body is united to His body, gleam from the anchored lightship our soul to His soul, and our whole without feeling the soul stirred within being to the Godhead which in Him is incarnate.

Jesus Christ is the food of the soul, and without this Supersubstantial Bread the soul starves and sickens, and finally becomes "dead in trespasses and sins.'

We need to be thus spiritually nourished very frequently, and every Cath olic should receive holy Communion once a month at the very least. It is true that the Church requires only an annual Communion under pain of annual Communion under pain of mortal sin; but this law, like other precepts of the Church, is the indication of a minimum of Christian observance, that spiritual lighthouse regard by leaves the largest possible amount of individual liberty, interfering by positive pronouncements and com-mandments only so far as is necessary to protect her children from the most fatal perversions and excesses of thought and conduct, which involve

intellectual and spiritual ruin. He who does not make his Paschal duty is thereby cut off from the number of the faithful; but he who does not receive Holy Communion often enough and devoutly enough to pre-serve in his soul the divine life of Jesus Christ is a Judas among the disciples, a betrayer of the Lord of Glory for the filthy rewards of indifference

and sin. There is not the slightest doubt that the lack of appreciation of this highest privilege of the Christian is the cause

Priests who have spent years of service in the care of souls can relate ple when receiving Holy Commun-

Some communicants, for instance, incline the head, instead of holding it god like. No other force could have erector throwing it slightly backward, achieved this great and enduring in consequence of which the officiating priest finds it difficult to place the Sacred Host upon the tongue.

lower lip — how can the sacred minis-ter, under the circumstances, adminis-

out perturbation?
Others, instead of having the eyes cast down, stare at the priest in a most repulsive manner. Others, instead of decorously wait

ing in a reverent attitude, till the Sacred Hest is placed upon the tongue, snap the consecrated species from the hands of the priest. Others seem to make a frantic effort

to thrust the tongue out as far as pos-It is not an agreeable spectacle Others again keep the mouth closed to the last moment, and then suddenly of the surprised priest, so that there is danger of its either breaking or fall-

Sometimes it also happens that devout, but eccentric, souls, at the very moment before reception, make, what they desire to be, a reverent inclina-tion of the head and thereby knock the Sacred Host from the fingers of the

priest. Such eccentricities or peculiarities over for this year. It would be hard make the administration of Holy Com-to estimate how many thousands of chil munion rather difficult, especially dren, and of men and women as well, have received the Body and Blood of municants and sometimes grave irreverences are the result. Why can the past three months. We would like not every communicant act according to call the attention of all who have to the plain regulations of the catechism

Hold the Communion cloth under the chin and, while the eyes are cast down, throw back the head, put out the tongue and extend it a little upon the lower lip and then most reverently re-ceive the Sacred Host. Reflect, dear reader, whether you have not been guilty of one of these or of similar singularities, when receiving Holy Communion, and resolve to improve your conduct in the future.

Boston Named After a Monk.

There is an interesting story con nected with the name Boston. ity which first received the name was situated in Lincolnshire, England. Boston, Mass., was the namesake of the English town, being named in loving remembrance of John Cotton when he came to the New World in early colon-

In the seventh century, the story uns, a monk called St. Botolph found ed a church on the site of the original Boston. It was first known as Botolph's town, then, as time passed on, Botolph-ston, then Botaston, and finally it became shortened to Boston.

The old city lost much of its ancient importance, but its name sake in America still perpetuates the name, though few people know the origin of it.

The monk, St. Botolph, has been dead these many centuries.

-High Honor for a French Nun.

A French religieuse has been raised to the honor of "chevalier in the Legion d'honeur"—a distinction which if not absolutely univue for a woman, is indeed remarkable. The nun's name is Sister Marie Chantal, who has been Superior of the Sisters of the Hospice General of Tours since June 18

She accompanied the French troops through the disastrous war of 1870-71, and rendered incalculably great services on the battlefield. Though her own life was constantly in danger, she directed with Christian intrepidity the ambulence brigades, and was untiring in her attentions to the wounded. It was stated at the time that she saved more lives than did half the medical

men in the army.

For the last twenty-eight years her services have been mainly directed towards ministering to the patients in he military hospitals.

Funny Things Come to Pass.

Power of Prayer.

When, asks the critic, has there en witnessed an answer to prayer? When? Are the great religions of the world such insignificant and paltry phenomena that we may pass them by in this inquiry?

What power was it that overcame in the martyrs, or built the monasteries, or filled with courage and compas sion the Vincents of Paul, or those who put an end to the slave trade, or the tender-hearted women that dedicate their lives on the battlefields, in leper hospitals, amid scenes the most repugnant to flesh and blood? Unless we shut our eyes to these things, and ten thousand like them, we must acknowlmany objectionable singularities and reprehensible practices on the part of remove mountains: it has, I say. created civilization-not the steam ion. Such idiosyneracies are, to say engines and the stock exchange, the least, not edifying; sometimes indeed, which some would call by the they are decidedly unbecoming and abused name, but the human spirit of disrespectful to the Blessed Eucharist pity, self-control, justice, mercy, and hope, whereby alone men have become miracle.

Keep Them Out of the House.

It has been growing in the minds of many observant men that "literature" of the dime novel variety is neither so common nor so influential with young people as it used to be. For this, thank God! But a dozen great crimes committed by children within a year show that its influence is still far too potent. Boys are naturally barbar ous : the instincts to lie, to fight, to be elfish, to be cruel to animals-all prove this. They like to read about blood shed and great crimes, and in the lime povel these things are described in a purposely seductive and exciting way. Good parents set refining influences at work from the beginning, and the schools are expected to continue them; but school training is often desperately deficient. A writer in The Fortnightly wisely says:

"What the bulk of the children require is a knowledge of such really ementary intellectual processes reading, writing, or doing ordinary arithmetical sums, and a thorough training in how to behave themselves. This latter part of their education i confessedly not so successfully carried out as the former; but it quite as important, if not more so. Unfortunately, it is very much more difficult to teach, especially without the intervention of Dr. Stick, of whose valuable ministrations our modern sentimentalists fight so commonly shy. In consquence it is the moral part of the children's

as can be seen, the Church schools are better in this respect." This is good so far as it goes, but if children are to be protected from per nicious literature they must have good and interesting books to replace it the dare-devil element is to be ban ished, the heroic element must be introduced. Besides, all good tastes are acquired tastes; and parents should industriously strive to direct the inclinations of children to wholesome and useful reading, or to place the little

raining which is neglected. So far

ones under the care of those who can so direct them. - Ave Maria. Love Your Protestant Neighbor.

We should cultivate a spirit of love for our Protestant neighbors. They are our brethren. We are in a meas ure responsible for their salvation. If we have good-will for them we shall try to be of service to them. Most o them, we believe, are sincere in their behalf. If they thought for a momen that the Catholic Church was the one true and holy Church of Christ, they would, we want to believe, reject their errors and seek admission into it. Living, possibly without fault, under the conviction that the Church is not all what it claims to be, they must fol-low their conscience. We, therefore, should be gentle and considerate towards them, doing them every kindness in our power, avoiding unneces sary and acrimonious controversy but making opportunely plain statements of the Catholic faith, and so living in opposition to worldliness—to pride, to vanity, to sensuality, and to all other sin—that they may be struck with the power of the grace of God that abounds in our sacrifice and sacraments.

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