

The Siege of Varna by Russia—or Young Napoleon's Dream.

Sweetly sunk in soft repose the streamlet flows, in coat of mail a spirit came, with mailed arm the Falch Ghost, his single self—appeared to tell, that Turkey is no more—Proud Varna fell.

Swift to the tower's Balkis height, the Russian Eagle took his flight, "To Arms—To Arms," the Fasha calls, the God of battle roars atop the walls, the Northern Legions come like rushing tide, Raise mound on mound—their batt'ring

Now trembling on the verge of fate, in pale suspense, the soldier's eye, what scenes of carnage, tales of woe, time lab'ring in convulsion thro' this blow, this vast event must soon disclose, Death's flag, DEATH, hoisted on the towers, Cold horror thrills, thro' both contending powers.

PROTESTANTISM VERSUS THE CHURCH.

The Very Rev. I. T. Hecker in the Catholic World.

One among the events which have greatly affected the development of Christianity was the religious movement of the sixteenth century called Protestantism. Millions of Christians within a short period of time separated themselves from what they had been taught to believe was the Christian Church. It is unnatural, it is unchristian, that men who have a common nature and a common destiny, and who acknowledge the same Mediator and Saviour, should stand towards each other in hostile attitude.

These disagreeable facts are becoming more and more apparent, and people are becoming more and more convinced of these primary truths. When, if perhaps the time has not yet come, if men would consider impartially the causes which have brought about the deplorable religious dissensions and divisions existing among Christians, a movement would set in on all sides towards unity, and the prayer of Christ that "all who believe in Him might be made perfect in unity" would find its fulfillment. This is our hope. To contribute to this result we labor.

It is in the spirit of impartiality and charity that the investigations of this subject should be pursued. Perhaps we shall not succeed in this task as we would wish. Be that as it may, one thing our readers may be assured of, we approach it with the sincerest desire to tell the truth, the whole truth, and nothing but the truth. We have nothing to hold back. The man who fears to face the whole truth is a coward.

The main point which faces every one who thinks seriously and consecutively on this point is the church question. By resistance to her authority Protestantism was an attack against the church. It is, therefore, impossible to investigate this matter thoroughly and to settle it satisfactorily without first examining: "What is the church? Is the church a voluntary assembly of Christians? or is the church a society established by Christ, through whose instrumentality Christ makes men Christians? Do Christians make the church? or does the Church make Christians? That is the question. The first is the statement of Protestants; the second is affirmed by Catholics.

If Christians make the church, as Protestants maintain, then to make the church we must first have Christians. This forces one to ask: How, then, does Christ make Christians? For all men who believe in Christ agree that the only way of becoming a Christian is by a personal communication from Christ.

Now, man is a rational soul and a material body united in one personality. This personality is ordinarily reached through the instrumentality of the body. Christ came in contact with men, when upon earth, through his bodily organization. The question, then, resolves itself practically into this: How does Christ from generation to generation until the end of time, reach man in order to make them Christians? or what is the principle of Christ's personal communication to men? The chief answer that Protestants give to this is, The Bible!

If the reading of the Bible were the ordinary means appointed by Christ to receive the grace of salvation for all men, the first thing one would suppose is this: as God wishes all men to be saved, he would bestow upon all men the gift to read at sight. But this is not the fact. It stands to reason, then, that the reading of the Bible cannot be the appointed way for those who do not know how to read, or reading Christ in a saving manner. Again, everybody knows that one has to

learn how to read. This is no slight task. It takes years to do it. Millions upon millions in the past never knew how to read. Millions upon millions do not know how to read. Millions upon millions for generations to come will not know, most likely, how to read. To make salvation depend upon reading the Bible excludes all these souls from eternal life. A religion based upon such an hypothesis is not a practical religion. Therefore it cannot be Christianity.

Once more, if the reading of the Bible were the ordinary means of obtaining the power of God unto salvation, then one would reasonably expect to find recorded in the Bible from the lips of the Saviour himself words of the following import: "Unless a man read the Bible and believe what he reads, he cannot enter into the kingdom of God." But such words are found in the Bible nowhere. The idea that one is to become a Christian by reading the Scripture is not scriptural.

The Bible in its completeness, such as we now have it, did not exist in early apostolic days. Yet Christians laid down their lives during this period in testimony of the divine character of the Christian religion. Then, too, were given to the world the brightest examples of Christians. All these never saw the complete Bible, for the New Testament was not then all written. How, then, could the reading of the Bible, such as we have it, be the ordinary way of making men Christians?

The art of printing was invented about the middle of the fifteenth century after the birth of Christ. Previous to this it was a small fortune, almost, to possess a copy of the Bible. This limits salvation to the wealthy only. The poor and the illiterate, who make up the bulk of mankind, were on this hypothesis excluded from necessity, from the kingdom of heaven. This thought is atrocious.

What is the Bible? The genuine Bible consists in what the Holy Spirit inspired. But certain books are held as inspired by some whose inspiration is denied by others. It is notorious that men learned in these matters do not agree. Who is to judge which is which—what is the true canon of Holy Scripture?

What is the Bible? Surely not the simple written words, but their meaning as intended by the Holy Spirit. Who is to determine, in case of doubt, what was the meaning intended by the Holy Spirit? This hypothesis supplies to the bulk of mankind no such judge, no such criterion.

But suppose that everybody knew how to read, or all men were gifted to read at first sight; suppose that everybody had a copy of the Bible within his reach, a genuine Bible, and knew with certainty what it means; suppose that Christ himself had laid down as a rule that the Bible without note or comment, and as interpreted by each one for himself, is the ordinary way of receiving the grace of salvation, which is the vital principle of Protestantism—suppose all these evident assumptions—true, would the Bible even in that case suffice to make any one man woman, or child a Christian? Evidently not! And why? Because this is a personal work, and the personal work of Christ, for Christ alone can make men Christians. And no account of reading the Bible, or of the special message of George Fox and his followers, nobody nowadays needs to be told that the contents of a book, whatever these may be, are powerless to place its readers in direct contact and vital relation with its author. No man is so visionary as to imagine that the mental operation of reading the Bible, or of the Divine Comedy, suffices to his communication with the personality of Homer, or Plato, or Dante. All efforts in vain to slake the thirst of a soul parched for the Fountain of living waters from a brook, or to stop the cravings of a soul for the living Saviour with a printed book!

No doubt the written works of great men teach great truths, and great are the truths taught by history men; but one may know the whole Bible by heart without being thereby nearer to Christ. Christ nowhere enjoins reading the Bible. His words are: "Come unto Me, all ye that are weary and heavy laden, and I will give you rest." No book must be interposed between the soul and Christ!

The attempt to make men Christians by reading the Bible that broke Christendom into fragments, multiplied jarring Christian sects, produced a host of doubters, filled the world with skeptical and scoffers of all religion, frustrated combined Christian action, and put back the Christian conquest of the world for centuries.

Three centuries of experience have made it evident enough that if Christianity is to be maintained as a principle of life among men, it must be on another footing than the suicidal hypothesis invented in the sixteenth century after the birth of its divine Founder.

Undoubtedly the Bible is a precious book. It is the most precious of all books. The Bible is "The Book." The reading of the Bible is the most salutary of all reading. Catholic readers, read the Bible! Read it with prayer, that you may be enlightened by the light of the Holy Spirit to understand what you read. Read it with gratitude to God, the church, who has preserved it and placed it in your hands to be read and to be followed.

quencies which flow from this assumption as a working principle. Grant this, and what is there to hinder any body of Christians to resolve themselves, whenever they think there is a sufficient reason, into a church? Why should not the discovery of a new truth, or the desire for a new rite or ceremony, or the revival of an obsolete one, or impatience with a hoary custom, produce a new sect, an additional ecclesiastical assembly, a church? Why not? Who as a Protestant can give good reasons why the protest against error, or the discovery of a new religious truth, or should stop with Martin Luther or John Calvin, or Henry VIII, or John Knox, or George Fox, or John Wesley, or Mother Ann Lee, or Emmanuel Swedenborg, or Alexander Campbell, or Joseph Smith? Was not the setting up a new church a thing commendable, a duty, a triumph of principle? Was it not on this individual conviction of duty or presumed personal right that Martin Luther had the hardihood or heroism to make his world-famous assumption at the Diet of Worms? Was it not upon the same assumption that every single one of the so-called Reformers proceeded? And what right had any one of these men that every Christian man has not, and may not, at any time he deems it proper, also to assume and freely exercise? Whatever unspent force the Protestant movement may still possess, it moves in the direction of breeding new sects and forming new churches. Thus Christ, who prayed for unity, is made, upon the Protestant principle, the author of division and the promoter of wrangling sects!

But sectarianism is not the ultimate outcome of the revolt in the sixteenth century. Suppose a number of Christians cannot agree to form another sect or make another church; what good reason, assuming the Protestant basis, can be given why every individual may not determine to be his own sect or church? As a working principle Protestantism resolves itself into individualism.

If it is not the resuscitated spirit of Jesus that began the revolt in the sixteenth century, as the author of the volume entitled *Ecce Spiritus* would have me think, then Jesus was the author of individualism; and if of individualism, then of free religion; and if of free religion, then Christianity means anything that is free to call it. For free individualism is to high court of jurisdiction, then there is left for an appeal.

If free individualism is Protestantism carried out to its logical consequences, then men who know how to put two ideas together in a logical form fail to see why the cloak of Dr. Martin Luther at the Diet of Worms does not cover under its folds equally the Anabaptist John of Leyden, M. D. Bennett, the late free-love editor of the *Truthseeker*, the "insane" Freeman, and the murderer Giteau, who killed his daughter Edith, and the condemnation as a murderer of Giteau, who killed President Garfield, may pass without note or comment in a Protestant community, but men who look below the surface of things without difficulty the features of Martin Luther in the lineaments of Freeman and Giteau.

For men to whom thinking consecutively is a necessity do not hesitate to say that a religion which affords no criterion between the inspirations of the Holy Spirit and the criminal conceits of passion, which delivers the Bible to the intent of each individual for himself, leaves itself open to all sorts of attacks, and cannot reasonably condemn those who rely upon the justification which it furnishes them for their justifications which they follow it out to its logical conclusions. They do not hesitate to affirm that when Freeman was declared insane and sent to an asylum, and Giteau was put on a criminal trial, Protestantism was sent to bedlam and tried for its life in a criminal court. And when Giteau was condemned by an American jury and executed as a murderer, and this verdict of an American people, then and there the standpoint of Protestantism was also condemned. For if the oracle within each individual is the high tribunal, in religion, of last appeal, when these men appealed to this oracle according to its teaching, good and praiseworthy acts, and notwithstanding they were condemned, then the principle upon which Protestantism was started by Martin Luther was declared insane and condemned. And now, to show their consistency, a bronze statue is about to be erected, or is already erected, in honor of the criminal, upon an infamous gallows, his logical child! O consistency, thou art a jewel!

TO BE CONTINUED.

Our Consecrated Virgins.

The world cannot understand the nun. She is for it a mystery which it is unable to solve. It cannot conceive why she ever quit her home, nor how she can be contented in her parents and brothers and her sisters in allowing her to be immured. It looks upon her life as a failure. It pictures her as a morbid melancholy being flitting ghost-like through a gloomy building and longing for death to come and end her wretchedness. It has a very disappointed in love, are of such harsh natures as to have no affection for themselves and to be incapable of arousing fondness in others. Occasionally it hears of some wealthy, accomplished, joyous young woman knocking for admission on the door of some convent, and it hardly believes the news. Its preconceptions of what a nun should be are shocked, and it can find no life of sacrifice. It cannot appreciate virginity. It will not be persuaded that a maiden may abandon all hope of matrimony to devote herself to the suffering, the ignorant and the fallen of her own sex. It cannot forgive her for not accepting its pious advice where she is so small. Know them. Our daughters and sisters, whom we love most deeply, and whom, as pure and chaste and obedient Sisters and nuns are the jewels of the Catholic Church, are the happiest women on earth. Freely they have chosen the life they lead, and they

MONSIGNOR CAPEL IN BOSTON.

He Lectures on "Christian Education."

The Rt. Rev. Mgr. Capel preached and lectured in Boston last Sunday. He was the guest of the Jesuit Fathers of Boston College. The edifice was crowded and the discourse was an eloquent exposition of the gospel of the day. Many prominent Protestants were present. High Mass was celebrated by the reverend Rector, Fr. O'Connor, S. J.

In the evening at eight o'clock, Monsignor Capel delivered a lecture at the Music Hall, in aid of the Home for Destitute Catholic Children. The hall was packed, nearly 1000 priests being present, besides many prominent gentlemen of Boston and vicinity. Among the gentlemen on the platform were Mayor Palmer, Justice Russell, Rev. J. P. Bodfish, Chancellor of the Archdiocese, Patrick Donahoe, Hon. Hugh O'Brien, Rev. J. Dehaugh, Col. P. Whall, James L. Walsh, John Miller, C. F. Donnelly, J. D. Fallon, Wm. Doogue, D. H. Tully, Rev. D. O'Callaghan, Rev. F. Fitzpatrick, E. A. McLaughlin, Dr. J. A. Finn, Rev. M. J. Cymes, S. J., Rev. Fr. Scanlan, S. J., and the Rev. Fr. Talbot, D. D. of the Cathedral.

An interesting organ concert was given by Mr. J. Frank D. Donahoe. The distinguished lecturer was introduced by Chas. F. Donnelly, Esq. He received with long-continued applause as he appeared upon the platform. He said: Mr. President, Ladies and Gentlemen: The subject of this evening's lecture stands before me in a way that has been suggested to me by the circumstance of having to speak in favor of a home destined to care for those who have no home, or who, having homes, are unable to be there sheltered, or in need of the charity of those who love little children. I thought I could not do better than take a subject of a general kind and to speak of Christian education. I confess, in selecting my subject, I have tried to keep before me the fact that Boston thinks much of education, and that the outer world thinks much of her. It has been said that the measure of civilization in the public mind is the estimation a man has of himself, and it was remarked on a previous occasion, by a gentleman present, that Boston is a kind of a second Athens. I suppose that is why, outside there is a large discussion about its educational and its educational work. I have been struck with the fact that in every town I have gone to there has been a little query. In New York it is asked, "What is he worth?" In Boston it is, "What do you know?" and I can bear evidence to the fact that Boston (as I have said) values its own men.

I begin with the simple truth, we have one to educate; we have to deal with the complex being of body and soul, composed of an organization which scientists confess the most perfect in the world, every member performing its function to one common end, the like of which is not met in any other creature on God's earth. It is a soul divided into two classes—intellectual and moral faculties. Endowed with intellectual faculties, the unfortunate suffered the first fall of man on earth. I am not to applaud my thesis, but I take it, these primary truths are allowed by all Christians. By the fall of man that soul was wounded, and intellect was from thence prone to error. When man was made, that intellect received the whole of natural truth, and had, therefore, the knowledge of God, who had created him, and looked on knowledge as encyclopaedic. As to the will, it was wounded much more than intellect, for malice entered it, and the will of man became prone to evil and the appetites of the soul were given over to help in its great work, but it revolted against the will, and, as St. Paul says, "The good I will do, and I do not, and the evil I would avoid, that I do."

When we speak of education and religious education we are not speaking of the developments of one, but of every one of them, so that there shall be culture of the body, culture of the appetite, culture of the will and culture of the intellect. The first portion of my definition is from the Creator of man himself, and I have to turn to the second fact. Man is placed here for a distinct purpose, and we see the child grow into manhood that has to pass through the world's struggles, and to live and to fight with itself and the world with out. There must be physical education, and the saying and necessity are as true now as they were 2,000 years ago—that it is no use to have a sound mind if you have not a sound body. To train the mind and leave the body sick, and leave the members undeveloped, is of no use. I now pass to the second point. What is implied by training of the intellect? The scientists say these faculties develop themselves. Imagination is the first faculty that manifests itself, memory comes almost immediately after, and reasoning have to train the intellect. I ought to begin with the culture of the imagination, then follow by the culture of memory, and continue until I am able to bring reasoning into play. I try to feed the mind of the young child with beautiful stories and pretty pictures, and to train it to good things and good examples by all that is beautiful to look on. I take it to the picture gallery or to the home made of the great works of artists and describe to them, and represent. I do this to strengthen imagination and to get the child to repeat to me the stories which I have told to it. And what is this, then, but the cultivation of the imagination and memory? I will try to get it to repeat the least things that I have said that would require the most perfect attitude, and little by little should form the habit of memory. I make it pigeonhole the information I give it, and so, when the day comes for reasoning, the child is able to exercise its thoughts. Lastly, I lead on to the exercise of thinking power, and, by arithmetic, algebra, or geometry, I appeal to the argument of the writers and apply the bearing argument on these, and so train the child to thinking for itself. There are two

BURNING WORDS FROM MICHAEL DAVITT.

On Sunday, Sept. 2nd, a great popular demonstration took place at Cappanore, County Limerick, at which addresses were delivered by Michael Davitt, William O'Brien, M. P., Mr. Harrington, M. P., the Very Rev. T. Cahill, and Rev. Michael Ryan of Tipperary.

Two policemen took notes of the speeches. Very Rev. T. Cahill presided. He said that such a meeting proved that peace had not yet been made between England and Ireland (cheers)—that the Land Act, the Limerick Act, and the other instalments of justice forced from the English legislature by the part of the landless associates, were not adequate to satisfy the Irish aspirations; in a word, that nothing short of national independence would satisfy the longings of our people (cheers.) He read the resolutions, which demanded beneficial legislation for Irish laborers, the Limerick representatives to co-operate thoroughly with Mr. Parnell, pledged the people to support their members of Parliament, condemned emigration, and declared "that as no measure of reform coming from a foreign legislature (short of self-government) will satisfy the Irish race at home and abroad, we are determined and pledge ourselves to agitate till we have the making of our own laws on our own soil."

Michael Davitt's speech was a thrilling attack on landlordism, and it moved his audience profoundly. For this speech the landlords again demand that the brave Davitt be sent to prison, and Lady Dillon is named that it was "treason and rebellion." Mr. Davitt said:—

While the country was calming down, and the popular movement was every day assuming a more practical shape, they were again witnessing the old enemy at his congenial task, roof-roofing the homesteads of the people (groans). In this province alone there were 434 families, or more than 2,000 men, women and children evicted during the quarter ending with the month of June (groans). Three times that number met the same fate throughout Ireland during the same period. How many men had been driven to despair to brood over wrongs and injuries in consequence of these unjust acts. A voice—Too many, God help us.

Mr. Davitt—How long was it possible for these outrages upon the people to continue without inciting them to the commission of other outrages as well? But he might be told, as the Dublin Express was kind enough to inform him the other day, that these people went rent to the landlords, and were, consequently, entitled to no more commiseration than a car-driver would be from whom the car should be taken for not having handed in his weekly return to the owner (laughter). Well, people can live without land (cheers). God made the land, but man made the landlord, and until the Dublin Express could demonstrate the same proprietorial relationship between a landlord and the land as existed between the maker of a car, or the owner of a horse, and the car, it would have paid for its construction, in favor of eviction (cheers). How long had these people been paying rent before being turned out? How much was such rent above the valuation? How many of them were evicted for arrears under a rack rent after having obtained reductions in the Land Courts? How many of these cabins were built by the landlord? How many of these holdings had the fee simple purchased over and over again by the forced payment of a rack rent for generations. These were questions he would like the Express to answer before it can expect him to cease denouncing these acts which deprive God's creatures of a foothold upon the earth which He made for mankind, and which took from them the shelter of the homes which they themselves had erected thereon (cheers). For thirty years a widow paid 400 per cent for the valuation of her holding, and yet she was evicted because she owed £19 arrears of rack-rent after having had it reduced 60 per cent in the Land Court. The hand of destiny has written the doom of Irish landlordism upon the pages of the history of this generation, and no human power can arrest its overthrow (cheers). In the various remedies that have now been proposed for the settlement of this agrarian strife the question of compensation is the most prominent feature. In order to nullify the principle of the Healy Clause of the Land Act (cheers) the obstructive assembly of the Lords inserted the doctrine that the tenant should be made constituted adequate compensation for the value of the land which he had worked. Very well. Let them try the landlord's claim to compensation by the same canon of justice and what will the result be? If a tenant is repaid by a twenty years' enjoyment of the improvements that have resulted from his own labor and expenditure, what number of years' enjoyment of the same improvements on the part of the landlord should be an equitable compensation for him? Since the Act of Union Irish landlordism has taken over one thousand millions of money from the laborers of Ireland. This money they have contributed nothing towards producing, and is not a generous enjoyment of this unearned wealth more of a compensation for Irish landlords for the land which was never theirs in justice, than is a generation's enjoyment by a tenant of his own improvements an equitable return to him for the labor put forth and the money expended in adding this value to his holding (cheers)?

A Voice—They made us pay and we'll make them pay. Mr. Davitt—I want the farmers and the people of Ireland to be careful before committing themselves to schemes of compensation. Let them take their stand upon the ground of justice, and consent to pay in compensation what justice determines upon, that and no more (cheers). Finally, men of Limerick and Tipperary, be not impatient of results in this great government. The system that has a growth of centuries in the social life of Ireland cannot be uprooted in a day; but uprooted it will be as sure as the morning sun will rise if we still continue in our struggle against it, self-controlled in our efforts to make that struggle a successful one, and united in a firm resolve to avoid every act and every mistake which would prolong its criminal existence one single hour.

WINSTON, FORSYTH CO., N. C. GENTS—I desire to express my very thanks for your wonderful Hop Bitters. I was troubled with dyspepsia for five years previous to commencing the use of your Hop Bitters some six months ago. My cure has been wonderful. I am pastor of the First Methodist Church of this place, and my whole congregation can testify to the great virtue of your Bitters. Very respectfully, Rev. H. FERRELL.

"My daughter has taken medicine faithfully, according to directions, and her head is all gone from her face. The humor is all gone from her face. I wish every anxious mother might know what a blessing Ayer's Sarsaparilla is in such cases. True merit brings its own reward. In the case of Burdock Blood Bitters it is rapidly bringing its reward in its increasing sales, as a prominent druggist recently said, 'it now sells on its merits.' It is the grand argument on these, and so train the child to thinking for itself. There are two