

Poetry.

Papal Confession.

A pretty Irish boy, of mongrel breed, The first of Protestant and Catholic creed, To mother's church an inclination had—

Extracts from Newman's answer to Gladstone.

PAPAL INFALLIBILITY.

"Yet not a little may be said in explanation of a step which so many of his [Mr. Gladstone's] admirers and well-wishers deplore. I own to a deep feeling that Catholics may in great measure thank themselves and no one else for having alienated from them so religious a mind.

"I am far from saying that Popes are never in the wrong, and are never to be resisted, or that their excommunications always avail. I am not bound to defend the policy or the action of particular Popes, whether before or after the great revolt from their authority in the sixteenth century.

"For the benefit of some Catholics I would observe that, while I acknowledge one Pope, I do not acknowledge any other, and that I think it a usurpation too wicked to be comfortably dwelt upon when individuals use their own private judgment in the execution of religious questions, not simply as a matter of conscience, but for the purpose of anathematizing the private judgment of others.

"I say there is one oracle of God, the Holy Catholic Church, and the Pope as her head. To her teaching I have ever desired all my thoughts, all my words to be conformed to her judgment. I submit what I have now written—what I have ever written—not only as regards its truth, but as to its prudence, its suitability, and its expediency.

THE TRAITORIANS.

"In truth, this infidelity to the ancient Christian system, seen in modern Rome, was the luminous fact, which, more than any other, forced men's minds at Oxford forty years ago to look towards her with reverence, interest, and love. It affected individual minds variously of course; some it even brought on eventually to conversion; others it only restrained from active opposition to her claims.

DIVIDED ALLEGIANCE.

"I say till the Pope told us to exert ourselves for his cause in a quarrel with this country, as in the time of the Armada, we need not attend to an abstract and hypothetical difficulty. Then, and not till then, I said, as before, that if the Holy See were frankly recognized by England, as another sovereign power, direct quarrels between two powers would, in this age of the world, be rare indeed; and still rarer their becoming so energetic and urgent as to descend into the heart of the community, and to disturb the consciences and the family unity of private Catholics.

"But now, lastly, let us suppose one of those extraordinary cases of direct and open hostility between the two powers actually to occur—here, first we must bring before us the state of the case—of course we must recollect, on the one hand, that Catholics are not only bound to allegiance to the British Crown, but have special privileges as citizens, can meet together, speak and pass resolutions, can vote for members of Parliament, and sit in Parliament, and can hold office, all of which are denied to foreigners sojourning among us; while, on the other hand, there is the authority of the Pope, which, though not 'absolute,' even in religious matters, as Mr. Gladstone would have it to be, has a call—a supreme call—on our obedience.

CONSCIENCE V. THE POPE.

"When I speak of conscience, I mean conscience truly so called. When it has the right of opposing the supreme though not infallible authority of the Pope, it must be something more than the miserable counterweight which, as I have said above, now goes by the name. If in any particular case it is to be taken as a sacred and sovereign monitor, its dictate, in order to prevail against the voice of the Pope, must follow upon serious thought, prayer, and all available means of arriving at a right judgment on the matter in question; and, further, obedience to the Pope is what is called 'in possession'—that is, the *onus probandi* of establishing a case against him lies, in all cases of exception, on the side of conscience. Unless a man is able to say to himself, as in the presence of God, that he must not and dare not act on the Papal injunction, he is bound to obey it, and would commit a great sin in disobeying it. *Prima facie*, it is his bounden duty even from a sentiment of loyalty, to believe the Pope right, and to act accordingly. He must vanish that mean, ungenerous, selfish, vulgar spirit of his nature which at the very first rumor of a command places itself in opposition to the superior who gives it, asks itself whether he is not exceeding his right, and rejoices in a moral and practical matter to commence with scepticism.

DISABILITIES OF BRITISH CATHOLICS.

"We Catholics, on our part, are denied liberty of our religion by English law in various ways, but we do not complain because a limit must be put to even innocent liberties, and we acquiesce in it for the social compensations which we gain on the whole. Our schoolboys can't play cricket on Sunday, not even in country places, for fear of being taken before a magistrate and fined. In Scotland we can't play the piano on Sunday, much less the fiddle, even in our own rooms. I have had before now a lawyer's authority for saying that a religious procession is illegal even within our own premises. Till the last year or two we could not call our bishops by the titles which our religion gave them. A mandate from the Home Secretary obliged us to put off our cassocks when we went out of doors. We are forced to pay rates for secular

schools which we can't use, and then we have to find means over again for building schools of our own. Why is not all this as much an outrage on our conscience as the prohibition upon the Protestants at Rome, Naples, and Malaga, before the late political changes, not to hold their services in a private, or in the ambassador's house, or outside the walls, but to flaunt them in public, and thereby to irritate the natives? Mr. Gladstone seems to think it is monstrous for the Holy See to sanction such a prohibition. If so, may we not call upon him to gain for us in Birmingham the free exercise of our religion, in making a circuit of the streets in our vestments, and chanting the 'Pange lingua,' and the protection of the police against the mob, which would be sure to gather around us, particularly since we are English born, but the Protestants at Malaga or Naples were foreigners? But we have the good sense neither to feel it a hardship, nor to protest against it as a grievance."

Bismarck's Confidential Circular on the next Papal Election.

"Confidential.—Berlin, May 14, 1872.—According to all the intelligence received the health of Pius Nonus is perfectly satisfactory and no. at all likely to undergo an early change for the worse. In the course of nature, however, a new Pope will have to be elected some day, although the exact time cannot be foreseen with certainty. To all those Governments in whose countries the Catholic Church has a recognized position, the attitude of the chief of that Church is of such great importance that it seems expedient to try and realize even now the consequences likely to ensue from a change of Pope. It has long been acknowledged that the Governments having Catholic subjects have a great and direct interest, both in the person of the future Pope and in the certainty that the election will be attended with all those formal and material guarantees rendering it possible for Governments to regard the election as valid, and having full and undoubted force in their countries and with their subjects. There can be no doubt that before allowing a Pope to exercise in their respective territories rights so extensive as in many respects to border on sovereignty, the Governments have conscientiously to ask themselves whether they are in a position to admit the legality of the election. If a Pope were not recognized by all or by most of the European sovereigns, should the reasons for disowning him be of a formal or material nature, he would be as little a Pope as any bishop could be a bishop without the consent and approval of his Government. Such was the case under the former regime, when, the position of the bishops being more independent, Governments but rarely had occasion to communicate with the Pope on matters ecclesiastical. But in consequence of the Concordats concluded in the beginning of this century, the relations between the Pope and the Governments became more direct, and in a sense more intimate, and now that the Vatican Council and the two principal votes passed by the same, referring respectively to the infallibility and jurisdiction of the Pope, have entirely changed the relative position of the Pope and the Governments, the latter are all the more interested in the person of the future Pope, and accordingly all the more entitled to insist upon the due and unqualified recognition of the two rights. By the votes just mentioned the Pope is enabled himself to exercise episcopal jurisdiction in each and every diocese, so as entirely to supersede the authority of any Bishop holding office with the consent of the secular power. In other words, the Episcopal jurisdiction is entirely merged in the Papal. The Pope is no longer content with a few reserved rights, but appropriating to himself the whole of the Episcopal authority, has in theory superseded the bishops, and is practically at liberty to enforce his new powers at any moment in the case of any bishop he chooses. The bishops are only his tools, his servants, swayed by his dictates, and without any responsibility of their own. In their relations to the secular Government they are now the servants of a foreign sovereign, and this of a sovereign, who, by means of his infallibility, has become more absolute than any absolute monarch in the world. Before allowing a new Pope to assume such a position and exercise such rights, Governments must ask themselves whether his election and person offer those guarantees against abuse of power which they have a right to demand. This is the more necessary as it is not to be expected with certainty that even the law guarantees formerly surrounding a Conclave, partly inherent in its composition and partly making its rules, will be granted under present circumstances. The right of excluding candidates proposed by the Roman Emperor, Spain, and France, often enough proved illusory, and the influence the various nations exercise in the Conclave through Cardinals of their nationality is a mere matter of chance. It is impossible to foresee under what circumstances the next Papal election will be made, and whether it will not perhaps be precipitated in such a way as to imperil even the forms guaranteed in the past. For these reasons it seems desirable that those Governments concerned in the election of a Pope, for the ecclesiastical interests of their Catholic subjects and the position of the Catholic Church in their countries, should approach the question in time, and if possible agree upon a common attitude, and the conditions on which they will recognize the next Pope. Could an agreement upon this head be effected between the European Governments this would be of immense importance, and perhaps might obviate serious complications. I request your Excellency confidentially to ask the Government to which you have the honor of being accredited, whether they would be inclined to exchange opinions, and eventually enter upon an agreement with us upon this subject. If the willingness exists we shall easily find a form for the purpose. I authorize your Excellency to read this manuscript to the Minister, requesting you at the same time to give out no copy for the present, and to treat the whole matter discreetly. Receive, etc.

"BISMARCK."

Earl Russell on Ritualism.

"I have reserved for the last part of this account the sensual or symbolical worship of the Church of Rome and its imitators, the melodramatic representation of the crucifixion. We all know that when Christ was brought to trial for his life before Pontius Pilate He prayed to God that He might be spared the painful sacrifice, but concluded His prayer by saying to God, 'Not My will but Thy will be done.' We all know that the Jewish mob called out, 'Crucify Him! Crucify Him!' and that He underwent an ignominious and degrading death. But we have now to relate that men who are not required to endure an hour's pain for the benefit of mankind put on all kinds of harlequin dresses, and perform all sorts of antics, to resemble, as they pretend, the great and memorable sacrifice of Christ's propitiation, and without suffering pain in a little finger, pretend to imitate and assume the attitudes of our Saviour, and to accomplish in their own person the mystery of a Divine Being who actually gave His life for the benefit of mankind. If this were only like one of the sacred plays of the Spanish theatre, we might be content to say that it was a contemptible farce, but assuming, as it does, to be an act to inspire devotion, and give to the Christian world a lively representation by clerical performers of the real tragedy which was performed in Jerusalem under the Roman Government more than eighteen hundred years ago, we can only pronounce it to be a shocking profanation. It will be enough to show that I am not exaggerating the assumptions or the pretences used to disguise this offensive spectacle by alluding to, and quoting a writer in the 'Directorium Angelicum,' an authorized publication of the Ritualist section of our religious community. The whole service, indeed, instead of being a compliance with the command of our Saviour to his friends and companions at His Last Supper, 'Do this in remembrance of Me,' is a sacrifice offered up by a priest who performs this melodrama before retiring to dine after the fatigues of the day. Thus we learn that the amice represents the linen rag wherewith the Jews blindfolded our Saviour; the alb, the white garment in which Herod clothed Him, the girdle, stole, and maniple, the cords and fetters with which He was bound; the chasuble, the seamless ves. of Christ; the cross embroidered on its back, that which our Lord carried to the hill of Calvary. But surely this is enough of the masquerade dresses which our Ritualist priests use for the purpose of parodying a solemn and sacred event in history.

"For my part, I am ready to forgive the members of an ancient and venerable Church, which, in the dark middle ages of Europe, thought to symbolize the creed of Christians, and to awaken the devotion of the millions who could neither read nor write by statues to attract worship, and by pictures to represent the Virgin Mary and the disciples of Christ, who followed His preaching and imitated His doctrine.

"We may now define the difference between the Reformers who hold to the fundamental doctrines of the Reformation and the Ritualists of the Church of England or of the Church of Rome. The difference is, then, that the Reformers hold to the faith in Christ, not as explained by Thomas Aquinas or Duns Scotus, or even by Luther and Calvin, but as laid down by Christ Himself in the gospels. With this faith the Reformers combine great respect for the authority of Aristotle.

"The Ritualists, on the other hand, combine faith in Aristotle with great respect, and even veneration, for the character of Jesus Christ. The primary faith of the Reformers is in the words of Christ; the primary faith of the Ritualists is in Aristotle. It is not doubtful which way the Protestants of England will decide. They will follow in the footsteps of the Reformers."

Mental Prayer.

Mental prayer, when our spirits wander, is like a watch standing still because the spring is down; wind it up again, and it goes on regularly. But in vocal prayer, if the words run on and the spirit wanders, the clock strikes false, the hands point not to the right hour, because something is in disorder, and the striking is nothing but noise. In mental prayer, we confess God's omniscience; in vocal, we call angels to witness. In the first, our spirits rejoice in God; in the second, the angels rejoice in us. Mental prayer is the best remedy against lightness and in-fidelity of affections, but vocal prayer is the aptest instrument of communion. That is more angelic, but yet is fittest for the state of separation and glory; this is but human, but it is apter for our present constitution. They have their distinct properties, and may be used according to several accidents, occasions, or dispositions.—Jeremy Taylor.

Good Morning.

Don't forget to say "Good Morning!" Say it to your parents, your brothers and sisters, your school-mates, your teachers—and say it cheerfully and with a smile; it will do you good, and do your friends good. There's a kind of inspiration in every "good morning," heartily and uningly spoken, that helps to make hope fresher and work lighter. It seems really to make the morning good, and to be a prophecy of a good day to come after it. And if this be true of the "good morning," it is so also of all kind, heartsome greetings; they cheer the discouraged, rest the tired one, and somehow make the wheels of life run more smoothly. Be liberal with them, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighten by your smiles and cheerful words.

MEN in general are impressed by the most clearly revealed religious truth only when they see it living, moving, achieving, suffering, and triumphing before their eyes. The impression of it must be caught from the printed page by a throbbing heart, and stereotyped in a transformed life. Then, and not till then, men will see it.

It is a poor thing indeed to have religion enough to save our credit, but not enough to save our soul.

Scientific and Useful.

FRED RACK.

The following is a description of a feed rack for poultry, which will keep the food clean and from being wasted. It also insures an equal share to each, as the stronger cannot dominate and drive away the weaker. — Take a plank six inches wide, and of any desired length; nail on straps of inch boards so as to form a trough two inches deep, two inches apart. In this place perpendicular sticks or wires, one foot high, and put on a railing, making it somewhat resemble a hay rack. Hinge a board cover on top and the machine is complete. Put it in some convenient place in the henry, or fowl house, and pour in the feed. The fowls soon learn its use, and get the hang of it. They can feed from all sides by putting their heads between the wires.—Cor. Poultry World.

DELICIOUS SOUP WITHOUT MEAT.

Cut up two carrots, two turnips, and three leeks, if leeks are not procurable, one onion, into small dice. Put these into a stew pan with one good table-spoonful of lard. Brown the vegetables in this, and then add boiling water in proportion to the quantity of soup required; salt and pepper to taste. The whole must go on boiling, and every now and then must be carefully skimmed to take off every particle of grease. Keep up the supply of boiling water, as if you allow it to reduce too much, the goodness of the soup is gone. Half an hour before serving add about a table-spoonful of extract of meat. A few Brussels sprouts boiled with the soup form an excellent addition. The vegetables ought to be put on three hours before dinner.

ROAST SIRLOIN OF BEEF.

Having laid it in the dripping-pan, tenderloin downwards, with long, thin end curved under in such a way that the top of the beef will present a nearly flat surface, we dredge it slightly with flour, and putting about three table-spoonfuls of boiling water in the bottom of the pan, set it in a very hot, but not burning oven. As soon as the surface of the beef is so browned that the juices will not readily escape, allow the oven to cool to a moderate degree of heat. Baste the beef frequently with its own dripping. From four to four and a half hours in a first quick and then moderate oven, will be required to cook the beef so that it shall be at once juicy and done. Too many cooks mistake raw beef for rare. It requires the nice judgment in the management of the fire to secure a joint that shall be well browned—not burned; where the juice still follow the knife, while the meat is cooked to the centre. When the beef is done sprinkle with salt and pepper. Empty the pan of all the dripping; pour in some boiling water slightly salted, stir it about, and strain over the meat.—Indiana Farmer.

SURE CURE FOR DIPHTHERIA.

For a grown person, take four drags of sulphuric acid diluted in three quarters of a tumbler of water; with a smaller dose for children. The effect of this treatment was instantaneous, the acid at once destroying the parasites, and the patients coughing up the obstruction. The Australian papers have teemed with accounts of sufferers who had recovered in a few minutes by adopting this treatment. Caudron, almost previously in a dying state, were declared to be playing about within ten minutes, and at a computation some forty or fifty of these sudden recoveries have been placed on record with all particulars.

EATING BEFORE SLEEPING.

It is a common mistake to suppose that eating before sleep is injurious. Not at all; our quantity does it happen that people are sleepless for want of food, and a little taken either when they first go to bed, or when they thus awake sleepless, will be generally found far more efficacious, and of course infinitely less injurious, than any drug in the druggist's pharmacopia. These are the physical remedies for sleeplessness which have the best recommendation. As for the moral ones, there is certainly a good deal more to be said. Perhaps the most stringent of all rules are "Avoid anxiety," and "Don't go to bed owing anybody a grudge." Chewing the bitter end of a quarrel is a thousandfold more injurious to repose than swallowing a whole teapotful of the very greenest of green tea.

CHAPPED HANDS

Can always be prevented, and cured also, in a very short time, by the following observations in a cold weather: Have pulverized starch at hand, and after every washing, wipe dry with a soft cotton towel; then rub into the hands most thoroughly, to the very tips of the fingers, a teaspoonful or more of the starch powder. This not only helps to dry the hands more rapidly and thoroughly, but by aiding to fill up the pores, prevents that contraction of the skin which causes its shrinking and cracking open in the formation of "chaps." It is the sudden change from moist to dry, and from heat to cold, which causes chapping; and whatever prevents this should be studiously attended to. Avoid going to the fire immediately after the hands have been in water, or while they are wet. Avoid handling cold iron or any metals, or even cold wood. If it is necessary to be over the fire, wear gloves of some kind as much as possible, to protect the skin from the heat of burning coals. Before going out of doors, rub a few drops of sweet oil or glycerine into the skin of the hands and fingers. Do the same at bed time, and wear old kid gloves, or even Lisle thread—anything that will keep the air off—during the night. If this is adhered to, and, if possible, wash the hands but once a day, the rapidity of restoration will be marvellous, especially if nothing is touched with the bare hands cold enough to attract the slightest unpleasant attention.—Hall's Medical Adviser.

THE Bishop of Manchester, England, gives a good definition of an educated man: "When a man goes into the world knowing when he does not know a thing, knowing when he does not know a thing, and knowing how knowledge is to be acquired, I call him a perfectly educated man."