爱octru.

Papal Confession.

A pretty Irish boy, of mongrel breed, The first of Protestant and Catholic seed. To mother's church an inclination had But father unto mess would force the lad. But still the boy to church on Sabbath stole. And ovidenced a wish to save his soul. At longth, one Sunday more, it came to pass The Father dragged the struggling boy to mass; The zenious paplet helped to force him in,
And bogged the priest to pardon all his sin.
"No, by the mass," he said, "I cannot bless
Hor pardon till the calprit first confess." "Well," soid the boy, "supposing I were willing, What is your charge?" "Ill charge you but a

"Must all then pay; and all then make confes-

' Yes; every one of Catholic profession."
'Ang whom do you confess to?" "'Vhy, the dean."
'And does he charge you?" "Yes, a bright thir-

"And do your deans confess?" 'Tes, boy, they do Confess to bishops, and pay smartly, too." "Do bishops, sir, confess and pay-to whom?"

"Why they confess and pay the Pope o' Romo," "Well," quoth the boy, "all this is mighty odd, But does the Pope confess?" "O, yes, to God."
"And does God charge the Pope?" "No," said the "God charges nothing." "O, then God is best.

God is able to forgive, and always willing; To Aim I shall confess, and save my shiding." 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 Cat' olies may in great measure thank themsolves and no one else for having alienated from them so religious a mind. There are those among us, as it must be confessed, who for years passed have conducted themselves as if no responsibility attached to wild words and overbearing deeds, who have stated truths in the most paradoxical form, and stretched principles till they were close upon snapping, and who at length, having done their best to set the house on fire, leave to others the task of putting out the flames. The English people are sufficiently sensitive of the claims of the Pope without having them, as it in defiance, flourished in their faces. Those claims most certainly I am not going to deny; I have never denied them. I have no inten-tion, now that I have to write upon them to conceal any part of them, and I uphold them as heartily as I recognise my dury of loyalty to the Constitution, the laws, and the Government of England. I see no inconsistency in my being at once a good in Catholic and a good Englishman. Yet it is as to my consistency, quite another to sat isfy others, undisturbed as I am in my own conscience, I have great difficulties before me. I have one difficulty to overcome in extravagances of knots of Catholics here and there, partly by the vehement rhetoric which is the occasion of my writing.

"I am far from saying that Popes are never in the wrong, and are never to be re-sisted, 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. There is no reason that I should contend—and I do not contend—for instance, that they at all it ass have understood our own people, our national character and resources, and our position in Europe, or that they have never suffered from bad counsellors or inisinformation. I right of opposing the supreme though not say this the more freely becaus Urban I. Individual ambienty of the Pope, it must be about the year 1641 or 1642, blained the something more than the miserable countury in their dealings with our country. But, whatever we are bound to allow Mr. case it is to be taken as a sacred and sover-Gladstone on this head, that does not the Holy See and us individually which he has carried on through sixty four pages. What we have a manifest right to expect from him is lawyer-like exactness and log-ical consecutiveness in his impeacament of us. The heaviest that is, the less does it need the exaggerations of a great orator. If the Pope's conduct to us three centuries ago has righteously wiped out the memory of his earlier bon slits, yet he should have a fair trial. The more intoxicating was his solitary greatness whou it was in the zenith, iter consideration should be shown towards him in his present temporal hamiliation, when concentration of ecclesiastical functions in one man does not make him, in the presence of the haters of Catholicism. what a Roman Emperor contemplated when he wished all his subjects had out one neck. that he might destroy them at one blow. Surely, in the trial of so august a oriminal, one might have hoped at least to have found gravity and measure in language and calmiess in tone; not a pampillet written as if on impulse in defence of an incidental parenthesis in a provious publication, and then after having been multiplied in 22,000 copies, appealing to the lower classes in the shano of a sixponny tract—the lowness of the price indicating the width of the circu lation. Surely Nana Sahib will have more justice done to him by the English people than, as been shown to the father of Europoan civilization.

"For the benefit of some Catholics I would observe that while I acknowledge one Pope iure divisio, I acknowledge no other, and that I think it a neurration too wicked to be comfortably dwell upon when individuals use their own private Judgment in the a scussion of religious questions, not simply abundars in suo sensu, but for the purpose of anothematising the private judg ment 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 over desiral 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 onl as regards its truth, but as to its prudence, its suitableices, an lits expedience. I think I have not pursued any end of my own in anything that I have published, but I know that in matters not of faith I may have spoken when I ought to have been silent.

THE TRACTARIANS.

"In truth, this infi-lelity to the ancient Christian system, seen in modern Rome, was the luminous fact, which, more than any other, furned mon's mind 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. But no one could read the fathers and determine to be their disciple without feeling that Rome, like a faithful steward, had kept in tulness and in vigor what his own community had lot drop. The 'Tracts for the Times' were founded on a deadly antagonism to what in these last contures has been called Erastianism or Cosarism. Their writers considered the Church to be a Divine creation, not of men, neither by man, but by Jesus The ark of salvation, the oracle of truth, the bude of Christ with a message to all men everywhere, and a claim on their power the object of the promise of the Jewish prophers, 'Behold, I will lift up my hand to the Gentiles, and will set up my standard to the people's king, and their queeus shall bow down to Thee, with their face toward the earth, and they shall lick up the dust of thy feet.' No Ultramontane (so-called) could go beyond these writers in the account which they gave of her from the prophets, and that high notion is recorded beyond mistake in a thousand passages of their writings."

DIVIDED ALLEGIANCE.

"I say till the Pope told us to exert ourseives 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 dd, as before, that if the Holy See were frankly recognized by England, as other sovereign powers are, 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 descoud into the heart of the community, and to disturb the consenuces and the family unity of private Catholics.

"But now, lastly, let us suppose one of these 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 Carliolics are not only bound to allegiance to the British Crown, but have special privileges asseitizens, 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 saiditis one thing to be able to satisfy myself 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 callon our obedience. Certainly, in the event the present excitement of the public mind of such a collision of jurisdictions, there are against our religion caused by the chronic cases in which she should obey the Pope and disobey the State. Suppose, for instance, an Act was passed in Parliament bidding Catholics to a tend Protestant service every week, and the Pope distinctly tool as not to do so, for it was to violate our duty to our faith, I should obey the Pope and not the law. It will be said by Mr. Gladstone that such a case is impossible. I know it is, but why ask me for what I should do in extreme and utterly improbble cases such as this, if my answer can't help bearing the character of an axiom? It is not my lault that I must deal in truisms."

CONSCIENCE V. THE POPE.

"When I speak of conscience, I mean conscience truly so called. When it has the policy of some Popes of the preceding con- teresit which, as I have said above, now the hame. If in any particular Gladstone on this head, that does not eight monitor, its dictate, in order to prevail warrant the passionate invective against the voice of the Pope, must follow upon serious thought, prayer, and all available means of arriving at a right judgment on the ratter in question; and, further, chedience to the Pope is what is called 'in possession'—that is, the onus probande of establishing a case against him hes, as in all case of exception, on the sale of conscience. Uniess a man is able to say to hims-li, 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 disabeying it. Prima facio, it is his bounden duty even from a sentiment of loyalty, to believe the Popo right, and to act accordingly. He must vanish that mean, ungenerous, selfish, vulgar spirit of his nature which at the very first sumor of a command places uself in opposition to the success who gives it. sks If whether he is not exceeding his right, and rejuces in a moral and practical matter to commencó with scopicism.

DISABILITIES OF BRITIS'A CATHOLICS. " We Catholics, on our part, are denied liberty of our religion by English law in vari us ways, but we do not complain because a limit must be put to even innocent liberties, and we acquiesce in it for the secial compensations which we gain on the whole. Our schoolboys can't play cricket on Sanday, not even in country places, for fear of being taken before a magistrate and fined. In Scotland we can't play the piano on Sanday, much iss the fiddle, even in our own rooms. I have had before now a hawyer's anthority for saying that a religious procession is illegal oven within our own premises. Till the last year or two we could not call our hishops by the titles which our religion gave them. A mandate from the Home Secretary obliged us to put off our cassicks when we want 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 us the prohibition upon the Protestants at Rome, Naples, and Malaga, before the late politi cal changes, not to hold their services in a private, or in the ambassador's house, or outside the wells, but to flaunt them in public, and thereby to irritate the natives? Mr. Gladstone seems to think it is monstrons 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, particu larly since we are English born, but the Protestants at Malaga or Naples were for eigners? But we have the good sense neither to feel it a hardship, nor to protest against it as a griovance"

Bismarck's Confidential Circular on the next Papal Election.

"Confidential,—Berlin, May 14, 1872.

-According to all the intelligence received the health of Pope Pio Nano 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 certain-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 eyen 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 lection as valid, and having full and undoutable 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, Govern-ments 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 Govornments bossine 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 rela-tive position of the Pope and the Govern-ments, the latter are all the more interest ed 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 anabled himself to exercise opiscopal jurisdiction in each and every diocese, so as entirely to supersode 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 Papat. The Pope is no long er content with a er content with a few reserved rights, ba-appropriating to himself the whole of the Episcopal authority, has in theory superseded the bishops, and is practically at liberty to inferce his new powers at any moment in the case of any bishop he chooses. The bishops are only his tools, his servanis, awayed 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 intalibility, has become more absolute it an any absolute monarch in the world. B fore allowing a new Pope to as sume 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 mere necessary as it is not to be expected with certainty that even the ten 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 andidates persected 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 ever the forms guaranteed in the nast. For these reasons it seems de strable that these 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 could lentially 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 rescript 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.,

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 melodramic 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 this painful saorifice, 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! orucify Him!' and that He underwont 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, protend 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 contemplible 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 a.o., we can only pronounce it to be a shocking profauation.

"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 Directori um Angelicanum, an authorised publication of the Ritualist section of our religious community. The whole sorvice, 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 sacrifee 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 Jows blindfolded our Saviour; the alb. the white garment in which Herod clothed Hun, the girdle, stole, and maniple, the cords and fetters with which He was bound; the chasuble, the sommless ves. of Christ; the cross embroidered on its back, that which our Lord carried no 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 sacrod event in his-

tory.
"For my part, I am ready to forgive the members of an ancient and venerable Church, which, in the dark middle ages of the member to symbolise 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 preaching and inculcated the difference between the Roformers who hold to the fundamental distribution.

damental 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 gospols. With this faith the Reformers combine great respect for the authority of Ari-totle.

"The Ritualists, on the other hand, combine faith in Aristotic with great respect, and even veneration, for the character of Josus Christ. The primary faith of the Reformers is in the words of Christ; the primary faith of the Rithausis is in Acistotic.

It is not doubtful which way the Pro-ants of England will decide. They will testants of England will decide. They we 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 egularly. 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 indifference of affections, but vocal prayer is the aptest instru-ment of communion. That is more angeli-cal, 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 proprieties, and may be used according to several accidents, occa-sions, or dispositions.—Jeromy 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 smrtingly 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. Pe liberal with thom, then, and let no morning pass, however dark and gloomy it may be, that you do not help at least to brighton by your smiles and cheor-

MEN in general are impressed by the nost clearly revealed religious truth only when they see it living, moving, achieving suffering, and triumpling before their eyes.
The impression of it must be caught from the printed page by a throbbing heart, and storeotyped in a transformed life. Thon, 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 "BISMARCK." ' to save our soul.

Scientific and Aseful.

FRED RACK.

The following is a description of a feed rack to pouttry, which will keep the food clean and from being wasted. It also insures an equal share to each, as the stronger cannot dominous and drive away the work. er. - Take a plank six inches wide, and of any desired length; no lon straps of inch any desired length; half on straps of inches 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 hennery, or fowl house, and pour in the feed. The fowls soon learn its use, and get the hang of it. They can teed from all sides by putting their heads between the wires .- Cor. Poul. try World.

DELICIOUS SOUP WITHOUT MEAT.

Cut up two carrots, two turnips, and three looks, if looks are not propurable, one onion, into small dice. Put these into a stow pan with one good table-spoonful of lard. Brown the vegetables in this, and then add boiling wa'er 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 good-ne s of the soup is gone. Half an hoar be-fore serving add about a tablespoonful of extract of meat. A few Brussols aprouts 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, ten-derlein downwards, with long, thin end-curved under in such a way that the top of the beef will present a nearly flat surfree, we dredge it slightly with flour, and putting about three tablespoonfuls of boiling water in the bottom of the pan, set it in a very het, 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 drip-ping. 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 nicest judgment in the management of the fire to secure a joint that shall shall be well prowucu—not built the the juice shall follow the knife, while the most is cooked to the centre. When the shall be well browned-not burned; where ment is cooked to the centre. When the beef is done sprinkle with salt and popper. 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 DIPTHERIA.

For a grown person, take four draps of sulphuric acid diluted in three quarters of tumbler of water; with a smaller dose for children. Ino 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 low minutes by adopting this treatment. Children, almost previous-ly 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 enting before sleep is injurious. Not at all unir quontry does it happen that people are sleepiess 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 infuncely less injurious, than any drug in the druggist's pharmacopia. These are the physical remedies for alceplessness 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 or a quarrel is a thousandfold more injurious t 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 observances in cold weather: Have pulveriz d 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 any 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 studrously attended to. Avoid going to the fire numediately 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 five, wear gloves of some kind as much as possible, to pretect 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 haids but once a day, the rapidity of restoration will be marvellous, especially if nothing is touched with the bare handscold enough to attract the slightest unpleasant attention.—Hall's Medical Advisor.

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