

human speech, and inconsistency in the conveyed. Yet we that the designation. It must be re- over, that the term not the precise name Church, as she has as her designation. forced on the Church sation, and accepted ch authorities as suf- ive, but the real title "Catholic," or, as more the Nicene Creed: olte, and Apostolical." man, however, inas- to the See of Rome; ordat with France it reen Napoleon I. and legal title in France man and Catholic," descriptive of its real the name given by s, which, however, we ans repudiate; but it is l in its proper sense. e is remarked that as e is entirely inappro- the Anglican or the estant Episcopalian be inapplicable to individually, for a son. These Churches sense branches of one understanding their resem- other. They are dis- dent individualities, differ somewhat in doc- ican Church having ed the prayer book to ican mind. e said that the Angli- anda is quite distinct land, as it some years itself an independent ot subject in any way England. It has not the common doc- in theory at least, but least doubt that it will This is the natural con- vided authority, and it pected that unity of ast very long, where tral authority to pre- changes are to be pro- stitution of the Ameri- we shall not under- them till they assume a form than that in which present.

TRIAL NOTES.

D. O'CONNOR, D. D., confirmation last Sun- ish of La Salle, of Corcoran is pastor.

C. Madill, ex-President of Canada, is quite dis- conduct of one-half of party in the Ontario Speaking a few days he said: "They in have no further use for led not be pleased if any out on any one thing done for Lambton. He ed with his party, re- constituency. Sarnia own in Canada without e, and it is also the home so the P. P. A. policy, are revolutionized Can- rid Ontario in partic- and Catholics generally, d into a grab for public town which by a singu- r. Lister's. Rev. Mr. nch representative of hich is very much in on sense, intelligence,

the Jesuits. What that may mean is known only to himself, and proves con- clusively the wisdom of the old adage that he should know whereof he writes. Ignorance is rather an undesir- able qualification for a writer. However, he may be young, and study will make him better acquainted with precise terms, and experience may teach him to think twice before penning such an absurd story, even if it were told in an English country house. Castell Hopkins dilates on Confucianism. It has an encyclo- pædic odour, but it is well written. The typographical appearance of the number is excellent.

At a recent convention of "Faith- Curists," held in Jersey City, one of the leading ministers of that denomina- tion told the assemblage that there is really a hell, for he had been there and held a personal conversation with the "powers of darkness," or the devil. "For three days," he said, "I was out of this body and passed into the unseen world. I talked personally with the powers of darkness. I saw the devil. I know that hell is real. I know that hell fire is real. I know the personal- ity of the devil. I talked with him. The time will come when I will tell all I saw and heard; but I won't tell just now." While unhesitatingly ad- mitting our belief in the existence of the place of everlasting punishment, because it has been revealed by God, and a belief in it is inculcated by the infallible authority of the Church of God, we would hesitate in our belief if we had no stronger motive of credibil- ity than this assurance of the Rev. Faith Curist.

THERE is an inconsistency about the A. P. A. men which we cannot under- stand, Brother Traynor of the United States working very energetically with a view to destroying "Romanism" — yet his paper is printed in Roman type. So far as Canada is con- cerned, we may say that the majority of those who joined the P. P. A. have left in disgust and would not now feel at all comfortable were it known that they once belonged to it. We are surprised that the sister organization in the United States appears to be still powerful for mischief. It is lament- able that in this age and in a country like America there could be found such a large body representing ignorance and degradation. Brother Traynor and his companions would make fit associates for the Chicago Anarchists, and the pictures of the whole of them should be placed in the rogues' gallery.

GENERAL CHARETTE has still the dauntless spirit that urged him to de- vote every force of his manhood to the restoration of the Papal dominions. Speaking to some hundreds of Pontifical Zouaves he said:

"My old heart grows young again in the midst of you, my friends and dear comrades of my youthful years, grouped around this banner, which expresses so well the doctrine of the Church—Love and Sacrifice. We did all that we could do, and we are ready to do it again, because we are defenders of the right, the just and the true. The Sacred Heart is our banner and also our beacon, that will always show us the right road."

Brave Catholic utterance, worthy of Charette, worthy of a man who was unselfish enough to fight for a principle and recked not the consequences!

The spectacle of M. Poincaré pro- nouncing the panegyric of Pasteur has amused the Parisian populace.

It is one of the signs of declining Apaisit that Governor Greenhalge of Massachusetts has been renominated as the Republican candidate for the governorship for the coming term. It is no matter of surprise when the Democrats nominate candidates for office who are distasteful to the A. P. A., for it is well known that nearly all the Apaisits are on the Republican side, and that the A. P. A. have thrown all their strength into the Re- publican scale with the hope of con- trolling that party both in its nomina- tions and legislation, but Governor Greenhalge is peculiarly obnoxious to the association, and he was nominated against their most strenuous opposition in a State wherein the A. P. A. are supposed to be a great power. The governor has always openly defied the A. P. A., but within the last few weeks he has done this in a most marked manner by attending the golden jubilee of Archbishop Williams, as the repre- sentative of the State, though he might have pleaded the common excuse of previous engagement. In his speech on the occasion, he greeted the Archbishop in the name of the common- wealth as "a man of God and a citizen of Massachusetts," and said: "A spirit

of liberalism has brightened every sect, every denomination, every party, every race, and the fifty years of godly, righteous and sober life which we have met to recognize is something which comes home even to the narrow- est bigotry and the narrowest mind." All this is gall and wormwood to the A. P. A.

French journals are discussing the propriety and utility of having a Parli- ament of Religions as one of the attractions of the Universal Exposition to be held in Paris in 1900. If the Parliament be decided on, it will be after the model of that which was held at the World's Fair in Chicago; but though it has been proposed to hold it, the idea is not generally favored, and it is very doubtful that it will become a reality. The *Verite* regards it as an "Americanism" which will have no practical effect. It says the religions of Europe are well enough known to each other, and the proposed parliament will add nothing to the knowledge, nor will it reconcile the upholders of any one form of religion to what they be- lieve to be the errors of the others. The French press generally hold the same views.

DR. O'DWYER, of Limerick, has de- nounced the action of the English Em- bassy at Rome for the part it took in the Italian Jubilee festivities. It was the only Embassy that manifested ap- proval of the action of the Govern- ment.

THE Eucharistic Congress at Wash- ington has been an object lesson of faith to the whole country. When a band of brainy men, some of whom are known all over the continent, meet for the purpose of discussing the best man- ner of propagating devotion to the hidden God, these outside the fold may well wonder and assign as its cause something better than credulity or superstition. To worldly eyes it was a strange sight. Hard by the council chamber men worked and planned and schemed, thinking little of a higher life than the present, and within were men who talked of "things unseen and that appear not," as if they held them within their grasp. Who will say that such a Congress is not destined to produce good? It will be the source of a purity that will cleanse the social fabric of its stains and of an activity that will quicken and urge it to religious action.

THE reply of the Archbishop of Can- terbury to the Pope's Encyclical ap- peal to the English people to return to Catholic unity has been read in Rome, and the Catholic papers of the Eternal City have made some comments upon it. The Archbishop is very positive in the assertion that the Anglican Episcopacy and clergy will not enter- tain any proposal to return to the Catholic Church on such terms as the Pope has indicated, because they imply the absorption of the Church of England and the acceptance of the whole body of Catholic doctrine, including all those doctrines which were rejected by Pro- testants at the Reformation. The Archbishop insinuates that there must be some compromise offered before the Pope's appeal can be listened to. The *Osservatore Romano*, replying to this, observes that the Encyclical was not addressed to the Episcopacy or clergy of the Anglican Church, as these can- not be regarded otherwise than as a fictitious clergy. It was addressed to the English people, in the hope that there is among them a yearning for the unity of faith which the Holy Father so much desires; and so the Encyclical does not assume that there is hope for a corporate union with the Anglican body; but if the English people return to the faith, will not the Anglican Church disappear through the process? This is the real issue at which the Holy Father's Encyclical aims.

A PROTESTANT'S ROSARY.

Blessed by Mgr. Satolli While Visiting Chicago.

There are probably few instances on record where a rosary has been blessed by a Papal Legate for a member of the Episcopal Church. This was done during the late visit of Mgr. Satolli to Chicago.

Robert H. Van Court, a resident of the North Side and a staunch church- man, possessed a rosary upon which he was anxious to have the Papal benediction bestowed. As he was unable to speak Italian he begged a friend to intercede in his behalf with Mgr. Satolli, who readily acceded to his re- quest.

The rosary blessed by the Pope's re- presentative is of great value, each bead being different and wrought in pure silver of beautiful workmanship. Mr. Van Court, who is a great lover of art, spent years in selecting the beads,

finding one here and another there in out-of-the-way corners all over the States. Each is of ancient Italian carving, and probably originally formed part of the rosary of some wealthy citizen of the old world.

The most difficult to obtain were the four intermediates, which Mr. Van Court only recently succeeded in find- ing in a junk shop in New York. The crucifix, supposed to be a piece of the true cross, is only one-half inch in length. Although so small, the corpus is perfect in every detail. Around the cross is a silver setting of Floren- tine carving. The rosary was com- pleted and strung by Mr. Van Court only a few days before Mgr. Satolli's arrival.

CHRISTIAN UNITY.

Cardinal Vaughan Addresses English Catholics.

On Monday, September 9, Cardinal Vaughan opened the annual confer- ence of the Catholic Truth Society of England, which met this year at Bristol, and addressed an immense meeting at Colston Hall, over which he presided. The assembly was of a thoroughly re- presentative character, and the vast hall was packed.

Cardinal Vaughan, in his inaugural address, referred to the prominence which the subject of reunion had at- tained, and said there was nothing that Catholics desired so ardently as to see England once more reconciled with the Apostolic See in the unity of the faith. There was nothing—absolutely nothing—that they would not do which might bring this a step nearer realization. As to allowing self interest to find a place in the matter, the idea could only be entertained by those who did not know them. He did not understand what was meant by the notion which had been put about that if England and Rome were to draw together again the position of the Catholic clergy, and more especially that of the Bishops and Archbishop of West- minster, would become impossible. If it meant that upon England once more becoming united to the Catholic Church it might be necessary or expedient for the good of religion that the actual Archbishop and Bishops should efface themselves, he had no hesitation in saying at once gladly would they do it. To secure the object they had most at heart no sacrifice would be too great. To sacrifice life itself for such a cause would be an unspeakable privilege, so intensely did they desire the welfare of their fellow-countrymen, brethren according to the flesh, in the reunion of Christendom. (Applause.) They were absolutely one with the Holy Father in their desire to promote re- union. The air had been full lately of ideas suggestive of compromise. It might seem hard to expect those who did not realize with Catholics the funda- mental principle on which the Church was built, to regard them as unreason- able when they said that the first condition of reunion must be that all should accept—accept, mind, and not merely permit—Catholics still to hold whatsoever the Church taught and had defined on all matters of doctrine; they could, however, see that if this were the Catholic's firm and only stand- point no purpose—and certainly no honest and straightforward purpose— could be observed by allowing any doubt to exist as to the possibility of compromise on any matter of doctrine. (Applause.) Nor was it possible for the Church to admit to her communion those who desired to exercise the right of private judgment to reject any part or parts of the faith. Matters of ecclesiastical discipline were subject to revision, according to the wisdom and prudence of the Holy See. These, in- stead, were openly admitted to be mat- ters for arrangement and compromise. But the Church had not a free hand to deal with the truths of revelation and of religion.

She was constituted simply as the guardian and teacher of those truths, and had no power to surrender or to compromise with any of them. The kernel of the question of the reunion of Christendom consisted in the admis- sion of the Roman claim that the Pope had received by Divine right authority to teach and govern the whole Church, as defined in the Councils of Florence, Trent and Vaddan, and as set forth by Thomas Arundell, Arch- bishop of Canterbury, in the formul- ary drawn up as a test of Catholic doc- trine in 1413, and approved by the Convocation of Canterbury. The essence of the Anglican position on the other hand and the *raison d'etre* of the Roman claim. It declared that the Pope had not authority by a Divine right bestowed by Christ on blessed Peter to teach and rule the whole Church of God, and that the Pope had no jurisdiction in England.

The whole question of union lay, therefore, within a nutshell. It was not a question of examining and ac- cepting a long list of Catholic doc- trines. It was simply a question of the fundamental and essential constitution of the Church. It seemed to him that the straightest and simplest way to the discharge of their ordinary duty of preaching and defending the Catholic faith in England was to say that the Church could never recede from the words of Christ constituting a visible head to His Church on earth, or from the authoritative interpretation given to those words by her constant tradi- tion and by her general councils. They confidently hoped and believed that the truth of the Church's revealed doctrine would by degrees make its way amongst the English people. It had been said that the admission by Rome that Anglican clergy- men had received power to consecrate the body and blood of Jesus

Christ, to say Mass, and to forgive sins would remove a source of "irritation"; but why should High Churchmen be irritated with Rome for not recognizing these supernatural powers in Anglican clergymen, when these powers had not been recognized, nay, had been denounced and denied, by the great mass of clergymen in the Anglican Church for three hundred years down to the present day? Were that cause for "irritation," it should be felt not against Rome, but against the formularies and traditions of the Church of England. So far from desir- ing that the question of Anglican orders should be left where it was, he had earnestly pleaded that it be thor- oughly re-examined in Rome. If Anglicans thought that new historic facts and arguments could be adduced in behalf of the validity of their or- ders, by all means let them be heard. He had reason to think that a thor- ough and exhaustive examination of the whole question would be insti- tuted, so as to lead up to a decision by the Apostolic See, whether the Catholic practice of the last three hun- dred years should be maintained, or whether the orders be treated as either valid or doubtful. But it ought to be distinctly borne in mind in order not to confuse issues, that the validity of the orders had really nothing to do with reunion. Nations had been brought in communication with the Apostolic See in one of two ways—by the con- version of individuals, of families, until practically the whole nation was won over to the faith, or by a corporate or national act of submis- sion and union. He looked forward to the eventual conversion of Eng- land to the Apostolic See, but did not expect it to come about at once, or by an act of corporate reunion. He expected it to be the result of the method which God has hitherto steadily followed with signal blessings to souls and to the Church, namely, that of direct action by the Holy Ghost upon individuals calling them severally and separately by an act of inscrutable predestination. Year by year thousands of the English people, drawn from all classes of society, were received into the Catho- lic Church. Adverting to the Arch- bishop of Canterbury's recent letter he invited all Anglican aspirants after reunion to say in face of this authoritative pronouncement whether they now saw any prospect of an act of corporate reunion as a way of terminating their divisions. Had not this timely and suggestive document made it absolutely clear that there could be no hope for the reunion of Christendom save by in- dividual submission to the See of Peter? While they perceived and touched with their hands the barriers set up by ignorance, worldly power, pride of wealth, and human passions against the wretched society, gradu- ally separating into two camps, that of rationalism and that of divine faith, his soul was filled with hope for the future, as the design of God continuously and slowly unfolded. They regarded the revival of relig- ious feeling as due to the power of prayer, and His Eminence urged the importance of continued and regular prayer amongst Catholics for reunion.

READ THE BIBLE.

What Popes, Bishops, Saints and Others Have Said.

One of the favorite of the many charges made by Protestants against the Catholic Church is that "she fears and hates the Bible and does all she can to keep it a closed book." It re- quires but little research to prove the falsity of such a charge, and to show that far from fearing the Bible the Catholic Church has at all times ur- gently recommended the reading and studying of the Sacred Scriptures, to her children. Pontiffs, doctors of the Church, founders of religious orders, and all who have spent their lives in the promulgation of the Word of God, have always recommended the constant use of the Bible to those who would lead the life of true followers of Christ. Pope Pius VI. (1778) wrote: "At a time when a great number of bad books are circulated among the un- learned you judge exceeding well that the faithful should be excited to the reading of the Bible, for this is the most abundant source which ought to be left open to every one to draw from it purity of morals and of doctrine."

Pope Pius VII. (1820) urged the English Bishops to encourage their people to read the Bible. Our Holy Father, Pope Leo XIII., made the study of the Sacred Scriptures the subject of a recent encyclical. This study he calls a "noble one."

The doctors and fathers of the Church are also unanimous in their recommendations to read the Bible. "To be ignorant of the Scriptures," says St. Jerome, "is to be ignorant of Christ." And, again, "Full of de- lights is the word of God, from it everyone draws what he needs."

St. Augustine tells us that "the earnest reading of the Scriptures puri- fies all things." He calls the Scrip- tures "letters sent to us from heaven."

St. John Chrysostom says: "Excuse not thyself from reading by saying I have a trade, a wife or a family. Thou hast all the greater need of the consolation and instruction of the Gos- pel."

"To neglect the reading of the Bible," says St. Olo, "is as if we were to refuse light in darkness, shade in the burning heat, medicine in sick- ness."

Says St. Gregory, "The King of heaven, the Lord of angels and of men, hath sent you letters to be your life, and do you neglect to read them fer-

vently?" "The Bible," he tells us, "changes the heart of him who reads, drawing him from worldly desires to embrace the things of God."

"To think over the accounts given in the Holy Gospel is alone sufficient to inflame a faithful soul with divine love," says St. Alphonsus Liguori.

And so through the writings of all the fathers of the Church we find the same exhortations and admonitions regarding the Sacred Scriptures. The founders of religious orders made it a portion of the daily life of the members of their societies that the Scriptures should be read, discussed and medi- tated upon. In fact the principal oc- cupation of the monks of the Middle Ages was to study the Bible and multiply copies of it. In our own country the admission of four Bishops has always been in favor of studying the Word of God.

The Third Plenary Council of Balti- more speaking on this subject says: "It can hardly be necessary to remind you that the most highly valued treas- ures of every family and the most fre- quently and lovingly made use of should be the Holy Scriptures, i. e., the Bible. We trust that no family can be found amongst us without a correct version of the Holy Scriptures."

Numberless other authorities could be cited to show the attitude of the Catholic Church towards the Bible. The above quotations and opinions will suffice, however, to show how utterly false is the charge made by Protestants that the Catholic Church discourages the use of the Bible among her children. That the contrary is the case the writings of the saints and doctors of the Church of all ages and countries clearly demonstrates. And, strange though it may seem, the Catho- lic Church surpasses all in the reverence which she pays to the sacred writ- ings and in the zeal and care with which she promotes their study.

PASTEUR.

Father Zahn's Visit to the Famous French Scientist.

In the death of Louis Pasteur, science has lost one of its noblest votar- ies and humanity one of its greatest benefactors. France has had many illustrious sons, but none who will live longer in the affections of her people than the one whom the whole world now mourns.

To recount in detail the achieve- ments of Pasteur would require a large volume. This, however, is unneces- sary for an adequate conception of the magnitude of the benefits which he conferred on his race. We tell the story of Columbus when we say that he discovered America; we epitomize the life of Washington when we speak of him as the father of his country.

Pasteur, like Columbus, discovered a new world — "the world of the in- finitely little, the world of microbial life; a world which, although un- known when he began his epoch-mak- ing investigations a few decades ago, is now, to every inhabitant of civilized lands, as much of a reality as is the hemisphere whose existence was first made known by the daring Genoese navigator four hundred years ago.

He was successful beyond his fondest hopes. Not only did he lay broad and deep the foundations of the science of bacteriology; but, for the first time in their history, he put medicine and surgery on a scientific basis. Before his time they had at best nothing more than empirical arts. He raised them—especially surgery—to the dignity of an exact science. He showed that Jenner's great discovery of vaccina- tion could be extended almost indefi- nitely, and his marvellous success in inoculation against several dread forms of disease, especially hydro- phobia, won for him the plaudits and the gratitude of an admiring world. Prior to his time the death from rabies had amounted to from 50 to 80 per cent. His researches and discoveries have reduced this awful mortality to a fraction of 1 per cent, and hydropho- bia has, in consequence, lost all its terrors. A generation ago there were certain surgical operations that meant almost certain death, or, at least, long months of acute suffering. Thanks to the antiseptic and aseptic treatment suggested by the French savant's re- searches, such operations are now almost absolutely free from danger; and instead of many months being needed for the recovery of the patient allay days, or, at most, a few weeks, are all that are required.

Considering Pasteur's services to the silk and wine industries of France, as well as those rendered by him to stock- raising and agriculture, the late Pro- fessor Huxley did not hesitate to de- clare that they were equal in value to the five millions of francs which were paid to Germany as an indemnity after the Franco Prussian war.

And yet Pasteur lived and died a poor man! The French government, it is true, allowed him a certain annu- ity, during the latter portion of his life; but it was a mere pittance in comparison with the greatness of his services to his country—and to man- kind. It is to be hoped that the nation he so singularly honored and served so well, will now that he is no more, re- deem itself by erecting a monument which will be worthy of the man, and which will, at the same time, perpetu- ate the noble work to which he devoted his life.

Pasteur's was a deeply religious nature, and he had no patience with the infidel and materialistic profes- sions of the *soi-disant* modern school of advanced thought. He had the tenderness of a woman and the sim- plicity of a child, and no one could come in contact with him without re-

calling the words of the peerless bard of Avon:

"His life was gentle; and the elements So mix'd in him that Nature might stand up And say to all the world: This was a man."

Well do I remember my last visit to him in his country home at Garches, a short distance from Paris. He was even then weak; but I thought I never saw him more hopeful or en- thusiastic. He talked especially of the continuation of his work by vari- ous investigators in Europe and America, and was particularly sanguine about the result of a number of experiments that were then being conducted under his direction. When I told him how his friends in America rejoiced in his success, he was pleased, but modestly replied, "Ah! oui, c'est quelque chose d'avoir réussi!" ("Ah! yes, it is something to have succeeded.")

I felt when I bade him good bye that I should not see him again. With a warm grasp of the hand, I shall never forget, he said repeated- ly, in the most affectionate manner: "Au revoir, mon Père, au revoir!" May this meeting, this seeing again, be in a happier world, where we trust the noble soul of one of humanity's great- est benefactors is now at rest!

J. A. Zahn, C. S. C.

The Fireside.

BY DENIS F. MCCARTHY.

I have tasted all life's pleasure, I have snatched at all its joys. The dance's merry measures and the revel's festive noise. Though with dashed bright the living night, and I saw the rainy side. I sighed for thee, I sighed for thee, my own fireside!

In boyhood's dreams I wandered far across the ocean's breast, I sought some bright earthly star, some happy isle of rest; I thought the bliss I sought, in roaming far and wide, Was sweetly centered all in thee, my own fireside!

How sweet to turn at evening's close from all our cares away, And end in calm, serene repose, the swifly passing day. The pleasant books, the smiling looks of sister or of bride, All fairy ground doth make around one's own fireside!

"My lord" would never condescend to honor my poor hearth; "His grace" would scorn a host or friend of mine, And yet the lords of human kind, whom man has defied, Forever meet in converse sweet around my fireside!

The post sings his deathless songs, the sage his lore repeats. The patriot bids his country's wrongs, the chief his warlike feats; Though far away may be their clay, and gone their earthly pride, Each god-like mind in books enshrined still haunts my fireside!

Oh! let me glance a moment through the coming crowd of years, Their triumph or their failures, their sunshine or their tears. How poor or great may be my fate, I care not what betide. So peace and love but hallow thee, my own fire, side!

Still let me hold the vision close, and closer to my sight; Still, still in hopes ethereal, let my spirit wing its flight; Still let me dream, life's shadowy stream may yield from many a tranquil breast, a quiet fire- side!

Balfour on the Rights of Christian Parents.

Whatever we may think of Balfour's politics it is certain he talks like a Christian on the question of education. In his late Manchester speech he said: "What ought to be done in justice to the parents of this country? The parents of this country desire, I believe, to have the option, at all events, of sending their children to schools where they will be educated according to their own religious convictions. Are they to be deprived of this privilege by the action of the Education Department or by the action of the Government? And if we find that, by the inevitable operation of causes sufficiently obvious in them- selves, the voluntary schools are being squeezed out of existence, and if we can foresee at no distant date the in- evitable result that every child in England will of necessity, or may of necessity, be educated in a school where definite religious education is not permitted by law, can you contem- plate such a result without some natural and justifiable alarm? And are we not bound in the interests of parents—not in the interests of sects, not in the interests of any particular denomination, but in the interests of parents, who, surely, commit no great error when they desire to bring up their children in the faith in which they themselves believe—are we not bound in their interests to do some- thing substantial to preserve the voluntary schools, upon which alone their hopes repose, and to do that something quickly? My belief, at all events, is that this is one of the questions which we can least afford to neglect, and which we least ought to neglect."

God's Love for Penitents.

The love and compassion of Almighty God are specially shown towards peni- tent sinners, no matter how great their sins may have been. The poor peni- tent may have wasted his substance in riotous living among the pleasure- lovers of this world, but the moment he shows signs of sorrow for his past life, and a resolution to return to his Father's house, that moment the infi- nite love and compassion of God go to meet and welcome him, and more fav- ors are seemingly lavished upon him than upon the sons who have always remained at home and never strayed from the paths of virtue and rectitude. What an encouragement to the sinner, especially to the broken hearted, doubt- ing penitent, who longs to return, but dares not on account of his sins! Take heart, timid soul. God loves you and longs for your return. He will em- brace you and lavish upon you all the wealth of His loving compassion and tender mercy. — Sacred Heart Review.