# R 27 1897.

d out to their es will lead to h the speakers om them by the nd the West, reand his friend

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nen lay it down t of a religious t the authority of of eighteen and must substitute ely what we may be our guide in inly sets forth in

said that the law istians are bound atic because it is of the universe. stice are no pro-ttle world. They the universe of to day is to im. rt and conscience oman. And this ess is to tear away l and dogma, to God to commune seek God and to is to enlist in the h is perfect free.

re than a flourish d of verbiage, it s we are to fulfill n the teachings of to be looked for he human heart must not confine rity to this earth, to the inhabitants if there are any. morality is to give tensive theories of

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### NOVEMBER 17, 1897

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On Sunday last, the feast of the Presenta-tion of Our Lady, Rev. Father Cassidy, S. Y., of New York, delivered a lecture in aid of the St. Peter's cathedral, London. In prefac-ins cames which brought the congregation the cames which brought the congregation there model, was charity itself, for we are appealed to ber protection and way in the spreaded to ber protection and way in the spreaded to ber protection and way in the spreaded to ber protection and way in the appealed that even in this virtue as the origin of the string that her children when an every other. The Children of the spread that her children of the spread that the protection and way in appealed that evening. The Aposle St. Faultee that to receive. The circumstance under very important the apostle considered the way in the spread that her children to subtrain the spread the spread that the words is may to Jerusalem, to subtrain the spread them there the by our Division and the faithfull. In no other place the spread them there the by our Division and the spread them there the by our Division and the spread them there the by our Division and the spread them there the by our Division and the spread them there the by our Division and the spread them there the by our Division and the spread them there the by our Division and the spread them there the by our Division and the spread them there the protection the the spread that manner of spritual things of his sould as spread them there the descript them the spread them spread the spread them there the spread them sp

# THE CATHOLIC RECORD

said, 'either Punch or Judy.' In the case of the laity who leave the Church, dislike of confession, desire to marry Protestants, and other such causes are the inducements, and it is well known that the names of these seceders, if published, would most frequently lead to very unpleasant revelations. Silence is indeed the best policy for the Anglicans. — Liverpool Catholic Times.

### NEWFOUNDLAND NEWS.

The Irish Society Bazaar.

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Mary has plainly become more and more a primary thing for the feeling of the Roman Catholic Church. It would not, therefore, be at all surprising if some Pope, before long, falling into a meditative mood, were to suggest or declare the pre existence of the Virgin." This would make the Pope teach Theosophy. Could anything be more pre-posterous than this assumption ? — Sacred Heart Review.

### FREYTAG'S LUTHER.

Philadelphia Catholic Standard and Times.

Picture</t

A case of sowing the wind and reaping the whriwind, indeed! The diamal picture was not confined to Germany. We refer those who accuse Catholics of laislifying history to make it dark, to Protestant authors only. We refer them to Mr. Chambers, a Scottish Presbyter-ian, who testifies to the enormous growth of shocking crime-orine of a form never hefore known -in Scotland, after the extinction of Catholicism. Every reputable Protestant his-torian of England agrees with Coblett's pithy summary of the condition of thimss in Eng-land after the dissolution of the monasteries and the setting up of the Tadlor rev kind were never so great and numerounder the Parti-tan regime the statut bookying crimes never before known to reist and nume editor with testi-penties from their own side of the contro-ter the stream and the difference of the contro-betore known to their awn side of the contro-ter bits draw from their own side of the contro-

tion. One would hardly look for an accurate definition and condemnation of religious liberalism from a Protestant minister. Yet the most devoted Catholic could not improve on its characterization by the Rev. A. A. Berle, a Congregational minister of Boston, in his last Sunday's sermon. Says Mr. Berle: "Applied to religion, and especially to Christianity, the term 'liberalism' has be-come the symbol c absolutely the worst forms of irrationalism and nonsense. It has been the beautiful veneer for atheism and un-belief. It has become the rallying point for godlessness and every form of crime. Liberalism in religion is a contradiction in terms. If a man's religion has to him the authority and significance religion ought to have, then he can no more be liberal with it than he can with the axioms of geometry It is one of the signs of the mental and spiritual delusions that prevail that men suppose they can be more liberal with their religion than they can with their led gers, or broader in their religion that they are with the ir cash balances." Here is food for thought for those shallow

their cash balances." Here is food for thought for those shallow people, who delight to be called "Liberal"

It may interest our Protestant readers to know how Catholics look on the growing de-bility of the sects. Truth is as eternal as error is temporary. Protestantism satisfies moither the intellect nor the heart of man jand now that the passion, the hatreds and jealousies excited by the "Reformation" have passed away, there is neither bond nor attraction in the sects. This is why men prophesy that the religious battle of the future will be fought between Catholicism and infielity : this is why thinking men ensay, like Newman before his conversion, "Ether Catholicism or nothing."—Ave Maria."

SONG OF CLOSE-EVE MA "Softly we're sailing, Day in the world is failing, Gossamer mono beams are paling Over the Blink'a Blink's breast; Eddying and whirling Sweet is the rivulat's purling Gently our sails we're unfurling.

-Francis J. McNiff, S. J.

NEW BOOKS. Catholics have no longer reason to complain of a want of pretty books at reasonable prices, for Benziger Bros, have just issued two de-herd," and " Bezaleel." Each has a beauf illustrated cover and a lovely frontispices, and they sell for the remarkably low price of 30 cents each. The stories themselves are exquisite, and place the author, Miss Taggart, in the front rank of American writers. "Assr, the Shepherd," who tells this story, is the live year old son of a shepherd who is in charge of the Temple flocks, and is one of those to whom the angel brought the " good tillage of great j.y." When the father and his brother shepherd hastened to pay homse to the new-born Lord the little child of five ac companied them, and he alone was privilexed to kiss the hand of the Olivine Infant. He hecomes a daily visitor to the Holy Family, and, thought Ryreat the sacrifice, gives his pei fumb to he Holy Child. Then comes the dight into Exypt, and the children are separ-ated, to be reunited, at intervals, through life. Aser meets our Lord under various aspects, always intimately. This not our purpose to give the story in detail, suffice, it how,

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# AN EMPHATIC REPUDIATION,

Away from the land of Wide Awake, When the sun in the west drops down. On the drowsy Blink-a Blink's tide I make A visit to Nid Nod Town. And my good boat is of poppies wrought And my Lullaby angels manned, And a balay breeze by a Dream is brought From the shores of Tred-out Land. And my good pilot is Close-eye-man, And he brings me safely down, And he sings, as the soft wind blows to fan Our sails to Nid-Nod Town. SONG OF CLOSE-EYE-MAN :

Sailing to land of rest.

# And so from the land of Wide Awake, When the sun in the West is low, My pilot and crew and boat I take, And Nid Nod Townward go.

# NEW BOOKS.

hown what Unitar The general tends and addresses was Thus Dr. Beane nly revealer of himof a revelation imis vanishing from e Rev. John Snyder, made an address on Bigotry," wherein iews were set forth. e speakers was to beand to substitute for fancy and the im-

w words of comment Rev. G. C. Cressey, Mr. Cressey said : of immortality is not s not even primarily doctrine of natural igion, born in the and confirmed by of human reason. this sentiment is to ed that reason is a teach man his duties, no revelation from r this. To this we hat though it is very s existed among all the immortality of a future life of rements, according as l or neglected his reason alone would men this truth. It ave originated with

is proof that the soul he body, but the ine clear that the soul we depend on what ches on this subncient Pagan and philosophers have

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tion given by God to

### ARCHDIOCESE OF OTTAWA.

4 Very Successful Mission Given in the Church of Our Lady of the Vis-itation, South Gloucester, by the Redemptorist Fathers.

For the CATHOLIC RECORD.

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ing. St. Mary's hall, even with the new addition made to it, was too small to hold the people who even to the Leo Literary concert last Monday evening. A good programme was rendered very acceptably. The principal attraction of the evening was the fact that Miss Ruble Shen was to sing. The young lady, who is a daugh-ter of Mr. James Shea, merchant of this city, is a graduate of Loretto Abbey. Toronio. All were pleased who heard her sing, and they hope to hear her soon again.

### A WISE RESERVE.

A WISE RESERVE. Reports of conversions from the Church of England to the Catholic Church are naturally very unpleasant reading for Anglicans, but the attempt to balance their loss by counting the gains through accessions from Catholi-cism is fraught with considerable difficulty. In the first place they are happily very few in comparison; and in the next we are in-formed by the Church Times that although these perversions are according to the An-glican side, of frequent occurrence, yet "nothing is said when a Romanist Joins on ranks." Now why is nothing said? Simply because even among Anglicans themselves there is a tacit agreement with the popular faeling that to abandon the Catholic taith for any other is a very serious sud dangerous step to take. There is also the certain knowl-edge that when it is taken, in ninety nine cases out of a hundred, worldly considera-tions have been the influence at work. In the rare event of priests apostatizing, the reason usually is, as Father Healy so wittily

A PREPOSTEROUS IDEA. The Church, our Episecpal contemporary, is very much exercised over the fact that Catholics—real Catholics, we mean, not those who have appropriated their name—dedicate October as well as May to the Blessed Vir-gin Mary, thus giving two menths of the year to the honoring of the Mother of our Lord. We should think very poorly of the writer of the article, which bears the hack-neyed and irreverent tille "Mariolatry," if he did not venerate the name of his own mother at all proper times and seasons, and how much more deserving of respect and reverence is the Mother of God. The Church says that "It is a pretty serious encroachment of Our Lord's rights over the emotions and imagination thus to set apart as His mother's particular property in the natural year the two months that are perhaps richest in materials for feeling." Everything be-longs to God, and when we honor His mother we neither detract from His glory nor fail in proper worship of His supreme perfection. Morning, noon and night, and at all times, we shoc!d praise and love God, and if west axide special days and seasons to honor the Blessed Virgin and the saints, we are only respecial marks of His favor. If we appoint a time to recall the virtues and services of our great\_men, do we

saints, we are only respecting those who have received from Him special marks of His favor. If we appoint a time to recall the virtues and services of our great men, do we take anything away from God ? Cer-tainly not. We merely recognize them as works of God's hand who have been qualified to do some good for mankind. We do not make gods of them, as did the ancient Romans of their ancestors. We simply wish to be inspired by their lives to worship the Creator of all things, and to find them worthy models for imitation. So, when our separated brethren imply that we give to any created being any of the honor that be-longs to God, they are worfully ignorant or something worse, and the writer in the Charch, as an intelligent being, must have known that he was writing arrant nonsenses when he penned sentences like the following: "Since the dogma of the Im-maculate Conception in 1854 the worship of

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religion than they can with their ledgers, or broader in their religion than they are with their cash balances." Here is food for thought for those shallow people who delight to be called "Liberal" Catholics. What is a "liberal" Catholic ? A man or woman superficially instructed on the secu-lar side, and still more lightly on the re-ligious side. He knows the words of the principal articles of faith, but not their spirt. His religious practice is cold formal-ism. He would fear to die without priest or sacarments, but he is not atraid to live with scan recourse to them. He suspects there is some truth in the al-logious brought by its enemies against the Charch. He is sure that it is narrow and uprogressive. He often wishes—though ha would not put his wish into words—that he had been born out of the Church, with a herit-age of invincible ignorance. While not bold enough to break absolutely in a dhow hard it is for him to find con-genial associates among its followers. He objects to religious schools ; disre-grads the Church is opposition to mixed mar inges, and its prolibition of Catholic attend ance at non-Catholic religious services ; is of churchmen ; says often that it matters hitle what a man believes, provided he does right; talks of "sectarian and non-sec-trian," as if the Church were a sect ; is con-vinced of the intellectual and social superior-ity of non Catholics, and very insecure as for his unpopular religion. His possible slow suc-vinced of the intellectual and social superior-ity of non Catholics, and very insecure as for his unpopular religions. Just the four-section of the intellectual and social superior-ity of non Catholics, and very insecure as for his unpopular religions. How a sect provided he does right: talks of "sectarian and non-sec-ritied of the intellectual and social superior-ity of non Catholics, and very insecure as for his unpopular religions. The protestants—who and catholic religions of the works. And the Church is more social life ; and is, take him all in all, a

### CHURCH ATTENDANCE.

CHURCH ATTENDANCE. It is doubtless a source of regret to spirit ual minded Protestants, and certainly a cause of anussement to them that sit in the seats of the scornful, that Protestant meeting houses, unlike Catholic churches, are not open on weekdays—that the preachers work one day of the week and leave the way clear for the devil the other six days. It must not be for-gotten that enough to drum up a congrega-tion even once a week, while the Catholic Church has the daily Mass to attract devout souls every morning. Moreover, as a spirit ual force, Protestantem is weakening every day. In 1709 the Episcopalian Bishop Beveridge lamented that the prayer meeti-days of the week (what would be say now?) and in 1724 there were no fewer than seventy five meeting-houses open for daily service in London.

the last time being after the Resurrection, and always intimately. It is not our purpose to give the story in detail, suffice it that it shows a thorough acquaintance with the manners of the Jewish people at the time of our Lord, is told in a delightfully quaint way, and is ex-quisitely tender. "Bezaleel," is the story of the young man who, as we read in St. Matthew, asked our Lord what he should do that he might have iffe everlasting. The author traces his life from early manhood to the end, introducing, in cidently, many historical personages and describing much that is interesting of the cus-toms of the Jewish people. The interest is aus-tained from first to last, and the work is beauti-fully done. The price of each is 35 cents net, postage 4 cents extra.

FOR THE BOYS.

New York. Nov. 9, 1897. Editor CATHOLIC RECORD - Dear Sir - The newspapers have repeatedly given their ap-proval to Father Finn's stories, and the best literary people of the country have endorsed them. Now, we want to hear from the Ameri-can boy himself - he who figures so conspicu-ously in these books, and for whose special de-lectation they were written - what he thinks of Father, Finn's latest book: "That Football Game."

Father Finn's latest book: "That Football Game." We should not be surprised if he decides that in this book Father Finn has played the best me of the season. To encourage the boys in this labor of love its selected by you as the best of those sent to your paper one of Spalding's best Intercollegi-ate J. 85 Football, or, if preferred by the boy. To all the unsuccessful competitors for this prize, whose letters and addresses are sent to and one of his short stories. Hoping you will be us and the boys the favor of calling attention to this matter, we are. Your sincerely. Benziger Brothers.

Literary Note.

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In a few days Benziger Brothers will issue a Portrait Catalogue of Catholic Authors, giving ine half tone likenesses, fac simile signatures, and biographical dats. It is handsomely got-ton up, beautifully printed, and has a pretty cover.