

proposes to treat the above mentioned sermon. We quote his own words as found in the introductory chapter. "It will be my endeavour to prove, and I have no hesitancy in believing to the satisfaction of every unbiased mind, that the sermon on "Mariolatry" by Dr. Frysinger is a tissue of misrepresentation from beginning to end; that the argumentation is desultory, illogical and jejune. I shall do this categorically, dissecting the sermon *sentence by sentence; citing my authorities, almost exclusively Protestant*, in a manner that will facilitate all verification, and not bolster up my cause with unsupported and random assertions."

Every honest man who glories in seeing big lies nailed, no matter what may be his religious tenets, will highly appreciate and thoroughly enjoy the manner in which Father Ganss carries out his project. The sermon is pulled to pieces; each fragment is put to the crucial test of truth, and, of course, like straw thrown into a furnace, vanishes in smoke. To make the Rev. Doctor's discomfiture still more galling, his sermon is printed in full at the beginning of the volume. Evidently in that position its mendacious venom is rendered harmless by the strong antidote with which it is united. Father Ganss' little book, which costs but twenty-five cents, ought to be purchased and carefully read, not only by every Catholic, but also, and especially, by every non-Catholic who really has at heart the sublime interests of truth as opposed to gross misrepresentation.



#### AMONG THE MAGAZINES.

The Easter number of the *Catholic World* contains a choice collection

of contributions on various interesting topics. It is difficult to select any one paper which might claim precedence over the others. Probably Mr. Chas. A. L. Morse's short criticism of "The Life and Times of Cardinal Wiseman," by Wilfrid Ward, would appeal to us most strongly just at present. Mr. Ward, the writer tells us, has not fallen into the two errors which have so often proved the stumbling-block in the way of those who would write the biographies of great men. He has not written an uncritical eulogy, nor yet has he gone to the other extreme, "that of narrow, venomous criticism, masquerading under a thin disguise of candor." He has chosen the golden mean between these two, and has accomplished a rather difficult task with great credit to himself. Rev. George McDermot's article, entitled "The Huguenots," is not only a true and unbiased historical sketch of that sect, but a stinging piece of invective directed against the bigoted author of a paper which appeared in the *New York Times*, entitled "History of the Huguenots." From Rev. Henry E. O'Keeffe's paper, "The New Leaven in Modern Life," we take the following: "Is our age religious? I cannot tell—I do not know. Yet of this I am convinced, that if it is not a religious age, it certainly is not irreligious. What is the meaning of this recent reaction against the glorification of science, except it be a dim recognition of the higher life which moves beneath and above the material bulk? Why have the most material scientists changed their complexion of mind in relation to religion? Why have they begun to appreciate so keenly its usefulness, even while they deny its validity? The conversion of a mind like Romanes and the