

count her methods appear uncompromising and non-elastic they are at least the more reliable and suitable to the character of the mission she exists to fulfill. The truth of these assertions is manifested in what is known as her sacramental system. It may for a moment be regarded in this light, without entering upon any question as to its inherent truth. It cannot be denied that such a method is eminently practical, what ever other opinions may be held regarding it. Thus the Catholic Church claims to take charge of each life at its earliest commencement; and to place it in the most favourable conditions by *Baptism*; she offers a means for strengthening and further benefiting the growing life, as it emerges from infancy to meet its first battles in the world, in *Confirmation*; she provides a source of continual sustenance, lest as in the natural order the un nourished life should grow feeble and decay, in the *Eucharist*: in the case of moral failure, by which conscience reminds her children that loss has been entailed and position forfeited by wrongdoing, the method of recovery and reinstatement is ready at hand in *Penance*; she consecrates and hallows those most intimate relation of life, which, if left unguarded, tend rather to degradation than elevation of character, by *Matrimony*; she continually provides for the existence of all these other benefits, and also for the authoritative instruction of the life she is training in the Faith that surrounds it, in *Holy Orders*; and finally, as the end of life approaches, and the last dread struggle proclaims her stewardship is well nigh over, she gives back the life to the source from whence she claims to have received it, and soothes the lonely passage and final efforts by which it frees itself from its visible embodiment, in *Extreme Unction*. Without in any way touching upon the theology of these various methods, or the various opinions which surround them, it will at least be admitted that by the offer of their use the Church is practical, and if her members wish to know what they can do under such various circumstances of life, her answer leaves nothing indefinite. If we may use the word without misunderstanding, she offers a Revelation which is essentially *tangible*, and if a reality, peculiarly adapted to some of the greatest needs of humanity, with a certainty which other creeds do not even endeavour or profess to attain.

F. Organized. That the Catholic Church possesses both the will and the power of extension, and also is characterized by an organization essentially suited for this purpose, is admitted as a fact. Never from the earliest days of her infancy has she forgotten the necessity laid upon her—"go ye therefore teach all nations." In the face of every conceivable form of opposition which could be brought to bear upon her, she has increased and thrown out her roots with an energy that but thrived the more upon the rebuffs she encountered. Never has she regarded any part of the inhabited world as being outside her sphere of proper dominion. Where other institutions, principalities and kingdoms have failed and crumbled into decay, her organization remains intact. Where other systems have been destroyed by their own internal dissensions and revolutions, her government and her discipline effect a unity which is nowhere else similarly manifested. That this is partly attributable to her external organization is evident, since such external machinery is inseparably united with the validity of the internal truths she reveals. Gathered together in one central point of unity, yet radiating far and wide in every direction, she manifests a harmony which is only resembled by that of the natural world itself. And thus, with a machinery as simple as it is effective, she ponders for her own safety and continuity, neither of which are threatened through her dimensions becoming unwieldy. She is rightly described as a *body*, since her various members all are subject to and dependent upon her visible head, and each fulfils the special office for which it exists and which it can alone fulfil. In spite of increasing growth, she never loses the harmony and mutual relationship of her proportions. That such should be the case is, of course, essential to her unity and practical nature. What men call her aggressiveness is but the obligation which she alone has felt to result from the consciousness of her divine claims. It has its origin, not

in the presumption of ignorance, but in a sense of the responsibility which rests upon her from her unshaken conviction of her own truth. A revelation which showed no will, and possessed no capacity for extension, would evince so little self-confidence that it must inevitably fail to inspire trust in others. The aggressive organization of the Catholic Church manifests, on the other hand, both her sense of her divine mission, and her capacity to carry it forward.

Our inquiry has therefore reached this further stage: we have mentioned certain characteristics which would be likely to accompany a divine revelation, and we find as a fact an existing organization manifesting such marks. We have regarded the question entirely from an outside view, without admitting any special pleading from within the Catholic Church herself. And we have not made any demand on the part of Faith that intellectually can be considered vague or unreasonable.

R. F. C. Conder, in *Logic of Faith*.

THE O'DWYER.

A DRAMA IN THREE ACTS.

BY JUSTIN M'CARATHY, M. P.

II.

Mrs. Eastwood gave a ball a night or two after this conversation, and everybody worth having was there. Mrs. Eastwood was herself the author of a proposition having for its object the limiting of invitations to such balls by the adoption of a rule that nobody should be asked who had what she called any visible means of subsistence. But the rule did not work, inasmuch as it excluded the banker of the town, whom three-fourths of the gentlemen had the best possible reasons for desiring to conciliate; and it admitted a wandering swindler from Dublin, who made love to several marriageable girls, very nearly succeeded in carrying off one of them, and actually did carry off a silver teapot and three gold chains. But although Mrs. Eastwood's proposition did not work, it still demonstrated what a great genteel soul the woman had, and the mere conception entitles her to our respect and sympathy. To do her justice, she always endeavoured to the utmost of her ability to realize the bright ideal she had set up; and the vast majority of guests at her ball did, in fact, consist of persons whose incomes were of what she regarded as invisible origin; that is, were not derived from trade, or commerce, or bounties, or other such ignoble, obvious sources.

Captain Lockhart was in the third figure of the first quadrille with Esther Eastwood, when a message from the barracks was brought to him. Some prisoners of unusual importance had been taken, and he was the officer highest in command who could then be got at. The barracks were only just across the way, so to speak; and Captain Lockhart, having finished the quadrille and grumbled at the harsh duties of warlike times, hastened away with a promise to return immediately. He came back very soon, and told his *fiancée* that the prisoners were, in one sense, persons of importance; they were four French officers, waifs of Hoche's luckless expedition, who had been endeavouring to make their way back to the sea coast, and had fallen in with some cavalry, and so got taken.

"Poor fellows," said Esther, "must they be shot?"

"Not likely," replied her lover, with a broad smile on his manly countenance. "Only prisoners of war, Esther. We keep them till they can be exchanged, that's all; there will be opportunity enough, I dare say. Meanwhile we must treat them as gentlemen—which they seem to be in every way, and deuced nice fellows too. The worst of it is, one doesn't know what to do with them. There isn't much amusement to be had at our confounded old barracks over yonder, and then hardly any of our fellows can talk to them. I can get on pretty well when they go slowly; but hang it all, when they get to talking their Parisian jabber too fast, I can't keep up with them."

A bright idea struck Esther. As they were not in