

er meant to place the children in jeopardy to

sonate vibration in reminding Sibyl how had been used. Her remembrance smote not her conscience, and she said: "Good gracious! I had only meant to tell you how I had been used to hear that I am as ready for any spare to get rid of. I just you should not like to be in such a hurry!" She kissed her.

It is extraordinary he has grown; she can see him, and look on at him with a certain pride. But it is not only she and others not to be I should think the merit, with such misery she describes, must be of or not; she looks down on what to be desired you, my darling, you are sure you are over- you want rest. You down this minute. I down put you on the sofa and she glanced round at me like a bird. I will take care of you."

As she sank into the loved, she longed for her rest, but suddenly she at soft little hand had begun to knit and cut the flesh of the woman. The recollection made and she drew herself up.

This truth was preached throughout the world by the apostolic mission. They were commanded to "preach the Gospel to every creature," and "to make disciples of all nations." And what Jesus commanded the apostles did. They promulgated the whole of Christianity. They baptized men into the faith of Jesus Christ. But before they baptized any man he became a disciple; that is, he learned the faith. The faith was delivered to him in the articles of Baptismal creed, and as the law was delivered in the Ten Commandments. These two summaries contain the whole truth and law of God. And every baptized person, according to his capacity, received the explicit knowledge of all that is implicitly contained in them. But what was the source of this perfect science of God in Jesus Christ? It was no written book, but the presence of a Divine Person illuminating both the teachers and the taught.

And this universal preaching of the apostles was written by the Spirit upon the intelligence and heart of the living Church, and sustained in it by His presence. The New Testament is a living Scripture, namely, the Church itself, inhabited by the Spirit of God, the author and writer of all revealed truth. He is the *Digitus Paternus*, "the finger of the right hand of the Father," by whom the whole revelation of the New Law is written upon the living tablets of the heart. St. Ireneus, the disciple of Polycarp, the disciple of St. John, writing fifty years after the death of the apostle, asks: "What if the apostles had not left us writings, would it not have been necessary to follow the order of that tradition which they delivered to those to whom they committed the churches? to which many of the barbarous nations who believe in Christ assent, having salvation written without paper and ink, by the Spirit in their hearts, sedulously guarding the old tradition."

This was a hundred and fifty years after the Incarnation. During all this time, which is nearly four generations of men, on what had Christianity depended for its perpetuity but upon the same divine fact which was its source, the presence of a Divine Person inhabiting the mystical body of Church of Jesus Christ, and sustaining the original revelation in its perfect integrity?

But, secondly, this revelation was also divinely recorded before the New Testament Scriptures were written. It was written, as I have said, upon the mind of the pastors, or the Ecclesia docens, the Church teaching the world; and upon the mind of the flock or the Ecclesia discens, the Church learning throughout the world.

It was incorporated and recorded in the seven sacraments of grace, which are each one of them truths of revelation permanently embodied and proposed to faith. The sacrament of baptism incorporates, so to say, the doctrine of original sin and regeneration; the sacrament of penance, the absolution of sin after baptism, the cleansing of the Precious Blood, the power of contrition, the law of expiation; the sacrament of confirmation, the interior grace and the seven gifts of the Holy Ghost; the sacrament of Order, the divine authority, unity and power of the hierarchy of the Church; the sacrament of matrimony, the unity and indissolubility of Christian marriage, the root of the Christian world, and so on. Each one embodies, teaches and requires faith in a constellation of Christian truths, and the seven sacraments of the Church are a record, or Scripture, of God anterior to the written Gospels of the Evangelists. Much more; the divine worship of the universal Church, of which one of these seven sacraments is the centre, namely the sacrifice of the sacrament of the Body and Blood of Jesus Christ. The Incarnation, redemption and consub-

THE MASTER ERROR OF THE "REFORMATION."

From Manning's Temporal Mission of the Holy Ghost, pp. 181-82.

It seems hardly necessary to say that Christianity was not derived from the Scripture, nor depends upon it; that the master error of the Reformation was the fallacy, contrary both to fact and faith, that Christianity was derived from the Bible, and that the dogma of faith is to be limited to the written records of Christianity; or, in other words, that the Spirit is bound by the letter, and that, in the place of a living and Divine Teacher, the Church has for its guide a written book.

It is to this fallacy I would make answer by drawing out what is the relation of the Holy Spirit to the interpretation of the written Word of God. First, then, it is evident that the whole revelation of Christianity was given by the Holy Spirit of God, and preached also and believed among the nations of the world before the New Testament existed. The knowledge of God through the incarnation, and the way of salvation through grace, was revealed partly by our Divine Lord and fully by the Holy Ghost at His coming. The faith or science of God was infused into the apostles by a divine illumination from the Old Testament, but came from God, manifest in the flesh, and from His Holy Spirit. It was in itself the New Testament before a line of it was written. It was a divine science, one, full, harmonious, and complete from its central truths and precepts to its outer circumference. It was traced upon the intelligence of man by the light which flowed from the intelligence of God. The outlines of truth as it is in the Divine Mind, so far as God was pleased to reveal, that is, to unveil it, were impressed upon the human mind.

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stantial union of the mystical Body with its Head, the communion of saints and souls departed, are therein incorporated and manifested. All truths congregate around the altar, as all truths radiate from Jesus Christ. The whole revelation of Christianity is reflected in it.

But the Church, its sacraments and its worship were spread throughout the world before, as yet, the books of the New Testament were written. It was not till the faith had been everywhere preached, believed, defined in creeds, recorded in the mind of the universal Church, embodied in sacrament and manifested in its perpetual worship that the New Testament was formed. By the inspiration and impulse of the same Divine Teacher who had already revealed the whole truth to the apostles it was for the most part, put in writing. I say for the most part, because the written Scripture is not co-extensive with the revelation of Pentecost, nor with the preaching of the apostles. The written Scripture presupposes and recognizes in those to whom it is addressed the knowledge of the whole truth. It is to the Church, guided by the Spirit of God, that the writings and letters of a man are to be his personal identity. They would recognize all, but record only a part; imply many things, and express only such things as fall within their scope.

RELIGION AND BUSINESS.

In an article on "Business in Religion and Religion in Business" the New York Observer says that God means us all to be business men and women. This is a rather free interpretation of the designs of the Almighty, but nevertheless it possesses, in a measure, the saving grace of common sense. Of course, unless one is leading a purely contemplative life, little can be accomplished without push, energy and tact. These qualities have to be employed in the Church and in associations connected with the Church, in order that they may be prosperous and successful in accomplishing good works. We can not sit and fold our hands and expect that everything will be dropped at our feet like manna in the desert. There are times, no doubt, when we can not help ourselves, that God comes directly to our assistance, but usually we are expected to help ourselves in order to secure the aid of heaven.

In speaking of the temporal business connected with the Church, our New York contemporary makes this pertinent observation: "We may remark, passing it, is a mistake in the pastor can not, or if he can should not, have anything to do with the business arrangements of the church. Often he is the best financier in the congregation. He ought to be in order to support himself respectably on the amount he usually receives for his services, as well as to see that there is no deficiency in the church treasury. We be to him if there be a deficit. He is supposed not to be responsible for it, and yet he will be the chief sufferer if the balance is on the wrong side of the ledger." The value of a remark, as some one has shrewdly observed, lies in the application of it, and the foregoing one may be applied generally, in religious affairs, without any loss of its point or significance.

In considering the second part of its subject—religion in business—the Observer is equally quick to direct attention to faults in those church members who obey the letter and not the spirit of the law—people who believe, because they observe certain forms of worship, they are to be saved, regard less of what deceptions or double dealings they may practice in their worldly affairs. These people divorce church and business, and some insist on divorcing church and state, and the result is that, while they are very pious, outwardly, on Sundays and holidays, they are far from thinking of religion as a practical thing on other days in their transactions with their fellow Christians.

We hope that there is no person calling himself a practical Catholic to whom the following illustration from the Observer will apply, but, nevertheless, we give it as an example of the sin to which any man, who is inclined to always want "the bargain," might yield: "John Brown wants to buy a house. There is one directly across the street which just suits him. The owner, who has occupied it for many years and always kept it in prime order, has died. The widow wants to sell and move elsewhere. It is much less than the property is worth. But the times are hard, money is scarce, buyers are few, and, reluctantly, the widow accepts the offer. Shortly after John says to one of his friends, 'Didn't I make a good bargain?' The very next day there was a party offered three thousand dollars more than I gave, but he was too late.' Did Mr. Brown, who was a member of the same church as the widow, and who had shed his tears with her over the loss of her husband, remember the sacred proverb, 'It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth?' Was he thinking in his heart towards his neighbor as he would have liked his neighbor to think towards him? In this sharp transaction, and especially in gloating over it when it was accomplished, did he feel that he was keeping close to the golden rule?"

In fact, there should be no business transaction in which a man engages in which he should not be able to fearlessly ask the aid of the Lord. If the man is an extortioner, a user, how can he do this without being a double-dyed hypocrite, unless his reasoning powers are all askew and he is unable to draw right conclusions. There are men who call themselves Christian and hold up their heads in society who are supplying money, at exorbitant rates of interest, for dissipated heirs to spend in debauchery. The law can not reach these usurers; they are nothing else—at present, but God can and will, and we believe that they will be held to a strict accountability for thus pandering to the vices of the young, the inexperienced, or even to the weaknesses of older persons who are not mentally responsible.

A man may very carefully abstain from indulgence in the grosser sins and be, apparently, a model husband and father, yet if he be dishonest in business he is no better, morally, than the man who breaks into a bank or who obtains money in any other way by taking what does not belong to him. Fair competition in business is not to be condemned. It makes men energetic, progressive and enterprising, but when competition drifts into dishonesty, then, of course, it ceases to be a virtue. It is wise, prudent and right, therefore, that you should put religion into your business. —Sacred Heart Review.

Testing His Honesty. Your druggist is honest if when you ask him for a bottle of Scott's Emulsion he gives you just what you ask for. He knows this is the best form in which to take Cod Liver Oil.

THE POPE AND THE WORKMEN.

Remarks of the Holy Father to a Delegation From France.

The full text of the Holy Father's speech to the French workmen who, under the direction of M. Leon Harmel, went on a pilgrimage to Rome and were received in audience by the Holy Father, has been published. His Holiness said: "Amidst the difficulties and trials of Our Apostolic Ministry, the Lord, ever good and helpful, affords Us touching consolations which strengthen Us in our old age and open Our heart to the sweet hope of a happy future for the Church and society. To-day it is Our good fortune to experience inexpressible joy in seeing Ourselves surrounded by children of France, who, under the guidance of pious and devoted men, have come from their country to the Eternal City full of faith and love in order to offer homage to the Vicar of Christ and to receive his benediction. It is with great tenderness that We welcome you, the representatives of the working class, so worthy of Our interest and paternal solicitude; you, the sons of that generous France for whom you know We have a constant and special affection, because, notwithstanding individual errors and aberrations, she has never ceased to manifest her admirable charity and energy in the noble cause of religion and civilization.

"We consider it opportune to remind you to-day of the principles of equity and justice which can alone furnish a solution of the social question. Not only do you know them, but you have put them into practice, finding in them a solid and constant guarantee of harmony and peace in the daily relations between yourselves and your employers. That is a great consolation for us, because if on the one side we have during Our Pontificate always sought to secure for religion the respect which is due to it in defending with all our might its sacred rights and in placing it above contingencies and secondary interests of parties, as a lighthouse which should lighten the path of humanity, on the other hand our efforts have not been less constant or energetic to avert the grave perils and terrible conflicts which menace our society, and to strengthen everywhere the reign of justice, and by that means to secure order and the welfare and the tranquillity of people. That is why We address to you, the Catholic workmen of France, Our heartfelt congratulations and encouragements.

"To you We have nothing to say except, be firm in your good intentions, continue to be docile to the directions of your respective pastors, continue to love and practise religion, the inexhaustible source of consolation and courage in the struggles and tribulations of life. Lastly, avoid with care contact with those dangerous men who seek the solution of that so difficult social problem in the destruction of the inviolable laws on which property, family, and the whole of humanity are based. Such men will but foment incessant struggles, accumulate ruins, and render the condition of the working classes harder and more painful. It is agreeable to Us to express Our satisfaction to the numerous French priests we see around Us, united with the workmen pilgrims. Their presence is agreeable to Us, because We know that they strive by words and acts to further the moral and material well-being of the working classes, in dissipating doubts, in teaching concord, and in inculcating the rules of Christian life, which constitute the most powerful means for the solution of the problem which preoccupies their minds. We entertain the sweet confidence that under the wise direction of the Episcopate, they will persevere in that noble mission, showing themselves more and more charitable and eager to help the poorest, the weakest, and the most suffering.

"Now, in returning to your beautiful country and to your dear families, show the good seed around you, and show to all, by the spirit of discipline, by the good and healthy education of your children, and by irreproachable conduct, that you are truly Christian workmen, worthy sons of the Catholic Church and France. We accompany you with our good wishes and prayers that the Lord may assist, protect, and console you during the whole course of your life. And as a pledge of that protection from Heaven and of Our paternal good will, We grant the Apostolic Benediction with all Our heart to you, your wives, your children, and your families, and also to your masters, and all who are here present, priests and laics."

THE FOLLY AND MADNESS OF INDIFFERENCE.

There is no folly and madness in all the world to be compared with that of indifference to the claims of religion. Why should men be indifferent to the great questions that pertain to their eternal welfare in the world to come? Most men, at least in a Christian land, believe in a future life. Comparatively few have succeeded in so stultifying themselves—so repressing the spiritual instincts and higher aspirations of their nature—as to really believe that they will cease to exist after death; that the soul of man, so noble, so godlike in its powers and aspirations, will go out like a puff of smoke and sink into eternal night. The unperverted mind shrinks instinctively and with horror from such a thought.

But if we are to live forever who can begin to estimate the importance of the questions, how? when? in what condition? Can we be sure of eternal happiness without any conditions? Is it wise—is it safe—to be indifferent to these great, these vital questions? Christianity teaches us that happiness in the future world is not certain for all, but will depend upon character. Even paganism taught that the good would be happy—the bad miserable. The conditions which Christianity requires are revealed and taught in the Holy Church. But the most common excuse for indifference is the multitude of sects all claiming to interpret the will of God as made known in His revelation. This is a very poor excuse. Truth must exist somewhere. It is absurd to suppose that God would have given us a revelation of His will without also giving us the means of ascertaining that will.

The claims of the Catholic Church are not recedite—not hidden, not enshrouded in impenetrable darkness. They are clear, plain, open to all men, easily ascertainable by the humblest capacity. There are certain great reasons which lie upon the surface and constitute an irrefragable *a priori* argument in their favor. The Catholic Church, by acknowledgment of all, is the old, original Church, and contains the traditional teaching from the beginning. She has been persecuted, oppressed and kept down for nearly three hundred years, but, thank God! the time of her weakness and repression is passed, and she is rising from the ashes of persecution with renewed vigor, and she is vindicating with the most striking success her claim to recognition and precedence. Multitudes are flocking to her portals, among them a large proportion of the most intelligent, cultivated, and often learned and accomplished men and women in professional life and in the higher walks of society.

On the other hand, it is a notorious fact that Protestantism is losing its hold on the minds of the people. In fact, the whole history of Protestantism is enough to convince any candid mind which will take the trouble to investigate the subject that it was simply a rebellion against the true Church of Christ, and that it embodies within its very constitution the elements of deterioration, disintegration and decay.

There is really no excuse for ignorance on the part of any honest, candid man who wishes sincerely to find out the truth. And what tremendous interests are involved! Eternity! How oppressive the thought! Is it possible that our everlasting well-being will depend upon our decision here? Certainly no one can say that it will not, and as long as there is the least thousand-millionth part of a possibility that it will, how can any sane man lay claim to reason, common sense and common prudence who deliberately ignores the subject and lives on in indifference and neglect of these great and infinitely important questions? It only shows the awfully fascinating power of the world which ministers so effectively and so seductively to the depraved appetites and passions of human nature.

When one sits down and calmly and candidly thinks of these things—thinks of the object of our creation and of our final destiny—thinks of eternity, and tries to take in the full significance of the awful thought that, when death comes, our fate for good or evil, for happiness or misery, will be finally, forever and irrevocably fixed—no change forever! forever! forever! surely he may well exclaim that indifference on this momentous subject is a folly worse than madness.—Sacred Heart Review.

Nursery Economics.

Most children are liars and thieves by nature. The theft is easily explained; they have no notion of property in the social sense. They are born individualists. They see a thing, they desire it; they take it; and it has to be explained to them by words, not by blows, that the producer has certain rights in his product, and that if each took exactly what pleased him without reference to the rights and feelings of others, society, even the society of the nursery, would be reduced to a state of warfare, and he (the child) being the weakest might come off the worst in the fray. Thus early may the moral of economics be explained.—The Hospital.

An ordinary cough or cold may not be thought much of at the time, but neglect may mean in the end a consumptive's grave. Dr. Chase's Syrup of Lined and Turpentine will not cure Consumption when the lungs are riddled with cavities, but it will stop the cough, will cure Consumption in its early stages, and even in its last stages gives such relief as to be a perfect Godsend to those whose lives are nearing a close.

GREAT SALES prove the great merit of Hood's Sarsaparilla. Hood's Sarsaparilla sells because it accomplishes GREAT CURES.

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age.

CHARITY NOT HATRED.

The idea maliciously fostered by a certain class of bigoted preachers, that Catholics are encouraged or even enjoined to hate those who differ from them in religion, is, of course, utterly erroneous. One of the chief virtues inculcated by Catholic teaching is charity, and charity in its real meaning precludes the possibility of such hatred. If there are Catholics who hate non-Catholics because they are non-Catholics, they have not charity and are disloyal to an essential obligation of faith, therefore they cannot be good Catholics. But we do not believe that many of our brethren are to be classed in this category. There is no hypocrisy or double dealing in either the theory or practice of the Catholic religion. Its doctrines are plain, positive and unequivocal and must be accepted and followed without deviation from their manifest intent, otherwise those who profess to adhere to the soul of the Church act vainly and without merit.

While we do not despise our dissenting friends on account of their heresy, indeed where they are sincere in their belief or disbelief we are bound to respect their sincerity, we must hate and loathe the error which places them beyond the pale of charity. There is no question that thousands of non-Catholics are honest in their rejection of the tenets of Catholicity, yet it must be added that the majority of those outside of the Church are there because they either wilfully or ignorantly refuse to learn what her teachings really are. They cherish misconceptions of Catholic truth and cling to inherited or acquired prejudices, notwithstanding that such a course involves a violent abuse of that reason which they claim to hold in sacred reverence. It is amazing to find that so many persons otherwise well-informed entertain the most grotesque notions of what Catholics believe and practice. Many of these false views are so flagrantly stupid as to be wholly inexcusable on any grounds, especially when we remember that the persons upholding them pretend to justify their position on the pretext of free and untrammelled exercise of their reasoning faculties. It is impossible not to regard such fatuous attachment to foolish misconceptions with the contempt which it provokes. Yet, while we despise and deplore error we have only pity for those who sit complacently under its thrall.

Catholics naturally view Protestants and other dissenters from the ancient creed from an attitude of spiritual superiority, as having the certitude of true faith, though through no individual right or merit, and occupying a vantage ground which can never be fully appreciated by our separated brethren until they are fortunate enough to share it with us, as in so many notable instances they have done. We must needs commiserate our estranged friends who are groping about aimlessly in spiritual darkness, whether or not they realize their plight, and though we cannot on any consideration consent to descend to a compromise that would place us on a different plane and one nearer that which they occupy, we can extend to them—and in spirit all good Catholics do extend to them—a helping hand and evince a sympathetic desire to point the way to light. Catholics themselves do not always appear to comprehend the immense and signal advantage which they possess, if we are to judge by occasional exhibitions of moral cowardice on the part of those who having received the gift of faith attempt, out of human respect, to reason away the irreconcilable differences which separate truth from error. —Catholic Universe.

50 Years of Cures.

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While we do not despise our dissenting friends on account of their heresy, indeed where they are sincere in their belief or disbelief we are bound to respect their sincerity, we must hate and loathe the error which places them beyond the pale of charity. There is no question that thousands of non-Catholics are honest in their rejection of the tenets of Catholicity, yet it must be added that the majority of those outside of the Church are there because they either wilfully or ignorantly refuse to learn what her teachings really are. They cherish misconceptions of Catholic truth and cling to inherited or acquired prejudices, notwithstanding that such a course involves a violent abuse of that reason which they claim to hold in sacred reverence. It is amazing to find that so many persons otherwise well-informed entertain the most grotesque notions of what Catholics believe and practice. Many of these false views are so flagrantly stupid as to be wholly inexcusable on any grounds, especially when we remember that the persons upholding them pretend to justify their position on the pretext of free and untrammelled exercise of their reasoning faculties. It is impossible not to regard such fatuous attachment to foolish misconceptions with the contempt which it provokes. Yet, while we despise and deplore error we have only pity for those who sit complacently under its thrall.

Catholics naturally view Protestants and other dissenters from the ancient creed from an attitude of spiritual superiority, as having the certitude of true faith, though through no individual right or merit, and occupying a vantage ground which can never be fully appreciated by our separated brethren until they are fortunate enough to share it with us, as in so many notable instances they have done. We must needs commiserate our estranged friends who are groping about aimlessly in spiritual darkness, whether or not they realize their plight, and though we cannot on any consideration consent to descend to a compromise that would place us on a different plane and one nearer that which they occupy, we can extend to them—and in spirit all good Catholics do extend to them—a helping hand and evince a sympathetic desire to point the way to light. Catholics themselves do not always appear to comprehend the immense and signal advantage which they possess, if we are to judge by occasional exhibitions of moral cowardice on the part of those who having received the gift of faith attempt, out of human respect, to reason away the irreconcilable differences which separate truth from error. —Catholic Universe.

50 Years of Cures. CHARITY NOT HATRED. The idea maliciously fostered by a certain class of bigoted preachers, that Catholics are encouraged or even enjoined to hate those who differ from them in religion, is, of course, utterly erroneous. One of the chief virtues inculcated by Catholic teaching is charity, and charity in its real meaning precludes the possibility of such hatred. If there are Catholics who hate non-Catholics because they are non-Catholics, they have not charity and are disloyal to an essential obligation of faith, therefore they cannot be good Catholics. But we do not believe that many of our brethren are to be classed in this category. There is no hypocrisy or double dealing in either the theory or practice of the Catholic religion. Its doctrines are plain, positive and unequivocal and must be accepted and followed without deviation from their manifest intent, otherwise those who profess to adhere to the soul of the Church act vainly and without merit.

THE POPE AND THE WORKMEN.

Remarks of the Holy Father to a Delegation From France.

The full text of the Holy Father's speech to the French workmen who, under the direction of M. Leon Harmel, went on a pilgrimage to Rome and were received in audience by the Holy Father, has been published. His Holiness said: "Amidst the difficulties and trials of Our Apostolic Ministry, the Lord, ever good and helpful, affords Us touching consolations which strengthen Us in our old age and open Our heart to the sweet hope of a happy future for the Church and society. To-day it is Our good fortune to experience inexpressible joy in seeing Ourselves surrounded by children of France, who, under the guidance of pious and devoted men, have come from their country to the Eternal City full of faith and love in order to offer homage to the Vicar of Christ and to receive his benediction. It is with great tenderness that We welcome you, the representatives of the working class, so worthy of Our interest and paternal solicitude; you, the sons of that generous France for whom you know We have a constant and special affection, because, notwithstanding individual errors and aberrations, she has never ceased to manifest her admirable charity and energy in the noble cause of religion and civilization.

"We consider it opportune to remind you to-day of the principles of equity and justice which can alone furnish a solution of the social question. Not only do you know them, but you have put them into practice, finding in them a solid and constant guarantee of harmony and peace in the daily relations between yourselves and your employers. That is a great consolation for us, because if on the one side we have during Our Pontificate always sought to secure for religion the respect which is due to it in defending with all our might its sacred rights and in placing it above contingencies and secondary interests of parties, as a lighthouse which should lighten the path of humanity, on the other hand our efforts have not been less constant or energetic to avert the grave perils and terrible conflicts which menace our society, and to strengthen everywhere the reign of justice, and by that means to secure order and the welfare and the tranquillity of people. That is why We address to you, the Catholic workmen of France, Our heartfelt congratulations and encouragements.

"To you We have nothing to say except, be firm in your good intentions, continue to be docile to the directions of your respective pastors, continue to love and practise religion, the inexhaustible source of consolation and courage in the struggles and tribulations of life. Lastly, avoid with care contact with those dangerous men who seek the solution of that so difficult social problem in the destruction of the inviolable laws on which property, family, and the whole of humanity are based. Such men will but foment incessant struggles, accumulate ruins, and render the condition of the working classes harder and more painful. It is agreeable to Us to express Our satisfaction to the numerous French priests we see around Us, united with the workmen pilgrims. Their presence is agreeable to Us, because We know that they strive by words and acts to further the moral and material well-being of the working classes, in dissipating doubts, in teaching concord, and in inculcating the rules of Christian life, which constitute the most powerful means for the solution of the problem which preoccupies their minds. We entertain the sweet confidence that under the wise direction of the Episcopate, they will persevere in that noble mission, showing themselves more and more charitable and eager to help the poorest, the weakest, and the most suffering.

"Now, in returning to your beautiful country and to your dear families, show the good seed around you, and show to all, by the spirit of discipline, by the good and healthy education of your children, and by irreproachable conduct, that you are truly Christian workmen, worthy sons of the Catholic Church and France. We accompany you with our good wishes and prayers that the Lord may assist, protect, and console you during the whole course of your life. And as a pledge of that protection from Heaven and of Our paternal good will, We grant the Apostolic Benediction with all Our heart to you, your wives, your children, and your families, and also to your masters, and all who are here present, priests and laics."

See The Good Side. We may, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults. We may make the worst of these: we may fix our attention constantly upon them. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others, and ask what we should wish to be done to us, and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure instead of a pain; and earth will become like Heaven; and we shall become not unworthy followers of Him whose name is Love.

Pleasant as syrup; nothing equals it as a worm medicine; the name is Mother Graves' Worm Exterminator. The greatest worm destroyer of the age.

THE FOLLY AND MADNESS OF INDIFFERENCE.

There is no folly and madness in all the world to be compared with that of indifference to the claims of religion. Why should men be indifferent to the great questions that pertain to their eternal welfare in the world to come? Most men, at least in a Christian land, believe in a future life. Comparatively few have succeeded in so stultifying themselves—so repressing the spiritual instincts and higher aspirations of their nature—as to really believe that they will cease to exist after death; that the soul of man, so noble, so godlike in its powers and aspirations, will go out like a puff of smoke and sink into eternal night. The unperverted mind shrinks instinctively and with horror from such a thought.

But if we are to live forever who can begin to estimate the importance of the questions, how? when? in what condition? Can we be sure of eternal happiness without any conditions? Is it wise—is it safe—to be indifferent to these great, these vital questions? Christianity teaches us that happiness in the future world is not certain for all, but will depend upon character. Even paganism taught that the good would be happy—the bad miserable. The conditions which Christianity requires are revealed and taught in the Holy Church. But the most common excuse for indifference is the multitude of sects all claiming to interpret the will of God as made known in His revelation. This is a very poor excuse. Truth must exist somewhere. It is absurd to suppose that God would have given us a revelation of His will without also giving us the means of ascertaining that will.

The claims of the Catholic Church are not recedite—not hidden, not enshrouded in impenetrable darkness. They are clear, plain, open to all men, easily ascertainable by the humblest capacity. There are certain great reasons which lie upon the surface and constitute an irrefragable *a priori* argument in their favor. The Catholic Church, by acknowledgment of all, is the old, original Church, and contains the traditional teaching from the beginning. She has been persecuted, oppressed and kept down for nearly three hundred years, but, thank God! the time of her weakness and repression is passed, and she is rising from the ashes of persecution with renewed vigor, and she is vindicating with the most striking success her claim to recognition and precedence. Multitudes are flocking to her portals, among them a large proportion of the most intelligent, cultivated, and often learned and accomplished men and women in professional life and in the higher walks of society.

On the other hand, it is a notorious fact that Protestantism is losing its hold on the minds of the people. In fact, the whole history of Protestantism is enough to convince any candid mind which will take the trouble to investigate the subject that it was simply a rebellion against the true Church of Christ, and that it embodies within its very constitution the elements of deterioration, disintegration and decay.

There is really no excuse for ignorance on the part of any honest, candid man who wishes sincerely to find out the truth. And what tremendous interests are involved! Eternity! How oppressive the thought! Is it possible that our everlasting well-being will depend upon our decision here? Certainly no one can say that it will not, and as long as there is the least thousand-millionth part of a possibility that it will, how can any sane man lay claim to reason, common sense and common prudence who deliberately ignores the subject and lives on in indifference and neglect of these great and infinitely important questions? It only shows the awfully fascinating power of the world which ministers so effectively and so seductively to the depraved appetites and passions of human nature.