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desceration the sepulchre of the Lord.
The infancy and the carly youth of St.
Trans were Catholic. When the The infancy and the early youth of or.

The infancy and the early you be the Louis were Catholic. When the Louis were Catholic Church is steed of the Catholic Church up-rose with it: "the Fleur de-Lis" demanded always the companionship of manded always the companionship of the Cross. Whatever otherwise her the Cross. manded the Cross. Whatever otherwise her faults, this was the virtue of France—faults, this was the virtue of France—faults, this was the eldest daughter of the She was "the eldest daughter of the Church." Nor was there an ebb in the Catholic life of the young city, while Spain ruled over it. This the glory of Spain, this her claim upon our admiration and gratitude wheresover she went. Christ and His Church our admiration and gratitude whereso-ever she went. Christ and His Church was sovereign. If at this present day the Stars and Stripes may shelter in the remote Orient seven millions of Christians, tribute is to be paid to Spain, who christianized and civilized the Philippine Islands, while neighbor-ing lands subject to other European flags remained uncultured and pagan. Later the United States owned the Western banks of the Mississippi the Western banks of the Mississippi . the Church in St. Louis prospered and waxed strongly—proving that—with or without the helping hand of the State, without the helping hand of the State, the Church has her own innate life, all-sufficing, sure to put forth fairest blossomings and richest fruitage, so long as liberty to grow and work is allowed her. That this liberty—all rights, no privileges—is genial atmosphere to the Catholic Church, the Church in St. Louis under the American flag is undoubted proof. Much does the Catholic Church owe to America for the liberty that is given to her. May other nations learn from America and other nations learn from America and merit that the Church be similarly indebted to them.

Apostles and saints cared for the

Apostles and saints eared of the Church in St. Louis at the opening of her new career. We cannot name De Andreis and Rosati without realizing miracles of holiness and of zeal such as adorned the best pages of the history of the Church have been wrought in ur times and in our country, without thanking God for such signal favors granted to St. Louis and to America, thout believing that the Church in without believing this without believing the St Louis must ever be great and holy, unless it tears from its soul the vital fibers and is disowned by its fathers, now its guardians around the throne of the Almighty. Later there came to St. Louis a great Bishop, one of the greatest in the Awerican hierarchy greatest in the American hierarchy— Peter Richard Kenrick. For fifty year and more he swayed the religious des-tinies of St. Louis—ever planning with mighty mind, ever executing with firm and skillful hand. In Kenrick there was a Leo-scouring ceaselessly the surrounding landscapes for opportunities, seizing resolutely those he dis-covered, responding to every need and every call with the alertness and wisdom of genius. View, I pray you, Kenrick in the prime of mind and body; and tell me was there not greatness there? When was episcopal staff held with higher dignity? When were counsels so eagerly sought by co-labor-ers, ard when were counsels given with more consumate prudence? Build him no monument: his name is his mon ument; it will never be forgotten in the American Church. Write of him the American Church. Write of him no panegyric, no epitaph of praise: simply narrate his deeds, simply describe his figure in his daily manner of life—this will suffice. Nor will I fail to name you, John Joseph Kain, whole hearted in your work, bent on perpetuating the spirit of your predeces ors and completing their decis-you, who left in the hearts of priests and of people the sole sorrow which was so soon taken from their love and venera-tion. I have named the leaders. Of priests and people I may say that they gave to their leaders willing and earnest co-operation in building up religion. The results are before our eyes, in the churches, the convents, the schools, the institutions of learning that adorn your fair city. No want is here, spir-itual or temporal, for which provision is not made in St. Louis. Its colleges and seminaries are far-famed; clergy and religious communities are numerous, most devoted to their vocaion, most successful in their labors the Catholic laity are the peers of the Catholic laity of any city of the land in all the noblest characteristics that win distinction for religion and promote its interests. They who are not of St. Louis, but who know it well, admire the diocese of St. Louis and in their hearts wish that in their own homes they could emulate what they so cheer-

fully admire. Meanwhile from St. Louis Catholic life went out to distant territories in richest streams. St. Louis is the mother of dioceses, the mother of the Church in the Mississipi Valley. Four Metropolitans besides the Prelate of St Louis and twenty-five Bishops till to-day the field that was at e the ecclesiastical province St. Louis — one third of the ole episcopate of the United States. The large number of archiepiscopal and episcopal sees in those vast territories from the Great Lakes to the Rocky Mountains from the south-ern borders of Missouri to the northern imits of the United States owe their origin to the thoughtful foresight of Archbishop of St. Louis; their religious communities in a very great measure went forth from foundations in the Diocese of St. Louis; many of their early priests were

educated in St. Louis. I pray for an exemplary laity. Brethren of the laity, without you Bishops and priests are titled commanders without an army. Hence the first duty of Bishops and priests is to form you to combat; and your first duty when religion is at stake is to gather round them, equal them in ardor—even round them, equal them in ardor—even bid them by your skill and courage to When the layman believes that his work is done in the salvation of his own soul, the Church halts and recedes. We need to-day an active, militant laity.

We need a laity thoroughly instructed in the faith, able and ready to defend it. We need a generous-hearted laity, eager to give to religion the service eager to give to religion the services of their purses, and yet more, the service of their personal labors in works of piety and of charity; and we need a noble laity irreproachable in manner of life, towering above others in honor and honesty, in all the virtues of the family circle and of the broad field of citizenship, so that when the field of citizenship, so that when the question is put—where are the fruits of the Catholic faith? the Church may

proudly answer—See my sons and daughters.

In the battles of faith in the twen-In the battles of faith in the twentieth century, what will thy part be. Church of St. Louis? Speak in presence of the pallium of Rome, which speaks to thee and summons thee to speak. Remember thy past: be satisfied with no ordinary role: hegemony was thine: it must be thine in the future.

Archbishop Glennon, as I love the Church of America, I love the Church of St. Louis; I wish her to do her full part in the battles of the future: hence my joy in seeing the pallium of Rome descending upon your shoulders. It befits you: as years go by, may it befit you more and more! You are rich in in talent: you are rich in good will and energy, you are fashioned to conquer, and youth is yours. Youth burns with the fire of enthusiasm, so important in him who is called to do great things; it allows for reaching vision, and wide and thoughtful planning. I envy you and your youth on the threshold of the twentieth century, when such wondrous oppor tunities are unfolded, when the trumphet blasts summons to such portentious battles. Forward to your God given work! Clergy and laity trust you, and pledge you to unreserved and unwavering loyalty. Forward, in the might of your soul, in the might of divine grace. your soul, in the might of divine grace. Great things must you do for St. Louis and for America. You will build a Cathedral for St. Louis; already your hand is in the work. Yee, build it; the honor of St. Louis demands a Cathedral the complement of the crown of its many other religious glories: it demands a Cathedral worthy of its past and of its future—towering high to the skies, as towers the historic eminence of St. Louis; rich and rare in its beauty of sanctuary and aisle, as is rich and rare in faith, the piety of the Church of St. Louis. Take up the memories of the old Cathedral, where a Rosati and a Kenrick prayed, where the early pioneers of St. Louis clustered around the altars, and perfume with those memories walls and shrines. Build your Cathedral, but you remember it will be a small achievement if when your career is over the Cathedral does not draw it highest and sweetest honor from this that it is a monument to the glorious deeds done by you in the spiritual work of the episcopate—deeds done for God and for souls, for Church and for country. Onward—I bid you— prospere, procede et regna.

WHIT-SUNDAY.

MAY 11TH.

IllCome, O Spirit of Wisdom, and teach our hearts how to value and love heavenly things, and how to seek for them always before the things of earth. Show us the way by which we may gain the joys of Heaven and keep them for-

O Paraclete, whom Jesus sent to me, Who, one with Him, didst give Thyself to me, Thou Love of God most High, who lovest me, Thou King and Lord, who sweetly drawest For life and light and love I come to Thee.

Come, O Spirit of Understanding, and enlighten our minds, that we may know and believe all the mysteries of salvation; and may merit at last to see the eternal light in Thy light, and in the light of glory to have the clear vis-ion of Thee and the Father and the

Son.

My soul is dark and hopeless without Thee:
My heart is weak and withered without Thee
My life is burnt. like stubble, without Thee;
I can not say 'My Jesus' without Thee:
O Lyved One, pour Thy living light on me.

Come, O Spirit of Counsel, and help us in all the changes of this mortal life Keep our minds from what is evil, and turn them to what is good. Guide us in the straight way of Thy Command-ments to the wished for home of everlasting rest.

I come to Thee, Almighty, Living One, In poverty of soul, O Living One, In sinfulness and death, O Living One; O make my sprift Thine, Thou Living One, And be Thou mine, Thou Ever Living One.

Come, O Spirit of Fortitude, and give fortitude to our souls. Make our hearts strong in all trials and in all distress, pouring forth abundantly into them the gift of strength, that we may be able to resist the attacks of the devil. Help us, Spirit of strength, to win the victory, so that we may not be cut off from Thee, our highest good and our God.

For sorrow for my sins, I come to Thee;
For confidence in God, I come to Thee;
For faithfulness to grace, I come to Thee,
To keep. O Love. my promises to Thee,
And walk in white with Jesus and with Thee

Come, O Spirit of Knowledge, make us understand and despise the empti-ness and nothingness of the world. Give us grace to use the world only for Thy glory and the salvation of Thy creatures. May we always be very fai hful in choosing Thy rewards before every earthly gift.

O Spirit of my Lord, Who lightest me, Thou, Who didst come at Pentecost for me Thou Love, who seekest thirstingly for me, Burn up all evil and all death in me, And make my heart a holiness to Thee.

Come, O Spirit of Piety, and fill our hearts to overflowing with love of the Lord our God, that we may always seek Him with true devotion, and always find Him in the charity which surpasseth knowledge, and in the peace take away.

O Gift of Jesus Crucified; O Love; Send down Thy showers upon Thy fields, Love; Fill all the State with Thy corn. O Love; And girdle all the hills with joy, O Love; O First and Lest; O uncreated Love.

Come, O Spirit of the Fear of the Lord, and with holy fear pierce our flesh and our spirit through and through, that we may always keep Thee, the Lord our God, in our hearts,

and may always live in Thy sight. Give us grace always to shun with the greatest care everything that may be in the least displeasing to the most pure eyes of Thy majestic Godhead.

O perfect all Thy gifts and fruits in me, That crowned and sceptred, I may dwell in White-robed, palm bearing, in the light with Thee.

-Sacred Heart Review.

CATHOLIC OR RENEGADE.

Next Sunday will be Trinity Sunday, the special feast set apart by the Church for particular devotion to the Blessed Trinity. It is also the day on which closes the time designated by the Church for compliance with her wise regulation in regard to the Easter wise regulation in regard to the Easter reception of the sacraments. It calls attention, therefore, to the fact that the hour is at hand when members of the Church must decide whether they are to continue their membership or join

to continue their membership or join the ranks of the renegade.

Those who fail to comply with the law should cease claiming that they are Catholics. By their refusal they have cut themselves off from the Church. Hence they are in no sense members of the Catholic body. In fact to profess such affiliation is the very meanest hypogrisy. What use is there meanest hypocrisy. What use is there to beat the air for principles which their daily life contradicts? Who will not with God to Whose law they are recreant. Before Him their works are without merit.

His doctrines. He likewise gave to her the power of fixing regulations that should guide the faithful in their religious conduct. Among these she has set down the rule that all must receive the sacraments at least once a year during the Easter time. The injunction is just as imperative as compliance with the commandments. Failure means severance from her communion. There is no way, therefore, to continue affiliation with her except

by complying with the precept.
Surely none are bold enough to in-Surely none are bold enough to insist that the requirement entails any
great hardship. There certainly cannot be much honest, practical, living
faith in the Catholic who fails to give
an hour or two once every year to the
performance of this duty. And yet the
fact remains that many fail to comply
with the injunction. Various causes
contribute to this result, but chief contribute to this result, but chief among them is the blandishment of sin. Vice has greater charms than virtue. The pleasures of passion have supplanted those of a peaceful conscience and satan is master of the soul. But the njunction remains and the hour is now at hand when these must decide be-tween being Catholics or renegades. The duty is plain and those who are delinquent must choose.—Church Pro-

THE MIND OF CHRIST.

At the time of Pentecost the church joyfully sings the words of the book of Wisdom: "The spirit of the Lord hath filled the whole world"—Acts i., 7. Indeed, that uncreated spirit of God has ever been everywhere present, hover-ing over the nations of the earth, as He "moved over the waters" in early creation, inclining men to rectitude and virtue. On the great day of Pentecost that same spirit was given in greater abundance and for a still more merciful purpose. The object of this great event was to instil the spirit of Christ into the souls of the Apostles, Christ into the souls of the Apostles, and of all who would accept Christ and His doctrine. Hence it is not astonishing that the Apostles should teach the necessity for Christians to be animated with the spirit of their Redeemer: "If any man has not the spirit of Christ he is none of His"—(Rom. viii., 9) And again: "Let this mind be in you which was also in Christ Jesus.(Phil. ii., 15.) How natural, indeed, that the disciple should show the spirit and inclinations of his Master. spirit and inclinations of his Master. is very alarming for many Christians, who show so little of the mind of Jesus. Christ came into this world to destroy And this doctrine, so simp the false maxims of the world by Hi humiliations and sufferings. All enrol themselves under His ba and expect to share in His merits, must also accept His spirit, His mind, His must also accept His spirit, His mind, His inclinations. We are not admitted to baptism till we have renounced the devil, his works and pomps. Then baptism is given, and with it the grace to be faithful to its obligations. Baptism does not destroy in us the inclinations of the old Adam, but it gives no grace. of the old Adam, but it gives us grace to overcome them, and to be faithful to the mind and desires of the new Adam. How carefully parents should watch over the early years of their children, to help them to be faithful to the grace of baptism and to the sweet spirit of Jesus. If in this spirit they be well grounded in their tender years, its practice in future life will be much practice in the transfer of the faciliated. Let parents ponder on this great responsibility. It is enough for the flesh and the devil to lay snares to destroy the mind of Christ in a child, without the bad example of his parents. "Wos to the world on account of scan-dals." (Matt. xviii., 7) But a double woe when this scandal is given by dals." parents.

If "any man have not the spirit of Christ, he is none of His. Vast indeed is the spirit of Christ, and multifarious, filling the whole Church and every Christian soul, and suiting itself, in Christian soul, and suiting itself, in a most admirable way, to each one, according to the position to which God has called him. In a child our dear Lord is childlike and lovely, inspiring truthfulness and obedience, This holy Spirit works in other forms in parents, in pastors of His Church, and in civil rulers, directing all for the honor and glory of His Eternal Father. It takes a world to represent His sublime virtues and inclinations. One may shine tues and inclinations. One may shine more with another, for as St. Paul says: one with addition, from star in glory (i Cor. xv., 41.) But all must have that abhorrence of sin and of worldly max-ims which was in Christ. He has left

us precepts and counsels; by His pre-cepts He tells us how to use the liberty and facilities He has given us; by His counsels He wishes to lead others to a more perfect life, and advises them to renounce that liberty and proprietor ship for obedience and poverty, but all must come from Him. He inspires, He directs, and gives grace. In some He shines more brightly, in order that others may see Him, admire Him, and love Him, working such wonders by in dividuals so feeble of themselves. Still, how can we call feeble men tull of the spirit of Christ? Men, who armed with the virtues of Christ, with His love of God, His zeal for the salvation of souls, go and undertake the conversion of barbarous nations, whilst others, with worldly assistance, meet with a com plete failure, and only oppose the conquests of the Cross. We say the Cross, for it is the Cross alone that triumphs over infidelity and heresy, and brings so many great and arduous Missions to a glorious success, added them to Christ's Kingdom on earth. Where lies the secret of this blessed issue? See St Francis of Xavier, see St Francis of Assisi, see St. Anthony of Padua, and multitudes of others from the apostles down to our times. See them, but to understand them look not at their ex terior. Look at the motives that animate them, examine these motives and you will be forced to say: these believe them? Who place faith in their professions? What need is there for attempted deception? They may be blending the world and winning its warmest approbation, but this counts not with God to Whose law they are understand their contempt of the world, the love of sufferings and humilvithout merit.

To His Church Our Lord committed

To His Church Our Lord committed

To His Church Our Lord committed Christ crucified. And in their lives we are forced to hear Christ's cry on the cross: "I thirst" I thirst for more sufferings. Our Lord showed St. Francis Navier the labors that were before him. He only cried: "More Lord, more." He was filled with the spirit of Jesus. He was ever breathing his love for God—in his sleep, in pain, and in sickness, he was ever uttering short prayers of love. O most Holy Trinity! O my Jesus! O sweet Jesus! O Jesus of my Heart! It was this love that bore him up through all his labors. and made his burden light. It is computed that in ten years he travelled 100,000 miles, and in various parts abolished innumerable superstitions, rooted out many abuses, and baptized several hundred thousand persons with his own hand. Whose patience do we see there? Not the patience of a man, but the patience of Jesus shining in a man. What humility must we admire in this saint? It is the humility, the obedience of Jesus. How our Lord must have loved that beautiful mirror of His life on earth! How richly He must have rewarded a life so pure and

> We mention St. Francis Xavier as one of the thousands of men and women who have shone so bright with the spirit of their Divine Master. They glorified their Lord by their fidelity to His grace, they embalmed His Church with the sweet odor of sanctity, and enabled Him to realise His promise that His followers should "do the works that He did and greater ones also." (John xiv., 12.) They did what powerful armies could never preform. They did it because they were animated with the spirit of the Lion of Juda. With Him they could do all things. Christ led them to great things for the glory of God, for the salvation of souls, and to strengthen the faith of the faithful. All the faithful, indeed, in the state of All the faithful, indeed, in the state of grace, possess that spirit of Christ, more or less, according to the grace they have received and their fidelity to it. This is the desire expressed by St. Paul, that all may be faithful to St. Paul, that all may be latend to this grace, 't that Christ may dwell by faith in your hearts, that being rooted and founded in charity' (Ephe. iii., 17) they may understand, with all the saints, the mystery of divine love. Some excel in one virtue and some in another, and from the greatest saint to the most humble Christian all contibute to form Christ's mystical body, and to represent Christ ever in action to train and educate those whom He redeemed, and to prepare them to enjoy Him in and to prepare them to enjoy Him in an end to prepare them to enjoy Him in an end to prepare them to enjoy Him in the catholic countries stand higher than the non-Catholic This is admitted by honest non-Catholic writers. The Gospel stands for all that the writer claims—and more. The fact that such mendacious statements as those scand Heart; and unless we are some. and to prepare them to enjoy Him in His glory. St. Paul exclains, in an outburst of love, writing to the Galaians, that he is ever laboring for them till Christ be formed in them-(Gal. v., 19. The living Church is another ospel in action. It is the great ourishing tree of life. Behold all the mmunities of men and women dotted hroughout the world, showing, each ne respectively, the adorable disposiions of the Sacred Heart of Jesus and His incomprehensible love for men. One shows His hatred for sin, His penance and mortification; another, His public life and arduous labors for the onversion of sinners; another, His inter or life and His profound religion towards he Divinity; and other, His anxiety to elieve the wants of suffering humanity. the world and behold Jesus doing and teaching by millions of hands and tongues, as St. Luke tells us that Jesus first did and then taught. "Jesus began to do and to teach (Acts i., I.") Thus he continues the work of the Redemption. And as the scripture tells us that in the material creation "the us that in the material creation the spirit of God moved over the waters'— (Gen. 1., 2) whilst darkness was upon the Gace of the deep, so the spirit of the Redeemer is moving over the na-tions of the earth, bringing light and ife to all who sit in darkness. O! Be-loved Church of Jesus, continue to impart to us the quickening spirit of thy Divine Founder. O wonderful tree of life! cease not to feed the nations with thy rich fruit. On thee there is not a fruit, or a single green leaf, that does not command our love, for it tells us of other command our love, to the divine sap that enlivens thee, and of the rich soil wherein thy exuberant roots are cast, soil which is no other than the Sacred Heart of Jesus, expiration of the same than the Sacred Heart of Jesus, expiring with love for us on Calvary. There He "planted thy roots," He "has been the guide of thy journey;" there He planted thee and said to thee "take root in my elect." There He cast the grain of mustard seed, and there it took cost does strong and lasting its pread root, deep, strong and lasting, its pread its benign branches far and wide, and offered to the world a protecting shade

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and a food that gives life everlasting. St. John, in his heavenly vision saw this noble tree, and he says that its very "leaves are for the healing of the nations (Apos. xxii., 2.") The sap of this stately tree is the spirit of Jesus Christ, His love, His humility, His meekness and mildness; and this is the sap that must run through our veins and animate our hearts if we wish to partake of this life-giving fruit.

O admirable sap! O divine spirit of Jesus! ever active for the glory of God and the salvation of souls! "My Father worketh until now, and I work (John v., 17.") Shall we compare the mighty spirit of Jesus to a powerful wind in Church, and pouring forth the most heavenly melody to the glory of the Creator. And 'I saw: and behold a Lamb stood on Mount Sion, and with Him a hundred and forty-four thousand having His name and the name of His Father written on their foreheads. And I heard a great voice from Heaven, as the voice of many waters, and as the voice of great thunders: and the voice which I heard was as of harpers harping

on their harps (Apoc. xiv., 2.'')

It is the privilege of every member of the Church in the state of grace to belong to this magnificent concert. Each time he performs his daily Christian duties in a Christian spirit and offers his ordinary occupations to God, he acts in the mind of Christ and in concert with the whole Catholic Church. It is the Communion of Sain's. Such is the dignified position to which we are raised by holy baptism. We are en grafted in Christ and His Church, which is His body. And what rich merits can we not accumulate by avoiding sin and living a Christian life? This life of Christ in us will be gradually increased according as we are faithful to the graces received, and to the practice of prayer and the sacraments. This life of Christ in us is glorious and well worth a little watchfulness. Its reward is eternal. "Let that mind be in you which was in Christ Jesus. If any man has not the spirit of Christ he is none of His." But let us hope and pray with St Paul that this spirit of This life of Christ in us will be gradually pray with St Paul that this spirit of Christ may triumph more and more over the spirit of the world, and that it may take deep root in the hearts of His re-deemed till Christ be formed in them, "till we all meet in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure

dation. This is the patient love of the Sacred Heart; and unless we are somewhat like it in this, be it ever so little, what like it in this, be it ever so little, the work of transformation cannot be advanced in us. You have constant opportunities of denying yourself for others, of giving up your own will for others, of preferring them to yourself, of giving them the first place, of serving them and a king rothing in return. ing them and asking nothing in return. _E, V.

SONS OF THE FATHER OF LIES. What are we to do to stop or check the ceaseless stream of lying about Catholics and the Church that weekly ows through the anti-Catholic press? flows through the anti-Catholic press?

"Semper ego auditor tantum? Nunquamne reponam?" asks Juvenal when
beginning his scathing crusade against
iniquity. Must we, Catholics, remain
simple listeners and never make reply? we may ask in the same indignant spirit. Some so called Episcopal papers are the worst sinners of all in this spirit. matter. Their slanders are not excus able. We believe those who write them and those who publish them are equally guilty of conscious mendacity. This is a hard thing to say, but since it has cen often demonstrated that some of been often demonstrated that some of the stale slanders they keep on repeat-ing, like parrots, have been over and over refuted—as in the case of the challenge in connection with the slan-der about the Jesuit teaching, that "the end justifies the means"—we are compelled, in the interests of honesty compelled, in the interests of nonesty and morality, to say it. There is one sheet published in this city a particularly grievous sinner in his respect. It is known as "The Episcopal Recorder." Its pages reck with rancor, masking in the garb of Christian piety. We give a few specimens of its concoction of honey and hemlock, culled from its latest issue to hand. The subject is an apology for the expenditure of money for missions of Catholic coun-

tries. Listen to this:
"There is as much need for missions in Roman Catholic as in other heathen

lands. This—
"Because Roman Catholic countries

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are semi-heathen. The multiplicity of forms and ceremonies and much of the priestly rule and teaching, are not de-rived, as many people think, from the forms and ceremonies and priestly teachings of the Old Testament. On the other hand, the greater part of the rubbish in the Roman Catholic Church comes from the heathen teachings of Greece and Rome. What people the world over want is not a semi heathen Church, but a Church that stands for the whole truth and nothing but the truth.'

First, the Catholic countries are "heathen": then they are "semi-heathen!" To describe a people only half of whom are "heathen 'as wholly so is a trifle: the slander affects only those who live a long distance away, and if it does hurt and raise a prejudice against them which may at some time against them which may as some thine result in a bloody war, as in the case of Spain, what matter? The end justifies the means! Money is needed to main-tain missionaries and their families.

To continue:
"Because Roman Catholic countries "Because Roman Catholic countries are places of ignorance, not only in secular knowlege, but in spiritual intelligence. The Gospel of our Lord and Saviour Jesus Christ stands for the highest type of education and intelligence. In entering every heathen land, it proclaims, Let there be light.

The fruits of high spiritual intelligence are seen in the morality of fa

gence are seen in the morality of a people. In morality the Catholic counquoted can be made by men who pro-tess to be guided by it shows that it is ineffectual to develop truth and honesty among mere traffickers in it. These are liars and chapmen like the crew whom our Divine Redeemer, in His sacred wrath, one day whipped out of the Temple. They are as barnacles who cling on to the vessel of the Caurch to the end that they may hasten its destruction by burrowing into its stout timbers. Again:

"Because Roman Catholic countries suppress the Bible. We do not need to go beyond the borders of our own land to see the workings of Rome in this direction."

Where is the place in this country that one may see the "workings of Rome" or any other Catholic country? Pike's Peak is not tall enough for such a purpose. If Rome had suppressed the Bible, whence could this glib calhave his knowledge of it? Out of his own mouth he convicts himself. The Father of Lies has a whispering gallery larger than that in St. Paul's, and his stenographers are busy all around the world taking down the works which bring them in their wages. Philadelphia Catholic Standard and

must grow in knowledge of God of His ways, in contempt for the of sense, in keenness of discernmere as to the pettiness of many things which are hindrance to perfection, and of the immense power of sacramental grace, and in the spirit and habit of

prayer. The Holy Sacrament of the Altar is The Holy Sacrament of the Attar is the nourishment of our souls; on it our spiritual life is dependent. As the bodily health can not be main-tained without nourishing food, so spiritual health can not be acquired and preserved without Holy Commun-

Prayer is the compass which will guide us through all the storm of life and save us from eternal shipwreck on the shoals of death.