### AUGUST 21, 1886.

### Our Lady's Lilles.

### BY E. A. S.

You wonder why my tropic lilies thrive In this small room, this crowded busy hive I call my home. More freely than beneath thy marble dome, And then declare Bome charm lies in my touch or in the air, And this is why my lilies bloom so fair.

Sweet friend, the mystery I will frankly

tell : Upon it let thy heart one moment dwell: The lilies know As well as you and I where they will go. And from the root Their snow-white arrows ever duly shoot, Our Lady's feasts with gladness to salute.

Our Lady's place, her own Son beside, Is where her lities ever choose to bide, And there adore In costasy of silence evermore; Their perfumes plead For us, poor pilgrims, in our sorest need, And Jesus must His Mother's illies heed.

AVE MARIA

## HOW THEY HELP INGERSOLL.

### N. Y. Freeman's Journa

N.Y. Freeman's Journal. It has been said that "Col." Bob Inger-soll would not be able to raise so many laughs during his scurrilous lectures if Calviniste had not constructed a religion so full of inconsistencies. The only unanswerable answer made to Ingersoll's mercencer success may that of Father unanswerable answer made to Ingersoll's mercenary speeches was that of Father Lambert, who found it easy to defend Christianity, but whose "Notes" do not attempt to defend Calvinism. That is a job which no logician can undertake. The vagaries of Protestantism has left it "naked to its enemies." It is not a bulwark of Christianity. Year by ycarit disintegrates before the waves of doubt. And of late years it has been putting

And of late years it has been putting weapons into the hands of its enemies by eans of what is called in the slang of the street—"the camp-meeting racket." So notorious has the reputation of the Methodist and Baptist camp-meetings become, that young libertines resort to them in crowds, and, if Mr. Ingersoll should assert that emotional religion was should assert that emotional religion was an incentive to unchastity, he would receive a round of applause. He might go further and insist that Christianity led to unchastity, and the fools who listen to him would applaud, too; for they have been taught to believe that Methodism and other eccentric sects represent Chris-

tianity. The moonlight picnic parties which go out into New York Bay, or up the Hud-son River loaded with bear, "toughs," and their "lady friends," are moral expedi-tions compared with the seaside "religious" camp- meetings. There is no hypocrisy camp meetings. There is no hypocrisy about them. The "toughs" and their camp-meetings. There is no hypothypethy shout them. The 'toughs' and their is friends do not hide their immorality behind huge stacks of Bibles. They do not sing "Beulahiand" and "Hold the Fort," and call "Lord! Lord!" while their thoughts are mainly occupied with the devil. They go forth for a saturnalia in the devil's name; they are in opposition to the teachings of Our Lord, and they do not dare—having, let us hope, some fear of God—to pray blasphemously while they sin. But the frequenters of camp-meetings adopt Luther's advice, and "sin, and sin boldly," but always within reach of a par-lor organ and the sound of Moody and Sankey's hymns. The beer-dinking of the moolight picnickers fill their holy souls with horror. They are never weary

souls with horror. They are never weary of praying for the drunkard and predict-ing hell fire for the moderate drinker. There are other sins, very distinctly for-bidden by God, which are never men-

tioned in camp meeting exhortations. These pious assemblies are now in full The one at Ocean Grove, N. J., is swing. The one at Ocean Grove, N. J., is particularly strict as to what its denizens shall not drink on all days, and as to what they shall not do on the "Sabbath"; but its reputation for morality in other relatest aspersions cast on this pious summer colony was by a writer in the New York

general remark this summer. The New general remark this summer. The New York Sun recently called attention to the exhibituons-more in keeping with the atmosphere of low variety theatres than of decent families-made at Narraganeett Pier, where the "emancipated" New Eug-land girl disports herself as nearly in a state of nature as the law will allow. The virtuous French are holding up their hands in horror at the freedom of man-ners and dress common at Atlantic City. hands in horror at the freedom of man-ners and dress common at Atlantic City, Long Branch, and Coney Island. The worst of it is, that fathers and mothers seem to feel no shame at the appearance of their daughters in costumes made, it seems, not for bathing, but for promenad-ing on the beach, so absolutely indecent that the public prints, when they picture them, run the risk of being indicted for obscenity.

bscenity. Sea-bathing, after the American manner, is an institution. And any one who would find fault with the usual behavior of the males and females who enter the ocean together would be accused of prurihowever unusual such an arrange-might seem to him. But public ency, lecency demands that the license assumed decency demands that the incense assumed at sea-side resorts by people whose claim to respectability is admitted by society, shall be abridged. "Honi soit qui maly pense" is easily quoted by those who would vell evil with an air of inncence. If the bathing continues to be as veil evil with an air of innocence. If the bathing costumes continue to be as scanty as they are this year at sea-side resorts, people who hold that modesty is a good thing in a woman will be compelled to avoid them; and Europeans will almost be instifued in their cuision that more be justified in their opinion that many American girls are devoid of it.

# CHURCH SCANDALS.

EXTRACT FROM AN OCCASIONAL SERMON BY CARDINAL NEWMAN.

The following extract is from an occasional sermon delivered by Cardina

Newman : No Catholic will deny that the Church has scandals. She has ever had the church proach and shame of being the mother of children unworthy of her. She has good children —she has many more bad. Such is the will of God as declared from the being the start has a start of the being from

the beginning. He might have formed a pure Church; but He has expressly predicted that the cockle, sown by the enemy, shall remain with the wheat, even to the harvest at the end of the even to the harvest at the end of the world. He pronounced that His Church should be like a fisher's net, gathering of every kind, and not ex amined till the evening. Nay, more than this, He declared that the bad and imperfect should far surpass the good. "Many are called," He said, "but few are chosen:" and His Apostles speak of are chosen;" and His Apostles speak of are chosen;" and his Aposites spear of "a remnant saved according to the elec-tion of grace." There is ever, then, an abundance of materials in the lives and the histories of Catholics, ready to the the histories of Catholics, ready to the use of those opponents who, starting with the notion that the Holy Church is the work of the devil, wish to have some corrobo-ration of their leading ideas. Her very prerogative gives special opportunity for it; I mean, that she is the Church of all lands and of all times. If there was a Judas among the Aposiles and a Nicholas Judas among the Apostles, and a Nicholas

among the deacons, why should we be surprised that in the course of eighteen surprised that in the course of eigneen hundred years there should be flagrant instances of cruelty, of unfaithfulness, of hypocrisy, or of profligacy, and that not only in the Catholic people, but in high places, in royal palaces, in bishop's households, nay, in the seat of St. Peter itself? Why need it surprise, if in bar-become areas or in aces of luxury, there barous ages, or in ages of luxury, there have been bishops, or abbots, or priests who have forgotten themselves and their God, and served the world or the flesh, its reputation for morality in other re-spects has received some blows. The What triumph is it, though in a long line of between two and three hundred Popes, atest aspersions cast on this protostatiants colony was by a writer in the New York *Times* whose revelations have excited the indignation of the people who go to the senside to damn the sins of other people. Self segreting Mathedis's and Baptists the wicked servant, who began "to strike the manservants and the maidservants, and to eat and drink and be drunk?" What will come of it, though we grant that at this time or that, here or mistakes in policy or ill advised measures, or timidity, or vacillation in action, or secular maxims, or inhumanity, or narrowness of mind have seemed to to influence the Church's action or her pearing towards her children? I can bearing towards her children' i can only say that, taking man as he is, it would be a miracle were such offences altogether absent from her history. Consider what it is to be left to oneself and one's conscience, without others judgment on what we do, which is at times the case with all men; consider what it is to have easy opportunities of sinning, and then cast the first stone at churchmen who have abused their free-dom from control or independence of criticism. With such considerations before me I With such considerations before me I do not wonder that these scandals take place; which, of course, are the greater in proportion as the field on which they are found is larger and wider, and the more shocking in proportion as the pro-fession of sanctity under which they exhibit themselves is more prominent. What religious body can compare with exhibit themselves is more prominent. What religious body can compare with us in duration or in extent? There are crimes enough to be found in the mem-bers of all denominations: If there are passages in our history the like of which do not occur in Wesleyanism, or of Independency, or the other religious of the day, recollect there have been no Anabaptist Pontiffs, no Methodist kings, Anabaptist Pontiffs, no Methodist kings, no congregational monasteries, no Qua-ker populations. Let the tenets of Irving or Swedenborg spread, as they never can, through the world and we should see if amid the wealth, and power, and station which would accrue to their holders they would bear their faculties more meekly than Catholics have done. have done.

London Universe, July 24. His Eminence the Cardinal Arch-bishop of Westminster preached at the High Mass on Sunday at St. James's, High Mass on Sunday at St. James's, Spanish Place, when there was a large congregation present. Selecting his text from the 17th verse of the third chapter of the second epistle of St. Paul to the Corinthians, "Where the spirit of the Lord is there is liberty," the Cardinal went on to say: St. Paul is here making a contrast between the Old Law and the New. The Old Law was given from Mount Sinai, written on two tables of stone; but it was a law of condemnation, and for this reason: It was not a new

THE CATHOLIC RECORD.

and for this reason: It was not a new law, it was as old as the world itself,—for it was not lawful in the beginning to have more Gods than one, it was not lawful to slay or to steal, and the seventh day in the beginning was the day ordered to be

the beginning was the day ordered to be kept holy in remembrance of the first creation, the day on which God rested. Nevertheless, the world was so sunk in wickedness, in idolatry, in slaughter, in stealing, and in sins of every kind, that when this law—the Old Law—was repub-lished, it was as a sentence of death against the world. Therefore St. Paul calls it "the munistration of death." And when God gave this law to Moses, his face shone by the reflection of the Divine Presence, so that the people could not Presence, so that the people could not steadfastly look upon him, but he must needs put a veil over his face. The New Law was a law of love\_the love of God and our neighbor-written not on two tables of stone, but on the living heart of tables of stone, but on the living heart of man. The New Law was given by the Son of God Incarnate who came into this world, and of whom St. Paul has said, "God, who commanded the light to shine out of darkness, hath shined in our hearts

to give the light of the knowledge of the glory of God in the face of Jesus Christ." glory of God in the face of Jesus Christ. And there was no veil over His face; for, as St. John says, "The Word was made flesh and dweit amongst us, and we say His glory, the glory as it were of the only begotten of the Father, full of grace and truth." This, Paul calls the ministration of instice and therefore of life: then he

of justice, and therefore of life: then he goes on to add that where the spirit of the Lord is there is liberty. GOD MADE MAN FREE GOD MADE MAN FREE in the beginning, but he became the slave of sin and lost the spirit of the Lord. But when that spirit is there is libert.

liberty-liberty from the condemnation, the guilt, the death power-and the the guilt, the death power-and the sweetness and fascination of sin. One more, in the Old World there were human teachers who taught all manner of falsehoods, false philosophy, and idola-try of all kinds, both gross and refined ; but when the Holy Cheet came. there but, when the Holy Ghost came, there was but one teacher and that one Divine. At His appearance all human teachers became dumb and were silenced, and ve were redeemed from the bondage of we were redeemed from the bondage of talsehood into the liberty of faith. By the weakness of our nature we are all slow and sluggish to do good; but "where the spirit of the Lord is there is liberty," because the Holy Ghost is in the heart, writing the law of love upon it and giving up nows and activity to it, and giving us power and activity to do good. It is the last of these thoughts do good. It is the last of these thoughts only that time will permit me to bring before you now. What does St. Paul mean by the words of my text? He means first, the liberty of the will that is re-generated by water and the Hoiy Ghost in Holy Baptism. The liberty God gave mau in the beginning was a liberty so perfect that he might do whatever was just and right by his own will and by the power he had to put that will into effect. When God made man He made him per-fect in three perfections. He gave him a perfect human nature, a soul and a perfect human nature, a soul and body—the body with all its powers and limbs full of health and life: He gave limbs full of nearth and the first and him a soul with all its faculties and intelligence, the affections of the heart and the power of his will. The Holy Ghost dwelt in him, and he was in

CARDINAL MANNING ON LIBERTY. the two wills become one. What is the the two wills become one. What is the meaning of this? Firstly, that our will is so united with His, that His will be-comes ours-and when we do His will we do it willingly, and thereby fulfil our own will. We hate what He hates and love what He loves-and what are they? What God bates is avery kind of avil love what He loves—and what are they? What God hates is every kind of evil, everything contrary to His own holiness and truth and justice; and when we are united with Him, we hate the same things. What does God love? Parity, justice, truth, mercy. If we are united to Him, we delight in the same things: they are our joy, because we are con-formed to our Divine Master. Once more our will conformed to His, implants in our will conformed to His, implants in us entirely new desires. The desires of our natural will would be to GROW RICH AND BE GREAT IN

to live at ease and have our own way-to to nive at ease and have our own way-mo be prosperous and be thought much of and honoured. These are the desires of the natural will in man, but what are those of the will born sgain and con-formed to God? It will desire that God may be glorified on earth as in heaven, that His name may be hallowed among men, that His kingdom may come and reign in our hearts, that sinners may be converted and souls be saved and hearts may learn to love Him. A will conformed to His aspires, as the flame, towards hea-ven; it will always be gazing upwards ven; it will always be gazing upwards aspiring to more and more union with God. As St. Paul says, "If you then be uisen with Christ seek those things that are above." It should then assuredly be our joy to do all we can for Him, and we should rebuke ourselves if we let a single day pass without doing something for His sake. This is the liberty of the will horn again. There is one more state for His sake. This is the liberty of the will born again. There is one more state of that liberty, when the will becomes a law to itself. God Himself is perfect law—that is, His perfections are the law of His own being. God is perfectly free m all His actions. The Divine liberty is the most perfect liberty of all. It is by His own sovereign will that He does all that He does. that He does.

THERE WAS NO NECESSITY TO CREATE THE WORLD OR US. It was an act of most free and inde-

pendent sovereignty of His will springing rom His loye that made Him create the world and ourselves. The law of His world and ourselves. The har being is his own perfection, and His chief perfection is what St. John writes, "God is charity;" and it was the love of God that moved that is the low of the will that is His will to create us. The will that i conformed to God does God's will in doing its own will, for it has become a law to itself. There are words of Scrip-ture which, it they were not the words of the Holy Ghost, would at first seem to be excessive, and we know they are the pure word of God. St. John says, "Whosoever is born of God (as in Bap-tism we all are) cannot commit sin, for His seed (that is, the Holy Ghost) abideth in him, and he cannot sin, be cause he is born of God." These words do not mean that physically and doing its own will, for it has become a cause he is born of God." These words do not mean that physically and naturally the power of doing evil is taken away, for the worst of men retain to the end of life the freedom and the power to break the law of God. It is that very freedom abused which constitutes their guilt. Once more, there is the liberty of doing good and the liberty even of of along good and the hoerty of a bataning from doing good when it is not a duty. There is also the liberty to do good in this way or that way, and the choice of the way in which we shall do it is left to ourselves. This is the liberty to do of man, but we have no liberty to do evil. To do evil is not a part of the

evil. To do evil is not a part of the liberty of man or of God. THE LIBERTY OF GOD IS CIRCUMSCRIBED by His own perfections, which exclude all evil. When men plead their liberty all evil. When then plott the plott to do as they like, to do things contrary to the truth of God, or to do this or that without regard to the liberty of God, it without regard to the liberty of God, it is not liberty, and they may be lawfully restrained, and even punished, for abus-ing that liberty. When it is said that ing that liberty. When it is said that he that is born of God cannot commit sin, it does not mean that the power of sinning is taken away, for that would be new nature received in Baptism-for it would deprive us of our free will. It would break the link between us and Him; it would destroy His image in our soul and wreck the new nature of regeneration whereby we have been restored to the liberty of The law was not made for the just, but for the unjust and disobedient. Surely the law was made for all men; but th law is not needed by the just; and therefore it was not made for his sake for he is a law to himself. As we put fences round our property to protect what we possess from the thief and the marauder, possess from the thief and the marauder, so that the law of God is drawn round the unjust and disobedient to keep them in order. You who for long years have had a matured power of reading, do you ever think of the alphabet? You never spell the words on the page in syllables. The alphabet is instinct in you. So in the just man with the law of God. It is part of his nature—written on his heart, and of his nature — written on his heart, and he does good without thinking of the law. You who have learned music and singing, do you ever think of the gamut -- do you ever practise yourselves in the octaves? No; because they become instinct. Your ear and voice need no such ruling. So the heart that loves God, and is united with Him instinc God, and is united with Him instinc-tively, does the will of God. St. Augus-tine, who is pictured with a flaming heart on his breast—for he was a great preacher of the love of God—has said: preacher of the love of God—has said: "Love GOD AND DO WHAT YOU LIKE." That meant that the man who loved God would instinctively do the will of God, and therefore it was morally impossible for him to do anything that would offend Him without a widdtion of their perviolation of their new film without a violation of their new nature. This is the lesson that we all ought to learn, and I am afraid none of us have yet learned it as we ought. Two simple truths I will add to what I have said, and no more. St. James has said, "So speak ye and so do as those that shall be judged and so do as those that shall be judged by the law of liberty." It is by that law that we shall be judged, and by that therefore we all ought to live. Let us apply this rule to ourselves for a moment. Did you ever in your life do anything wrong, without at that very time having the power and freedom of will to refrain from doing it? Can you say that any evil word you ever spoke, or any evil deed you have ever done, you could not help doing—that you were constrained

or forced to say or to do that, or that it was not a free action of your own will? No; we must acknowledge that we had the light to know, the liberty to choose, and the power to act as we would. This is the first point of our examination. Did is the first point of our examination. Did you ever leave undone any good act or omit any duty without having at the time the liberty and the power to do that act or falfil that duty? You will be judged by that law of liberty. Did you ever do anything good you might not have done better? Was it perfect in the measure of it or was it limited and have done better? Was it perfect in the measure of it, or was it limited and narrowed so that it fell within the full measure you might have done it ? Was it not imperfect in the manner in which you did it ? Could you not have done it better than you did ? and lastly, was it

better than you did ? and lastly, was it perfect in the motive in which you did it, and was not self-interest enter-ing in ? By this searching law we shall be judged. How, then, shall we use this liberty God has given us ? Take as an example the way in which our Divine Lord used his liberty for us. There could be no more perfect or self evident rule. How did He use His divine liberty? He said, "Behold I come to do thy will. He said, "Behold I come to do thy will, O God." The Incarnation was an act of the most perfect freedom of liberty on the part of the Eternal Son. Every action of His life was an act of His most perfectly free will. Let us then consider There are three things he freely hia. did for us. Out of a multitude I can only name three, for time forbids. He loved us with the perfect love of His Sacred Heart, and do we not therefore owe Him love for love by the free liberty of our own hearts? He freely wore out His whole life of three-and thirty years in toil, labour, and sorrow,—and some-times, as we read in the Gospel, He had not even time to eat bread, and that all tor us. Therefore we owe Him zeal for zeal. Lastly, His love and zeal for us prompted Him to offer Himself on the cross to die for us and give His Most Precious Blood to the last drop. If then

Precious Blood to the last drop. If then He was freely generous to us in that perfect measure, ought we not to be generous to Him ? This is the example of how He used His liberty for us; let us then gauge by that how we use our lib-erty for Him. His Eminence concluded by an appeal for alms to enable the Sis-ters of Caarity to carry on their numer-ous works in the parish.

## WHERE MORMONISM GROWS.

#### Catholic Review.

Catholic Review. It is now some thirty years since the United States Government was obliged to send a military force into Utah to suppress an attempted revolt of the Mormons. From that day to this Mor-monism has been one of the serious problems with which our Government has had to deal. Slavery, the other twin relie for barbarism has been dead more relic of barbarism, has been dead mor than twenty years in the United States but Mormonism lives, and not only lives, but flourishes and grows apace. An article in the New York Sun entitled, "How Mormonism is Recruited," gav some interesting facts in regard to this pest.

It used to be said in the days of the first enthusiasm of the public school secularists that the spread of public schools would of itself be sufficient to put an end both to negro slavery and to Mormonism. It required a bloody civil war at an enormous expenditure of life and at an enormous expenditure of ine and money to destroy slavery, and the public schools counted for nothing in its accom-plishment. The public schools have spread, even into Utah, and Mormonism with the public schools have is still growing. Says the Sun : "For the last ten years the increase of Mormonism in the United States has been about 35 in the United States has been about 55 per centum. In 1876 the number of Mormons settled in Salt Lake City, Idaho, Arizona, Washington Territory, Wyoming and Colorado, was 150,000, while in 1884, it was estimated at about

205.000.' The Mormons are not an illiterate people. The Mormon news-papers constantly boast that their papers people are intelligent, industrious and naged to secure

way. The Sun article says: "They have extended their field of evan-gelization over Switzerland, and over all the northern continents of Europe where Protestantism is prevalent, especially over the Scandinavian peninsula, the Netherlands, Scotland, England, and, in later times, over the northern part of Germany. There is even a small com-munity in the capital of the German munity in the capital of the German Empire. In the southern countries, in which Catholicism predominates, such as Bavaria, France Belgium, Italy, Spain, Ireland, the Rhenish provinces of Ireland, the Rhenish provinces of Bavaria and Prussia, the apostles and disciples never found a favorite ground for their seed."

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Those communities which first became Protestant, and which mean the most intensely Protestant, which most thor-oughly got rid of Catholicity and showed themselves the most intolerant of Cath-licits. Surden and Norway the Low. olicity, Sweden and Norway, the Low-lands of Scotland, the Non-Conformist localities of England, the Calvinistic sections of Switzerland and our own Puritanical New England, have been the "favorite ground" for these preachers of the abomination of Mormonism. What must our Protestant friends think

of this, if they ever allow themselves to think logically iEven the Positivists and Agnostics maintain that some sort of religion may be an excellent thing, but that its excellence must be judged by its influence on conduct. But the very basis of all natural morality is the society of the natural morality is the solicity of the family, of which Mormonism is the deadly enemy. If there is any logic in facts, the increase of divorce and the welcome to Mormonism which are peculiar to Protestant communities show that unadulterated Protestantism is dangerous to the welfare of civilized society. Just in proportion as Protestantism is found to be less and less modified and restrained by surviving Catholic tradi-tion, in just that proportion there is to be observed an increase of contempt for Christian marriage and its obligations and an increase of despair, ending in What do our Protestant friends think of it? What have they to say ?

## THE IDLENESS OF GIRLS.

## ABSURD NOTIONS HELD BY SOME YOUNG

WOMEN THAT WORK IS NOT GENTEEL. A great mistake that many of our girls are making, and that their mothers are allowing them to make, is that of spend-ing their time out of school in idleness or in frivolous amusement, doing no or in involute antisement, and learning nothing about the practical duties and the serious cares of life. It is not only in wealthier families that the girls are growing up in-dolent and unpractised in household work. Indeed, more attention is paid to the industrial training of girls in the wealthier families than in the families of

wealthier families than in the families of mechanics and of people in moderate circumstances, where the mothers are compelled to work hard all the while. "Within the last week," says one of our correspondents, "I have heard two mothers, worthy women in most re-spects, say, the first, that her daughter never did any sweeping. Why, if she wants to say to her companions: I never swept a room in ray life,' and takes com-fort in it, let her say it; and yet that fort in it, let her say it; and yet that mother is sorrowing much over the shortcomings of that very daughter. The other said she would not let her daughter do anything in the kitchen. Poor, de-luded women ! She did it all, herself, instead !"

The habits of indolence and of helpessness that are thus formed are not the greatest evils resulting from this bad practice; the selfishness that it fosters is the worst thing about it. How devoid of conscience, how lacking in all true sense of tenderness, or even of justice, a girl nust be who will thus consent to devote all her time out of school to pleasuring, while her mother is bearing all the heavy burdens of the household ! And the fool ish way in which mothers themselves sometimes talk about this, even in the presence of their children, is mischievabsorbed with her books, or her crayons or her embroidery, that she takes no interest in household matters, and I do not like to call upon ner." As if the laughter belonged to a superior order of daughter beionged to a superior order of beings, and must not soil her bands or ruffle her temper with necessary house-work! The mother is the drudge; the daughter is the fine lady for whom she toils. No mother who suffers such a state of things as this can preserve the respect of her daughter, and the respect of her daughter no mother can afford to lose. The result of all this is to form in the nine result of an this is to fold a distance for labor, but a contempt for it, and a purpose to avoid it as lorg as they five by some means or other. This is one of the chief errors in the training of our girls at the present day. training of our girls in the present any It is not universal, but it is altogener too prevalent. And girls, if you are allowing yourselves to grow up with such habits of indolence, and such notions about work you are preparing for yourselves a miserable future.

senside to damn the sins of other people. Self respecting Methodists and Baptists should put an end to the horrible scandals of camp-meetings by suppressing the in-stitutions themselves. The thin pretence of religious excitement is no longer suffi cient to screen the real purposes for which idle people go to these open air assignation-places.

How can any body of men who know human nature invite crowds of young people from all quarters of the country to come and live idly for weeks, unreto come and live fully for weeks, which strained, free to do as they please, pro-vided they avoid beer and amuse them-selves with parlor organs and Moody and Sankey's hymns on the "Sabbath"? The consequences of camp-meetings have be-come common talk. Can it be that there are Methodist and Baptist elders who are Methodist and Baptist elders who close their eyes to the disgrace of camp meetings because of the goodly "gate money," and the increased cash value such gatherings give to otherwise worth-less patches of sea sand ? Until some very plain mandates were set up along the beach at Osean Grove-mandates which the law enforced-the conduct of the male and female bathers-pions pilgrims getting a change of heart 1

pious pilgrims getting a change of heart 1 -was shocking in the extreme. Now "ladies" are implored, by printed signs nailed against the bath houses, not to forget themselves, and to keep in mind the fact that they ought to be as self-respectful in bathing costumes as self respectful in bathing costumes as they are in their ordinary clothes ! The state of affairs causing these warnings and reproofs ought to have rendered "camp-meetings" impossible long ago. meetings" impossible long ago, interest of Christianity they in the interest of Christianity they should be suppressed; for Christianity, which the Methodist travesty of religion is supposed to represent, suffers in the eyes of young and old by the shameless eyes of young and old by the shameless sensualism—so notorious that every street urchin has his gibe at camp-meet ings—of people who break the Sixth Commandment, while pretending to adore the God that gave it. The tenure of Protestantism as a religion in facil adore the God that gave it. The tenure of Protestantism, as a religion, is frail enough. It has been made very thin indeed by onslaughts which it is power less to meet. Still, its slight support keeps many men from rank infidelity; but year after year the camp meetin but year after year the camp meeting hypoorisy and "pious" vice confirm the young in a belief, too easily acquired, that religion is asham, and Christianity, like Bret Harte's Caucasian is "played

The license permitted at fashionable bathing places has become a su'jict of

### Scott's Emulsion of Pure

COD LIVER OIL, WITH HYPOPHOSPHITES As a Remedy for Pulmonary Affections and

Scrofulous Disease. DR. IRA M. LANG - a prominent physi DR. IRA M. LANG-a prominent physic cian in New York, says :--I am greatly pleased with your Emulsion. Have found it very serviceable in above dis-eases, and it is easily administered on account of its palatableness.

body and soul, the supernatural perfec-tion of the Holy Ghost dwelling in him, and a preternatural perfection—that is to say, his body was full of life, and death had no dominion over him. His soul was full of peace, and he was lord and master over his own will. But when Adam abused that liberty and broke the law of God, then he lost, not the liberty, but the power of acting upon that liberty in the fulness and the perfection of his lost the superformer state, because he natural perfection—that is, the Holy Ghost departed from bim. He lost the preternatural perfection because DEATH STRUCK HIM

n body and in soul-and he retained the natural perfection only, scared with three great wounds—darkness and ignor-ance in the intellect, passion and tur-bulence in the heart, and weakness in the will. He had, it is true, freedom of will: nevertheless his passions over will; nevertheless his passions overweighed him and inclined him to what

was evil—that is original sin. Therefore he has freedom and lib Incretore he has freedom and ho-erty still; but, by his own sin, he has so overbalanced his soul that it inclines rather from good towards evil. When we are born again in Baptism the Holy Ghost restores us not to original justice, because the three wounds still remain. There is darkness in the understanding, There is darkness in the understanding, for we have to learn before we know; there is passion in the heart and all manner of evil tempers, temptations, and impulses, and the will is weak and infirm. That is the condition in which infirm. That is the condition in which we are. Nevertheless the Holy Ghost infuses into us faith, hope and charity, giving us the sanctifying grace of His presence, of His seven gifts, and a free and perfect will and intellect by which we are able to bring forth the twelve fruits of the Holy Ghost, and the eight beati-tudes, which constitute the perfection of tudes, which constitute the perfection of man. This is the liberty of the will born again. Every one of you has a regenerate will, and you can make no excuse fo sin, because you can make no excuse for liberty to please God\_and you will be responsible if you do not do so. Sec-ondly, you have the liberty of a will united with the will of God. The charity

united with the will of God. The charity of God infused into our hearts in Bap-tism is the link between the soul and God; for God is charity, and he that abideth in charity abideth in God and God in him. As plane unites to plane and becomes one, so our will, it charity dwells in us, unites with the will of God, and

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orderly. They have managed to secure possession of some of the finest lands in that great central region that lies just east of the Rocky Mountains, some of the garden spots, in fact, of America, and they are stretching out to the north and west, into Washington Territory, and to the south, into New Mexico, and even threaten to invade old Mexico. The Mormons, it is well to remember, are not the soum of the earth, as some ill formed writers have declared. Their neighbors generally have described them as peaceable, intelligent and law-abid ing, excellent farmers, or skilfu mechanics. It cannot be, then, that the mechanics. It cannot be, then, that the Mormons are recruited from the crim-inal classes, or from the mob of adven-turous, lazy or shiftless ne'er do-wells who infest the cities and villages of the who infest the cities and villages of the United States and Europe. No; they come from what in Europe would be called the respectable lower middle class, and from the class of small farm-ers and thriving artisans. That is to say, they come from that they come from that element which always best illustrates whatever virtue belongs to the religious system in which it is brought up; the element that is not rich enough to be luxurious, and that is

too industrious and well-behaved to fal either into pauperism or into criminal association. The Mormons, then, may be fairly said to represent the average virtue and intelligence of the communities where they are recruited.

Most of the native American Mormons it is well known, came originally from the New England States and from that belt of territory extending across New York, Northern Ohio, Michigan, Northern Indiana, and Northern Illinois, where the native American population was mostly of New England stock. The native American Mormons, then, were drawn mostly from the thrifty, church going communities where either Congre gationalism or some form of Methodism prevailed. They may, without much risk, be set down as Reformed Congregationbe set down as Reformed Congregation-alists or Reformed Methodists.

But from the very beginning the Mor-mons turned their eyes lovingly to Europe. Their emissaries have scoured the whole continent from the North Sea to the Mediterranean; but after much

to the Mediterranean; but after much experience they wisely concluded to limit their efforts to the north of Europe, to the region, that is to say, where Pro testantism had thoroughly prepared the

## "Every One a Committee of Five."

The Hon. Charles Levi Woodbury of The Hon. Charles Levi Woodbury of Boston, writing to the *Pilot*, says of the present aspect of the Irish question : "Every true Irishman will resolve himself into a committee of five to argue Home Rule and State rights to the dense heads of John Bull until the next chance comes of onth but util the next character of a of carrying a Parliament. Two years ago, who would have believed that Eog-land would become so enlightened as to send even a dozen men to the H -uce that would listen to Ireland's cry for equal rights, and yet within that time cach party has bid for Irish votes in Paria. ment. Keep vour temper. Follow yoor cool leader—Parnell. Persevere and win. An Englishman's skull is something like a cocondut-a thick husk, a bara shell-but when you have bored these there is a good deal of the milk of hamaa there is a good deal of the mink of human kindness inside. Keep boring at your question. A good many of them have come to their milk, and soon you will have a majority. God speed Ireland! She can win by the ballot bux yet."

DR. LOW'S PLEASANT WORM SYRUP is a safe and reliable worm remedy for all worms afficting children or adults.

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