

dress on the importance of spreading the Word of God broadcast over the world. To the astonishment of the members of the Society, Mr. Savage gave his opinion about the Bible in the following terms:

An examination of the bible itself will show that the authors who composed it did not dream of making the claim that what they were writing was written by God or spoken by God. It is not right for the Bible Society to publish and issue this book and call it publishing and distributing the word of God. The bible is, in reality, a large library of books; no one knows who wrote them, when they were written, and they are contradictory. The writers contradict themselves and each other. But if we had a book full of errors concerning all the things we can discover, it is necessary that we should trust in things that are beyond the reach of investigation? It would be impeaching the character of God to call the bible the word of God.

The Rev. Mr. Savage is one of a multitude of Protestant clergymen who entertain similar views in regard to the Bible at the present moment, both in America and Europe, especially in Germany. It is undeniable that such Lattitudinarian views are one of the inevitable results of Protestantism and private judgment, which are fast tending to utter infidelity.

We may well ask what the Protestant missionaries are going to bring to the Cubans and Philippines in place of the religion which the natives of these islands now believe and practice. When the Bible is thrown overboard, what will there be left in Protestantism to teach to those whom missionaries propose to convert?

The Protestant preachers have been accustomed to assert that Catholics have no respect for the Bible; but if they look at home they will surely find room to increase respect for the Bible among their own colleagues. In bringing this about, the missionaries will find plenty to do without carrying a knowledge of the gospel to those who have that knowledge already.

RITUALISM.

The following communication, which appeared in the St. John, N. B., Globe of Nov. 26, will be read with interest, while so much attention is being given to the Ritualistic movement in England and, to a somewhat less degree, in Canada and the United States. The communication describes very clearly to what extent Ritualism has imitated, while mutilating the Catholic ceremonies used in offering up the Holy Sacrifice of the Mass:—

RITUALISM'S JUDGMENT ON "ANGELICANISM VERSUS THE WHOLE CHURCH."

To the Editor of the Globe:— Sir—This account of the practice in services and in prayers may interest any who found an interest in the present theory of Ritualism as given in Mr. Percival's "Digest of Theology." But "A Layman" writing to you fails to understand this present theory, or will not take the authors at their word. He says they ignore the Anglican Church. They reply, that is just so; we have nothing to do with the Anglican Church, except in so far as it is "Catholic."

A. As to their services, take a book, "Catholic Prayers for Church of England People," second edition revised and enlarged; London, W. Knott, 1893. It is bound up with the Book of Common Prayer.

I. "Holy Mass and Communion" begins with the Asperges, "sometimes sung before High Mass on Sundays." [This in the Roman Missal, the short introductory service, while the priest sprinkles the congregation with holy water, and the words are used, "Thou shalt purge me with hyssop," etc., and the prayer, "may it please thee send Thy holy angel from heaven to keep, cheer, guard, visit and defend all that are gathered in this place."] Then the service proper begins with the "Priest" and the "server" at the foot of the altar, confessing to Almighty God, to Blessed Mary Ever Virgin and the Saints, and mutually to each other. This with the psalm, "Judge me, O God." "I will go unto the altar of God," is from the Missal. Of course, the same service, if not exactly the same words, was in use in England before the Reformation. The "Hail Mary," however, was said in the old English Mass and is not said in the Latin Mass now generally used; and is not said here in this book.

The rubrical directions are given, as in the Roman Missal for the blessing of the incense, etc. It is not necessary to allude to them all. Then is said the "Kyrie Eleison" from the Missal; and within brackets it is directed: "At the chief Mass of the day he may say the Lord's Prayer and the Collect and the Ten Commandments, as given in the Anglican Prayer Book. That is how the service is managed throughout—the Mass is inserted, while the disjointed fragments of the Mass preserved in the Prayer Book are, of course, kept; for, as they say: "The Prayer Book . . . is the old office book cut and sliced and tampered with."

The first principal part of the Mass, the Offertory, is wholly omitted in the Prayer Book. Ordinary Anglican churchmen no longer knew the meaning of the word: the Offertory for them means the collection of the alms. The whole service of the Mass is here restored in toto—the Offertory of the bread and wine, the mixing of the wine and water, the preparation of the

sacrifice, the symbolic washing of the fingers, the invitation "Pray, brethren, that my sacrifice and yours may be acceptable to God."

When that part of the Catholic service is ended, it is added, "after which done, the Priest may say the Prayer for the Church Militant, as found in the Protestant service.

In some Ritualistic churches it is the custom to say the Catholic parts secretly and the Protestant parts aloud; but in others "more advanced" we believe it is the other way.

This little book we are using is for private devotions, too, and so not all the proper prefaces are given. Of course, there are regular books published for the clergy arranged just in this way and giving more; and a Ritualist clergyman friend has told the present writer that "we all use them, and have long used them." Another said: "I should be afraid to say the service without putting in the parts from the Mass," meaning that it could not be the sacrifice of the Mass, with only the Anglican Communion service words.

"The Canon of the Mass" as here given is nearly all from the Missal—"Teigitur," "Communicantes;" "Hanc igitur;" then the consecration words in the Prayer Book form; followed by "Unde et Memores;" the prayers for the dead; "nobis quoque peccatoribus;" and so to the "pater noster."

In some of the "advanced" churches the Latin, we are told, is used. Coming to the Communion, of course, all the prayers of the Missal are used, with the "Lord I am not worthy," and the striking of the breast and the warning bell.

The "gloria in excelsis" is put at the end as in the Prayer Book. The service concludes with the beginning of St. John's gospel as directed in the Missal.

II. "Benediction of the Most Blessed Sacrament" begins with the direction "when the priest opens the tabernacle, and incenses the Blessed Sacrament is sung the hymn 'O Salutaris Hostia,' 'O Saving Victim,' given in Latin and English." After which follows the Litany of the Blessed Virgin (given in Latin only). "Then is sung the hymn, 'Tantum ergo Sacramentum,' all present making a profound inclination, while the words 'Veneremur tibi' are being sung." The whole service is the authorized Catholic one, unchanged.

III. "The Stations of the Cross." This service follows, and is also the Catholic one, with the procession to each picture illustrating the suffering and death of our Lord.

IV. "The Litany of the Holy Name" and "The devotions to the Sacred Heart" are taken from the modern Roman Catholic books.

V. "The Rosary of the Blessed Virgin" is explained and the use of the chaplet of beads; "to each of these chapters is assigned one of the principal mysteries of the life of our Saviour, or His Blessed Mother, as matter for meditation while the prayers are being said."

VI. "The Litany of the Saints" from the Roman Missal.

VII. Finally, the devotion of the "Bona Mors" or "Prayers for happy death through the passion of our Saviour;" the Prayers for Extreme Unction—called here "Unction of the Sick" or "Holy Anointing;" the usual Litany and Prayers for the Dying; the Litany and Prayers for the Dead. "We must remember that it is one of the greatest Christian duties to pray for the repose of the faithful departed, especially for any who are near and dear to us."

B. As to the look of these churches. Take St. Alban's, Holborn, during the octave of the Assumption of the Blessed Virgin. On the notice board are announcements of the services for the feast, marked in our book as a day of "holy obligation to hear Mass." Near the chancel is a statue of Our Lady with beautiful white lilies around. Then, near the door at all times is a life-size crucifix with a chair before it, as common in Irish and other Catholic churches, where people can pray according to the devotions suggested on the card found here as elsewhere. The little memorial chapel to a deceased rector is also close by this quiet and retired part of the church, with holy water at the entrance and an altar for "Requiem Mass."

At the chancel entry is "the Rood with Mary and John," as they said in Catholic England; and in the sanctuary the lamps and over the altar the tabernacle.

The confessionals are round the church, but only as chairs, with the name of each confessor.

The Stations of the Cross are a common sight now on the walls of Anglican churches. The service connected with them in common and public. But the service corresponding to Benediction is still held, we are told, with locked doors—unless, of course, in convent chapels or such like.

The Angelus of course is said. And many of the Ritualists who have submitted to the Catholic church had long said the Rosary.

The London Daily Chronicle, lately gave a letter of Dr. Creighton, the Bishop of London, ending with good advice to his people and in the following words alluding to their various opinions for and against Ritualism: "Especially when slight differences arise between them."

St. Alban's Holborn, is in Bishop Creighton's diocese.

Yours truly, N. C. D. P. S.—It may be added that this book has a preface by the Rev. A. H. Stanton, of St. Alban's, and that the advertisement offers a large reduction

to clergy and others, for quantities." Mr. Stanton says: "It is not for a moment maintained that all the prayers are in accordance with the Book of Common Prayer. . . . May we not as Catholics pray outside the limits and aspirations of the Book of Common Prayer? Surely our private devotions (sic) are not regulated by the State, and our rights as Catholics give us an inheritance in any and every Catholic devotion which commends itself to our souls."

The present writer can say that this week he received a letter from a not unknown English Ritualist clergyman, saying that the anti Ritualist agitation was "dying down," that "things would end in a compromise, as they always do in England," and that neither Bishops nor laymen want to turn out the "extreme" clergy, who are "working hard among the poor."

That seems now to satisfy reason or to suppress it.

The Bishop of Worcester, indeed, still declares: "I do not question their honesty."

But there is no feeling of dishonesty. They seem to have lost power of reasoning as to objective revealed truth.

THE ISOLATION OF CONVERTS

Every effort should be made by pastors and people to prevent the isolation felt by converts and others who become members of congregations where they have no personal friends. It is, we believe, no exaggeration to say that there are some districts where a man may frequent the services in the church from year's end to year's end without being spoken to by a fellow-Catholic, except perhaps the priest. He may possess ideas and accomplishments which might be used with great profit for the advancement of religion, but no one suggests that they should be so used, and they go to waste. It seems to us that both born Catholics and converts should unite in carrying out some broad scheme for putting an end to this chilling reserve, which is retarding the progress of the Church.

For the rest, we would advise Catholics of every type not to be afraid of honest criticism. We all need it. Born Catholics are not all saints, but creatures in whose lives the most human elements are frequently visible. Theirs, however, is a religion which imparts hopes and consolations ineffably sweet; yea, fountains of grace in the Sacraments, and nothing less than the presence of the Saviour Himself in the Sacrament of His love.—The Catholic Times, Liverpool.

"IT IS A PERSONAL WORK."

At a meeting of the Catholic Truth Society at San Francisco Most Rev. P. W. Kierland, D. D., used the following forcible words in reference to our obligations to non Catholics: "The message of Christ has a character of universality. It is addressed to all people, and the command imposed upon its teachers was to make it known to every creature. Here is a positive command laid upon them by divine authority: 'All power is given to me in heaven and in earth' a command to make Christians in every part of the world, and among all classes of people, to build up a new kingdom, a kingdom of souls, which was not to rest on the foundation of material force, whose conquests were to be in the intellectual and spiritual order, whose perpetuity was to be guaranteed by the possession of Spiritual Truth and by the indwelling of a Divine Presence. And that command was laid upon the Apostles and upon all Christians. All who believed in Him were to be witnesses unto Him" (Acts 1, 8). Every one who believes in Christ and loves Him, and believes that the Gospel of Christ is the power of God unto salvation, "must be anxious to make Him and His teachings known; must bear witness to Him, and he is a personal work. We cannot fulfil it by vicarious substitution. We cannot delegate it to others and place it exclusively on the shoulders of the clergy. It belongs to all. It is mine, it is yours. 'Ye shall all bear witness unto Me.'—The Missionary.

MR. GLADSTONE'S OPINION OF MR. PARNELL.

Decidedly the most interesting portion of Mr. Barry O'Brien's "Life of Parnell" is the record of Mr. Gladstone's opinion on the Irish leader. Mr. Gladstone said: "His knowledge seemed small. I never saw a sign of his knowing Irish history. . . . I thought him one of the most satisfactory men to do business with I had ever known. But the sum total of any of my interviews on business with him must, I think, have been under two hours. He was wonderfully laconic and direct. I could hardly conceive his ever using an unnecessary word. . . . Parnell was the most remarkable man I ever met. I do not say the ablest man. I say the most remarkable and the most interesting. He was an intellectual phenomenon. He did things and he said things unlike other men. His ascendancy over his party was extraordinary. There has never been anything like it in my experience in the House of Commons. . . . I do firmly believe that if these divorce proceedings had not taken place there would be a Parliament in Ireland to-day. I think Parnell should have retired not only from the leadership of the party after the divorce case but from public life altogether. There would have been a resurrection. He would have come back. Nothing, nothing could have prevented him. He would have been as supreme as ever, for he was a

most extraordinary man! a marvelous man! A terrible fall!" Mr. Chamberlain with whom Mr. Parnell often dined, is recorded as saying: "He is a very remarkable man—a great man and unscrupulous like every great man. I have often thought that Parnell was like Napoleon: he allowed nothing to stand in his way, and he stopped at nothing to gain his end." Mr. Chamberlain here lets in a sidelight on his own character.

IS IT INSANITY?

"Christian Science" has taken a pretty strong hold in Chicago; hence the death of Harold Frederic has led to considerable discussion of the alleged healing power. The physicians of the city are unanimous in condemning it; though they hold, with the lawyers of the city, that its devotees neither ought to be prosecuted nor can be. The medical fraternity declares that whatever good there may be in Christian Science is the result of mental suggestion, which is now employed by all good doctors: the evil comes from neglecting natural remedies and trusting entirely to faith for a cure. How far this un-Christian and unscientific practice may go is clear enough from the words of one of the priestesses of the cult. She has a right to speak on the subject; for it was she who treated the late Mr. Kershaw, who died in circumstances very like those attending the death of Harold Frederic. This woman says: "I work entirely through my understanding of God's power. God is mind and mind is God, and one and inseparable. God is everywhere, and God is good; therefore everything is good. Evil is unreal. There is no such thing as evil except in the imagination. Thought produces any condition of the body. In sickness we work to relieve that thought. 'Suppose,' she was asked, 'a Christian Scientist should have the misfortune to cut off a leg, 'Gangrene should set in and blood-poison follow.' 'If a Christian Scientist should break a limb, the bones would knit together quickly, and there would be no gangrene,' she replied, dodging the question. "But suppose," it was persisted, "they should cut off the leg and throw it away?" "Oh, well," she replied with a smile, "he would probably imagine he had lost a leg, but he would hobble around some way."

One reason why Christian Scientists are rarely converted is because no sane man can argue with them.—Ave Maria.

THE UNCONSIDERED INEVITABLE.

The accumulated recent disasters at sea—involving a larger loss of life within a few days than the total American loss during the three months war between the United States and Spain—reiterate a spiritual lesson so obvious that it should need no dwelling on; and yet of all the lessons of the sad event, the surest soon to be forgotten.

ADVICE TO CANDIDATES FOR THE PRIESTHOOD.

"In the address of welcome to which we listened this evening," he continued, "the speaker remarked that many of you received the sacrament of confirmation at his hands. I am gratified to hear it. In this age, when the priest must face an incredulous world, it is necessary that he should possess in an eminent degree that gift of fortitude which so eminently becomes his sacred office. It is necessary for you if you would persevere in the spirit in which the seminary inculcates. Your life as a priest is peculiar; the world may not understand you, but if you live up to the ideals held out to you it will respect and admire you. To go out into the world and be in it, yet not of it, great courage is required; but if you ever remember your mission you need not fear the world. Be determined to live out the life of the true priest in this nineteenth century, when infidelity and voluptuous pleasures engage the thoughts of men. Your life should resemble the beautiful legend of Our Lady of the Snow, which snow fell in mid summer on a spot in Rome and retained its immaculate whiteness until the promise of building a church upon the spot was made. So should your life amidst the luxuries of the world be—pure with the radiant virtue of chastity, which is the singular privilege and ornament of the Catholic clergy.

"In the thought of the educators of the day there are various opinions as to methods in ecclesiastical training. There seems to be a general tendency to allow a larger liberty than was formerly the portion of the seminarian. There is a tendency to throw the student more and more upon his own responsibility; to allow a freedom and independence that will manifest and develop the character of the future man. It is argued that this independence will exhibit the qualities and traits of a student in such a way as to give more insight into his real nature. But whatever be the result of this discussion, there is one thing certain, and upon which we can rely with undoubted assurance, the maternal instinct of the Church itself, and to follow therein is the safest and surest way.

ARCHBISHOP RYAN TO FUTURE PRIESTS.

Honored by the Faculty and Students of Kenrick Seminary, St. Louis.

From Church Progress, St. Louis. Kenrick Seminary, with its love and veneration for the great Archbishop whose name it bears, took opportunity last Tuesday afternoon to manifest its appreciation for the bosom friend and former coadjutor of the founder of the seminary—Archbishop Ryan, of Philadelphia. A very excellent programme was prepared for the occasion. Archbishop Ryan, accompanied by Archbishop Kain and Bishop Glennon, of Kansas City, arrived at the seminary at 4:30 o'clock, and after meeting the reverend faculty and some of his old friends was escorted to the aula maxima of the seminary, where the exercises of the afternoon took place. Upon the conclusion of the programme Archbishop Kain arose to thank the seminary for the honor shown him and his illustrious guests. He remarked that the name which the seminary bears—the Kenrick—was eminently proper for the bearer of that name in life was a model ecclesiastic as student, priest and Bishop. If the name Kenrick, both in the persons of Patrick Francis, of Philadelphia, and Peter Richard, of St. Louis, had no place among the canonized saints of the Church, still they are canonized in the hearts and memory of a grateful people who hold their name in benediction. He then introduced Archbishop Ryan, who spoke in part as follows:

"As the choir was rendering with sweetness and expression the magnificent chorus, 'Thoughts of Home,' I recalled in thought the thirty-two years of home which pleasure was mine in dear St. Louis. I thought of the many happy years that were mine and the many holy hours I spent within these walls as spiritual father of the Visitation nuns. I feel at home in an institution that bears the name of Kenrick, the bearer of which name in life was the model of student and priest. I remember a story told me by an old priest in Dublin some years ago. He said that shortly after the annual opening of Maynooth College a young man arrived, and as the rooms were all engaged it was found necessary to place the stranger in a room with another seminarian. When bedtime came the stranger was invited to occupy the bed in the room, and, thinking that his host would find a bed elsewhere, did as he was bid. What was his surprise upon awakening early the next morning to find the young student asleep on the floor, with his student cloak around him. That student was Peter Richard Kenrick, afterward the great Archbishop of St. Louis. And as he was then, a man of self-denial and self-sacrifice, so was he ever afterward as priest and Bishop."

The speaker said that for seven years he had lived in the same home with Archbishop Kenrick and told of the latter's piety, his deep devotion to duty and his saintly character.

"I was for a moment mystified the other morning to see in one of the papers over a despatch from Washington of some length and conspicuousness, the heading, 'Memory of E. A. Brownson,' and to read below that arrangements have been made to establish an endowment of the Catholic University in memory of Erastus A. Brownson. A little reading convinced me that the movement was one instituted in honor of Erastus A. Brownson. I wondered if a man who made so much stir in the world as Brownson did could be so utterly forgotten as to make this blunder possible in a great newspaper; but when I spoke in wonder of the error to a cautious young person of college education I found that person unable to correct it. So soon, indeed, are we forgotten when we are gone. Brownson, I believe, only a little more than twenty years ago. If he is forgotten in Boston, there must be need of a memorial somewhere to revive his memory. There have been few stronger personalities in American history than that of this philosopher who came down from the Vermont hills the kinsman of Webster and Whittier, with the mark of the same black eyes and big-browed ancestor on his powerful face to agitate and move his countrymen. His restless spirit, as so many others have done, sought calm in the mother Church; did he find it there? If he did, he fared better than the Church did as the result of his conversion."

The "Listener," as we indicated above, has gone a little astray in regard to Brownson's connection with the Church. He never had any quarrel with it, for he was an obedient, faithful, humble and devout Catholic, a weekly communicant whose religious life was in every way inspiring. He was aggressive by nature, but in the domain of faith he was as submissive as a child. Outside of his he would fight manfully in defence of his theories with every opponent, priest or layman. He may have nettled individual ecclesiastics by his persistency in maintaining views not essentially to belief in the Church, which they could not accept, but he was ever an ardent and consistent champion of the true faith. There is more latitude in discussion allowed in the Church than our separated brethren are always willing to admit, and no one understood this better than Brownson, who was one of the ablest writers in theology, philosophy, politics, civilization, literature and scientific and religious controversy that this country has produced. His writings, in twenty volumes, collected and edited by his son, prove this latter statement.—Sacred Heart Review.

Let me close a letter with a blossom from St. Bonaventura: "The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue."—Longfellow. My children, if you wish for the gift of perseverance, be devout to Mary—St. Philip Neri.

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"In the thought of the educators of the day there are various opinions as to methods in ecclesiastical training. There seems to be a general tendency to allow a larger liberty than was formerly the portion of the seminarian. There is a tendency to throw the student more and more upon his own responsibility; to allow a freedom and independence that will manifest and develop the character of the future man. It is argued that this independence will exhibit the qualities and traits of a student in such a way as to give more insight into his real nature. But whatever be the result of this discussion, there is one thing certain, and upon which we can rely with undoubted assurance, the maternal instinct of the Church itself, and to follow therein is the safest and surest way.

"In the age of St. Vincent de Paul a reform of the clergy was found necessary, but this man of God took the Church for his guide in all his undertakings. In this matter of ecclesiastical training there are found the two extremes—the one which looks to the supernatural for all, without due consideration of the natural or its necessity. Then there is found a reaction against this principle, for there are many who cultivate the natural

without sufficient dependence upon the supernatural. In fact, it would seem their tendency is to ignore the supernatural.

"There is nothing in religion that is opposed to the natural. Whatever is strong, whatever is beautiful in the natural is made stronger and more beautiful by religion. Religion elevates, religion refines human nature. It is like the character of our Lord, which united within itself all the strength of the noblest manhood with the tender gentleness of a woman. He was the model gentleman, with a gentleness that could win the love of all, and yet the courage to denounce the Scribes and Pharisees and drive the buyers and sellers out of the temple. So in you there must be that union of strength and gentleness, that harmonious blending of the natural and supernatural.

SECRET OF PRIESTLY SUCCESS.

"So I would advise you to prepare for the great work which is yours for the spirit and love of the great St. Vincent de Paul. And what is the great secret of this preparation? It is to cultivate a tender personal love for Jesus Christ, that personal love for our dear Lord which so peculiarly belongs to the heart of the priest. This is the secret of success of such great men as St. Vincent de Paul, St. Charles Borromeo and St. Francis de Sales. And if you, my dear young men, as candidates for the holy priesthood, do not love our Lord, who will love Him? If you, who are His chosen ones, will forget Him, who will remember Him? Let your hearts burn with the fire of divine love as did the heart of the humble St. Francis, who fain would inflame the world with the love of Jesus. Who inspired you with the thought of the priesthood? Who warmed your young heart to choose this best of all lovers for your portion? Was it not Jesus? Thus it is in Him, in union with Him, that your strength will be found.

"The memory of your seminary life, of the many holy hours of quiet peace spent in your seminary chapel, heart to heart with your Divine Master, of the many holy Communions that brought grace and light to your soul, 'tis the memory of these things that will preserve and comfort you in your future life as a priest. Oh, see what one man can do who has the love of God as the inspiration of his life! What may you not do, an army of you, if this same love light up your hearts? Remember, my most dear young men, whatever your knowledge, whatever your strength, first and above all remember that your mission is divine one, and must depend for success upon the support of Jesus, whose priests you are to be."

BROWNSON RECALLED BY A PROTESTANT.

The "Listener" of the Boston Transcript is evidently a good one, if he is not always accurate in his conclusions. In the following paragraph he ably recalls to the minds of his Protestant readers one of the old-time converts to and champions of the Church:

"I was for a moment mystified the other morning to see in one of the papers over a despatch from Washington of some length and conspicuousness, the heading, 'Memory of E. A. Brownson,' and to read below that arrangements have been made to establish an endowment of the Catholic University in memory of Erastus A. Brownson. A little reading convinced me that the movement was one instituted in honor of Erastus A. Brownson. I wondered if a man who made so much stir in the world as Brownson did could be so utterly forgotten as to make this blunder possible in a great newspaper; but when I spoke in wonder of the error to a cautious young person of college education I found that person unable to correct it. So soon, indeed, are we forgotten when we are gone. Brownson, I believe, only a little more than twenty years ago. If he is forgotten in Boston, there must be need of a memorial somewhere to revive his memory. There have been few stronger personalities in American history than that of this philosopher who came down from the Vermont hills the kinsman of Webster and Whittier, with the mark of the same black eyes and big-browed ancestor on his powerful face to agitate and move his countrymen. His restless spirit, as so many others have done, sought calm in the mother Church; did he find it there? If he did, he fared better than the Church did as the result of his conversion."

The "Listener," as we indicated above, has gone a little astray in regard to Brownson's connection with the Church. He never had any quarrel with it, for he was an obedient, faithful, humble and devout Catholic, a weekly communicant whose religious life was in every way inspiring. He was aggressive by nature, but in the domain of faith he was as submissive as a child. Outside of his he would fight manfully in defence of his theories with every opponent, priest or layman. He may have nettled individual ecclesiastics by his persistency in maintaining views not essentially to belief in the Church, which they could not accept, but he was ever an ardent and consistent champion of the true faith. There is more latitude in discussion allowed in the Church than our separated brethren are always willing to admit, and no one understood this better than Brownson, who was one of the ablest writers in theology, philosophy, politics, civilization, literature and scientific and religious controversy that this country has produced. His writings, in twenty volumes, collected and edited by his son, prove this latter statement.—Sacred Heart Review.

Let me close a letter with a blossom from St. Bonaventura: "The best perfection of a religious man is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue."—Longfellow.

My children, if you wish for the gift of perseverance, be devout to Mary—St. Philip Neri.