clearly from the doctrine that some die with the burden of venial sins on their

souls, or with the temporal punishment due to forgiven sin still unpaid. How

few souls are fit to be ushered into the

awful presence of God! Are there not many slight sins in our life time that

again, do you believe that a perfectly

"But those who are benefitted, at the same time that they suffer punishment

their benefit, however, both here and

other way." (Cary's translation, vol. i. p. 230, n. 171.)

Many non-Catholics to-day are, there-

fore, coming to realize how irrational and unchristian was the Reformation re-

jection of this most consoling doctrine. Mallock writes: "It is becoming fast recognized on all sides that it (Purga-

tory) is the only doctrine that can bring

a belief in future rewards and punish-

ments into anything like accordance

Plus X. AND LEO XIII.

Already, an attempt has been made to show that it reveals a man of intenser spirituality than Pope Leo XIII., and that the new Pope's declaration of his preference for those priests in whom the

eiests completely dominates the scholar

and scientist marks a divergence from

the policy of his illustrious predecessor. A brief comparison of the first Ency-clical of each Pope will demonstrate the

world-power, with a prestige such as

nation miserable, and return to Christ," is the key-note of the other, facing the

of honor in the ecclesiastical seminaries. He also denounces false science

or "the new science" as his successor calls it, which only masquerades as truth, and emphasizes the duty of re-

jecting all opinions, however, wide-spread, that are in opposition to the

Each of them, in his first utterance as its visible Head, is intent on show-ing the Church to the world as the

great soul-saving institution, the Teacher of the Nations' whose help is

them emphasizes the necessity of the

temporal rights of the Papacy for the

proper fulfilments of its spiritual mis

Leo XIII. would make a priest

personal delight in curious learning or

scientific research the primary and essential purpose of his state.

Leo XIII. dwells on the Christian

education of the laity; Pius X. on the lay apostolate—which must be that of

further the work of the Church to-day

and he has since recognized with his

special blessing the phase of that apos-tolate which is known as the American

example, the conquest of the Church's

enemies by the methods of peace and charity, concilation in all things law-

ful, as proposed to us by Pius X., were equally proposed and practised by his

great predecessor, whom he eulogizes and with whose plans and hopes he

Pilot.

was in absolute sympathy. — Boston

Trappists Arrive.

the French Associations law, seventeen Trappist monks, clad in the rough brown

habit, and barefooted, passed through New York en route to Gethsemane abbey

Gethsemane, Ky. They attracted muc

attention going down Broadway, fully five hundred people following them.

Exiled from their native clime by

For the rest, the apostolate of good

Federation of Catholic Societies,

ested men, if it would substantially

world's supreme need. Each of

teachings of the Church.

foolishness of these suggestions.

policy" of his adminstration?

Living?" ch. xii. p. 290.)

people of every creed.

just God would grant heaven immedi

we never even ask pardon for ?

ly as any Catholic.

## care for, protect, . They are exwhich flesh is

ful nursing, and is present, the physician." opinions held by

R 7, 1903.

gard to the best eases are to be ovidence of God e decision con-

rt of law, for the s, we have nothno power to de w as given us by have considered no error on the that calls for a

ole unanimity of approval of the nd the following mmercial Advera fair sample of tter:

wrote the opinto the heart of ich is the exact specific | statute. ent, or the clash hools of formal

he Philadelphia se, provident, and

d it should be incriminal codes of n all this to con-

with for the sick : make use of the e infirm is con-. We have even rist that they who a physician. We Himself hath degiven "fruits for thereof for medi-

eligion when Eddytists) and Dowiehey are the sole truth while they rds of Holy Scrip-

d by Judge Haight e side of too much ticism, whereas it the agents of the of faith-curers to ittle ones by obligto furnish adequate or their children : it will insure the that Mr. J. Luther upon himself. It ent inflicted upon rer. No law can urders from being en they are perthere should be a as a terror to

eter them from the me crime. E BALZAC. wn, Ont., enquires :

writer Honore de 1858, a Catholic ?" Catholic, and from ated as a Catholic; r French novelists, aside his religious itings togain favor ose who delight in Most of his works in decent society, o, owing to his panoid passions of his his books were

erty merely to be d he labored strenh poor success, for vealth until in 1848 olish lady. His exof the causes which f his financial sucworks are on the ibited books issued the Pope.

stly Stole. ecrated emblem

. As he places it priest repeats this nto me, O Lord, the which I lost through f our first parents oproach unworthily may I nevertheless the stole is riestly power, it is never b

Only those who r orders are allowed. The manner in which es the order to which deacon, who has as nsecrate or absolve, left shoulder and ties under the whose power is lim-crosses the stole on Bishop who has reof the pries the priesthood

nang down. The right to wear the erywhere, because icegerent of Jesus est who said of Himis given to Me in .- Catholic ColumSOME PRACTICAL HINTS ON MIR-ACULOUS "VISIONS."

BY RIGHT REV. PATRICK A. LUDDEN, BISHOP OF SYRACUSE. In his sermon last Sunday morning at the Cathedral Bishop Ludden made some statements that were of unwonted

interest in Catholic circles. He re-ferred to to "visions" and incidentally referred to the recent miraculous "vision" at Oswego. The Bishop's sermon was in part as

"Unless you see signs and wonders

you will not believe.

"This ruler's faith was weak and imperfect. He had heard of the miracles and wonders performed by Christ in healing the sick, restoring sight to the blind, cleansing of the lepers and raising seen the dead to life. He was convinced even the dead to life. He was convinced that Christ possessed the power of re-storing to health his son, who was now at the point of death, else he would not have invited Him to do so. But he had not the strong and perfect faith of the Cen-turion spoken of in the Gospel of St. Mathew. He believed that Christ's per-Mathew. He believed that Christ's personal presence for the exercise of His power was necessary, while the Centurion exclaimed: 'Lord, I am not worthy that Thou shouldst enter my roof; say but the word and my son shall be healed.'

Christ here administered a mild rebuke while declaring that the ruler's son was at that hour restored to health.
"Unless you see signs and wonders you will not believe.'

will not believe.

EVIDENCE OF SUPERSTITION.

"The seeking after miracles, signs and wonders is an evidence of weakness of faith and often of superstition. The Jews sought after signs and the Gentiles wisdom. Not by signs and wonders did St. Paul preach the Gospel, but by Christ crucified and the following of the Cross, to the Jew a stumbling block and a scandal, and to the Gentiles a folly, but to them that are called, both the wisdom of God and the power of God. "When addressing Arecpagus on the

Hill of Mars He charged the Athenians with superstition. 'I see that in all things you are too superstitious. They were all employed in giving their experi-ences and in telling or in hearing some new doctrine. Each had a religion of his own, and all worshipped an un-known God. They had no creed and no dogmas, and He begins to instruct these philosphers, wise in the world's wisdom, but ignorant of creed and dogmas, in the simple rudiments of Christian faith and of Christian worship and morals almost after the manner that a Catholic child is taught the rudiments of faith in the child's catechism. He defines for them the unknown God Whom they were worshipping just as we teach the Christian Catholic child that the unknown God is the Creator of heaven and earth and of all things visible and in-visible ever present. 'In Him we live and move and have our being,' but by redemption we are His heirs and off-

He preached to them of penance and the remission of sins, the great last truths, death, resurrection, judgment and life everlasting.

"If modern fakirs, faddists, charle-tans and reformers and religious mounte-banks, who have no creed or dogmas but their own fads and superstitious pagan fancies, would study these plain catechetical instructions of St. Paul they would cease applauding their own ignorance and glorying in their own

AGE OF RELIGIOUS FAKES.

"Fickleness and inconstancy are characteristic weaknesses of human nature. We are never really contented or satisfied either in things temporal or spiritual. What pleases us to-day may entirely unsatisfactory to morrow. When we are well off we are anxious to be better off. If we are rich we want to be richer, and are anxious lest we become poor; and if we are poor we are miserable and willing to sacrifice everything in order to become rich.

In their journeyings from the age of Egypt to the Promised Land the sraelities were fed with manna from heaven, yet they became disgusted and called it nauseating food. They murmured against God and against Moses and longed for the bondage and flesh-

pots of Egypt.
"Our age is peculiarly one of fads. And the Apostle enumerates among the sins that exclude from the Kingdom of God, heretics and sceptics, erring and driving into error ever seeking after wisdom and never attaining to the knowledge of the truth, with no guide to religious truth except the vagaries, fancies and passions of each individual.

"We have self-constituted prophets and priestesses, Christian Scientists, faith curers and mind curers, seeking igns and wonders, novelties and curi-

'After the principles established by the reformers of the sixteenth century the Bible is to them a veritable Pandora's box, which while a gift of the gods, contained, according to Greek legend, their blessings and also their curses if not carefully handled. In an evil and unguarded moment Pandora opened her box and out flew all the iseries that afflict human life.

Every self-opinionated doctrinaire and religious crank from Satan to Tom Paine and Voltaire and Ingersoll and Dowie, the second Elijah, every founder of a new religion and new sect finds in the Bible a meaning to suit his fads and

"The high critic finds in it legends, the poetic outpouring of Oriental fancies The high priestess of Christian Science and mind curers manipulate the Sacred Book to prove their theological systems, and modern preachers of the various sects have just discovered that

in it there is neither creed no dogma Hence the confusion and scandals produced by heresies and schisms.
"Unless Christ be a deceiver and false prophet the Church which He established can never be the sport of such religious fads. He has made Himself responsible for her protection against such dangers. Thou art Peter and upon this rock I will build My Church and the gates of hell shall not prevail against her. I will pray to the

Father and He will send you another comforter, and the Spirit of Truth, Who

will teach you all truth and bring to your minds all things whatsoever I have commanded you. And He will abide with you forever. I have prayed for thee, Peter, that thy faith fail not, and being converted, confirm thy ren. He that heareth you heareth brethren. Me, and he that despiseth you despiseth Me.

'Here are the credentials of the infallibility of Christ's Church. But infallibility is not impeccability, and does not apply beyond the truths of divine faith, doctrines and the sound princi-ples of morals. It is not an individual endowment, neither does it guard against curiosities and superstition in individual nor even in congregations

"Miracle seekers and curiosities even among the plous are not immune. The author of the 'Following of Christ,' that most remarkable product of wisdem, learning and philosophy, Thomasa-Kempis, says in the first chapter of fourth book: 'Many run to sundry places to visit the relics of saints moved oftentime with curiosity and novelty, and carry home but little fruit or amendment of life or real contrition.

"These very pious miracle seekers very rarely could spend five consecu-

tive minutes in silent, earnest prayer or meditation before God's altar, where Christ is really present in the Blessed Sacrament.
"I have had occasion recently to

reiticise actions of this nature in a neighboring city, where some pious people of powerful imagination were moved by visionary, and yet caused much excitements aroung the gradulous and curious.

I have nad occasion recently to means of torments; for the substitution is not possible to be freed from injustice in any other way." (Cary's translation, vol. i. p. 230, n. 171.)

Many non-Catholics to-day are, therefore, coming to realize how irrational and unchristian was the Reformation rement among the credulous and curious.
"A religious people is really more

prone toward superstition than a people irreligious and skeptic, simply because superstition is an excess, while infidel-ity is a blank absence of all religion. "But apart from the defined truths of faith and doctrine, the widest latitude is given to the individual conscience in works of piety. 'The Spirit breatheth where He will and thou knowest not only, but a partial harmonizing of the only, but a partial harmonizing of the constant only, but a partial harmonizing of the constant only, but a partial harmonizing of the constant only.

whither He cometh or whither He go-"Any reasonable devotion that com forts and satisfies the conscience and renders it more reverent toward God is to be encouraged and permitted without hindrance.

### PURGATORY.

From San Francisco Monitor. What is the teaching of your Church

with regard to Purgatory, and on what authority does it rest?

The Catholic Church teaches "that there is a Purgatory, and that the souls there detained are helped by the suf-irages of the faithful, but chiefly by the

acceptable Sacrifice of the altar "
(Trent, Sess. xxv.)

The argument for the existence of Purgatory and the practice of praying for the dead is the universal and constant witness of divine tradition as voiced in the writings of the Fathers (see "Faith of Catholies" vol. iii. pp. (see "Faith of Catholics" vol. ill. pp. 139-305), in ancient Liturgies of both East and West, in the inscriptions in the catacombs of Rome (Northcote, "The Roman Catacombs," ch. vii.), and in the Councils of Florence (A. D. 1428-45) and Trent (1545-63). Thus Tertullian writes (about 204 A. D.): "We make, on one day in every year, oblations for the dead, as for their birthdays" (De Corona, n. 3).

Corona, n. 3).

The evidence of Scripture (II. Mach. xii. 43-46) shows the belief of the Jews in a middle state where the dead can profit by the good works (sacrifices) and prayers of the living: "And making a gathering, Judas Machabeus sent prayers of the living: "And making a gathering, Judas Machabeus sent twelve thousand drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead. \* \* \* It is therefore a holy and a wholesome thought to pray for the dead, that they may be loosed from sins." The historical value of this beok of Scripture cannot be denied by those who reject it as canonical, for we have even to this day the witness of the orthodox Jewish day the witness of the orthodox Jewish prayer-book to the fact of such prayers. prayer-book to the fact of such prayers.
Its inspiration rests on the same authority as Genesis and the Apocalypse—the divine witness of an infallible Church of God. If the doctrine of Purgatory were an innovation of the Pharisees, surely it would have fallen under the condemnation of the Saviour, for there can be no doubt that in His day it was,

as it is now, a Jewish belief. There are, moreover, proofs of the octrine in the New Testament, as we learn from the interpretation of the learn from the interpretation of the Fathers of the early Church, viz., Matt. xii. 32, in which Christ speaks of slight sins being forgiven in the world to come; I. Cor. iii, 13-15, in which St. Paul mentions the fire shall try every man's work, and through which he himself shall be saved; "I. Pet. iii. 18-20, in which St. Patertells here can Savien. in which St. Peter tells how our Saviour preached the fact of His redemption to "those spirits that were in prison."
(Cf. Matt. v. 26.)

It is indeed strange how, in the face of this overwhelming testimony, the early Reformers deny the doctrine. They believed that nothing defiled could enter heaven, and that "the eyes of the early Reformers to look upon in-God were too pure to look upon iquity" (Apoc. xxi. 27; Habacue i, 3). iquity '' (Apoc. xxi. 2'; Habacue 1, 3). What then, was to become of the millions of souls who were not perfectly pure from sin at the hour of death? The denial of Purgatory implies either the cruel doctrine that the greater num ber of even devout Christians are lost which in the reaction to day outside the Catholic Church accounts in some degree for the common denial of eternal punishment; or the unwarranted and unproved assumption that God by "some sudden, magical change" purifies the soul at the "instant of death." Mohler, "Symbolism," Book I, ch. iii, sec. xxii.; Oxenham, "Eschatology," (Mohler,

ch. i., pp. 26-40.)

How logically is doctrine interwoven with doctrine in the clear, consisten with doctrine in the clear, consistent gospel of Jesus Christ, so that a denial of one central dogma means the over-throw of all. Luther's new theory of justification by faith alone, led him to deny the fact of temporal punishment, the distinction between mortal and venial sin, the efficacy of indulgences the existence of Purgatory, and the usefulness of prayers for the dead.

The doctrine of Purgatory follows

### MIXED MARRIAGES

SOME OF THE REASONS WHY THE CHURCH DISLIKES THEM.

By Rev. John F, Noll. It is not my purpose to scold those Catholics who have already cast their lot with a Protestant or an infidel, for except in very few instances, they secretly concede that it was the mistake of their lives. Many Catholics, ately to the death bed penitent who had not time to satisfy for all his sins, or to pay to the last farthing the debt of who before marriage could see no wrong in the step in their case, have told me

pay to the last farthing the debt of temporal punishment? Indeed, Protestants have admitted that they have felt instinctively that some of their own relatives were neither wicked enough to deserve hell nor good that they would never do it over.

And as to the unmarried, I shall not write them a sermon, for they have a real horror for sermons on mixed marriages, and on account of this horror, they seldom give an attentive ear to the reasons for the Church's strict enough to deserve heaven at the hour of death, and that in spite of their docthe reasons for the Church's strict position regarding such marriages. My purpose, then, will be merely to enumerate some of these reasons in a manner plain and convincing to every-one who will use his "thinking powers" trinal denial, they had prayed for them. One Lutheran woman, in Baltimore, had for years gone to the grave of one she loved, and prayed there as earnest-Even the pagan philosopher Plato distinguished between curable and incurable offenses to be punished hereafter—the one for a time, the other forever. He writes in his Gorgies,

a little.

1 First of all bot me say that it is God Himself Who will not tolerate mixed marriages, and the Church merely explains and enforces His will. Even in the Old Testament, mention of God's prohibition of mixed marriages is so frequent that it would occupy too both from gods and men, are such as have been guilty of curable offences, much space to quote all passages. I shall mention only a few: "Thou shalt not take of their daughters (unbelievin Hades, accrues to them, through means of torments; for it is not pos-

ers) a wife for thy son."—Exod. 34; 16.
"If you will embrace the errors of those nations and make marriages with those nations and make marriages with them, know you for a certainty, that they shall be a pit and a snare in thy way."—Joshua 23; 12.
"You have transgressed (done some-

and have taken strange wives."—1 Esdras 10: 2. Read the whole chapter 10, of the First Book of Esdras to see how with our notions of what is demanded at once by reason and morality; and a bemixed marriages were viewed by faithful Jews.

only, but a partial harmonizing of the whole moral ideal!" ("Is Life Worth 2. If God Himself forbade such mixed alliances in the Old Law, when marriage was only a natural contract, how much more reason is THE FIRST ENCYCLICALS OF for such prohibition now, that Christ has raised this contract to the rank of things most holy? For Christians The full text of the first Encyclical marriage is now a Sacrament, represent-ing and effecting a holy union and inof Pope Pius X., a cable summary of which was published a fortnight ago, tended to sanctify those who enter it. reached this country last week. Through the Catholic press which is publishing it in its entirety, and the It can only be such a holy union where faith marries faith, where both parties secular journals which give accurate summaries or copious exerpts, it reaches

are under the domionion of God's Church.
3. No law is more reasonable and charitable than the law forbidding mixed marriages. We are on earth to work for Heaven—that is sure. And most people must do that work as husbands and wives, as fathers and mothers, in other words, in the marriage state. Wherefore their marriage should break His law whilst entering it: I Pope Pius X. comes to the Papacy when, thanks, under God, to the piety, scholarship and stateman genuis of Leo XIII. the Papacy is an acknowledged

has not enjoyed in nearly four hundred years. The civilized world, without re-gard to religious dividing lines, has 4. In marriage, husband and wife become one moral person. They must endeavor to sanctify each other. This awaited with respectful interest, his first official utterance. Will it outline "the cannot be done in a mixed marriage, for how can there be harmonious cooperation toward salvation? They can-not even speak and think alike about Of a truth, it will. The first Encyclical of Pope Pius X. issued in the day not even speak and think allowed their duties to God. A mixed marriage makes a house divided against itself." In marriage man must have a "helpmate like unto himself" especially in religion, since thereby he strives to of the Churche's strength, like the first of the Churche's strength, like the first of Pope Leo XIII., issued in the day of her humiliation, calls back the world to Christ. "To restore all things to Christ" is the key-note of the one in view of the restoration well begun. "Forsake sin, which maketh man and ration miserable, and return to Christ." religion, since thereby he strives to bring about the "one thing neces-

sary. 5. When a man and woman enter marriage, they must be ready to become father and mother. Then on the Pries X. emphasizes the training of priests and the futility of learning without piety. Leo XIII. dwells on the importance of that philosophy on which the right teaching of all the other seigness as greatly downed to the seigness as greatly downed to the resigness and the futility of learning the priests and the futility of learning to the bright of the children faithful members of the Catholic devolves the very strict duty of bringing up the children faithful members of the Catholic devolves the very strict duty of bringing up the children faithful members of the Catholic Church. Need I tell you that this rarely accomplished where one party is a Prodark hour before dawn.
Pius X. emphasizes the training of other sciences so greatly depends, and sets St. Thomas Aquinas in the place few instances might be referred

Statistics will show better than any rgument what poor Catholics the off-oring of mixed marriages become. The Literary Digest of a year ago quoted statistics gleaned from a house to house canvass, as follows: "Where oth father and mother were Catholics. 22 per cent. of the grown-up children are Catholics, but in mixed marriages only 34 per cent. of the children go to church at all. That means that twothirds of the children of mixed mar riages are lost to God's Church and I

might say, lost to Heaven.

Can you believe that God will bless such unions when they tend to pull down rather than build up His Kingdom? "Thy Kingdom come," (in-crease) is what we pray for. God's Kingdom would diminish fast, as statisbetter scholar that he may be a better scholar that he may be a better soul-saver. Pius X. is of the same mind, only warning the scholarly priest against forgetting in his more tics show, did the Church permit mixed marriages.

Where husband and wife differ in religion, the child must generally be trained in doubt, not in faith. The child can hardly bring itself to believe that membership in the Catholic Church is so necessary, if one of its parents be

not a member.
7. What if the Catholic party should die whilst the children are still young? The Protestant party must now see that the children be instructed in the Catholic faith, that they attend to their religious duties, etc. Even if the Proreligious duties, etc. testant party do this, the children will take little interest when the surviving parent does not practice what he or she reaches and inculcates.

The non-Catholic party in a mixed marriage either is opposed to the Catholic religion, or he is indifferent about all religion, or he is disposed toward the Catholic religion. Now, if he be opposed to the true religion, he is surely not pleasing to God, if he be indifferent about all religion he is not pleasing to God; if he be disposed toward the Catholic religion, as long as he defers entering the Church, he is not pleasing to God. So where is there any mixed marriage that

pleases God? and consequently the Church's prohi- outcome; if Christian, then the Chris-

wants marriage entered into from holy, pure, supernatural motives. You are not actuated by such motives when you marry one not of the faith. Your reason for marrying a Protestantis, say his good looks, his means or even his pleasing, kind disposition it may be he is "just according to your taste." What does God care for all this, if his soul is not right, if his mind will not accept the truth and his will be not disposed to keep God's laws?

God wants faith to marry faith, grace tian heart and the Christian life will be the saving result. From these premises it is a necessary and inevitable conclusion that the culture of the Christian life will be the saving result. From these premises it is a necessary and inevitable conclusion that the culture of the Christian life will be the saving result. From these premises it is a necessary and inevitable conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be the saving result. From these premises it is a necessary and inevitable conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion that the culture of the Christian life will be conclusion tha

image, by grace, be not on the soul, all the other good habits, fine qualities of that person taken together will not satisfy God. Now in mixed marriages grace seldom marries grace; for if the non Catholic be not baptized he is not in grace; even if he ha haptized he is

in grace; even if he be baptized he is most probably not in grace.

10. Of course, many Catholics who might be keeping company with non-Catholics believe that in their case Catholics believe that in their case things will go all right after marriage. I speak for their best interests when I say, be careful; do not deceive yourselves. Others have thought the same thing but have become sadly disappointed. Remember that our lives will be happy or unhappy precisely as God wants them to be; and remember, too, that the devil is also very much interested in your marriage. You may later have to confess: "The serpent deceived me." ceived me."

But do not converts often result from mixed marriages? Not half as frequently as apostates. The non-Cath-olic should become a convert before marriage and take plenty of time, too, thing forbidden), taking strange wives to add to the sin of Israel."—I Esdras 10: IO."

"We have sinned against our God "Kind Words From Your Pastrange" with the teachings and practices of the Church he enters.—"Kind Words From Your Pastrange and take plenty of time, too, to acquaint himself with the teachings and practices of the Church he enters.—"Kind Words From Your Pastrange and take plenty of time, too, to acquaint himself with the teachings and practices of the Church he enters.—"Kind Words From Your Pastrange wives

#### THE LEAVEN OF TRUE LEARN-ING, THE CULTURE OF THE HEART.

ADDRESS AT OPENING OF GEORGETOWN UNIVERSITY BY THE REV. JOHN F. QUIRK, S. J., PRESIDENT OF LOYOLA COLLEGE, BALTIMORE.

Freeman's Journal. "Come Light of Hearts." (Words from the Sequence. "Veni Saucte, Spiritus.)"

The present scene with its academic gathering of the students and faculties of Georgetown University assisting at the august Sacrifice of the Mass is one adding that moves to reflection and contains a rth to weighty lesson. The Holy Ghost has heen invoked to obtain God's blessing on the world of the Mass is one and the move of the on the work of the schools during the coming year: and the full purport of this act of religion consists in this, that Georgetown University acknowledges put no obstacle in the way; it should rather help them. But when a Catholic marries a Protestant, he does put an obstacle in the way. If I want God's blessing on my married life, I must not blessing on my m soul from the beginning and "enlight-eneth every man coming into this world," to fill with heavenly grace the break His law whilst entering it: I should rather endeavor to have God present at the marriage ceremony. He is not present at a mixed marriage, for He forbids such. God cannot be inconsistent. World, to fill with heavenly grace the world, to fill the lawth grace to describe the world, to fill the lawth grace for again, to put it more plainly, we may say this occasion of the opening of solouls is one which calls for a profession of educational faith on the part of Georgetown; and she confesses and does not deny that she bases her teaching on Him who made unfallen man's ing on Him who made unfairen man's heart in the first creation, Who alone can create a new heart in sinful man through baptism, Who alone with the leaven of His grace can temper the heart aright to any great enterprise of Christian worth.
THE HEART THE SOURCE OF MORAL

LIFE. For, my dear hearers, the voice of truth is always clear and speaks with trumpet-tone. All the so-called wisdom and learning of all the schools is paltry possession unless it be accompanied trumpet-tone. All the so-called wisdom and learning of all the schools is paltry possession unless it be accompanied by a culture of the heart, unless that well spring of human thought, and word and action be pure and wholesome at the source. What proof more weighty than the Divine Word? Has not Christ, our Blessed Lord, said, "for from within out of the heart of man proceed evil thoughts, adulteries, fornications, murther thoughts, adulteries, fornications, murther thanks of the control of the c thoughts, adulteries, fornications, mur-And, if indeed man is righte ous or wicked, according to the nature of his heart why always seek to per fect the mind in myriad ways or tease Knowledge to unfold "her ample page, and mean while suffer the heart which i the very fountain-head of life to lan guish for neglect. This thought of the tremendous power of the heart in Christian life and of the consequent import ance of its right formation comes home to us with sad and telling conviction when we recount the failures of mere education of the mind and recall the

true is it again that education must ever bespeak a relation to man's higher, nobler, moral life; so true, that the very root and centre of this life, as I have said, is the heart of which we are apt to make so little in the sum-total of education. Ah! but I must allow an exception in favor of Georgetown and her kindred institutions. She knows the value of a piercing intellect and well-stored mind she appreciates the worth of lordly learning and the increase of science in healing and matchless surgery, in the theory and appliance of law; but she values more the finely-tempered heart which ordains the equipment of science and the wealth of knowledge to just and sacred uses. Thus it is said that the Catholic idea always draws a careful

cases of clever, accomplished criminals who have claimed title with the edu-

cated. So true is it that man may hoard a treasure of human knowledge.

vet fall short of true refinement; so

THE LIGHT OF HEARTS. Would that all the schools might appreciate the quality of force which we erm rectitude of heart, and which nakes for justice! The heart as the

distinction between learning and the

basis of the moral man, which is a right

eous heart.

makes for justice! The heart as the seat and symbol of the affections manifests the bent and leaning of his nature, or rather is that very nature watered and fed by those maxims, rules and principles which govern him in his re-lations with other men. If these principles are merely natural, the natural heart and the natural man will form the

bition of mixed marriages is that God tian heart and the Christian life will

disposed to keep God's law?

God wants faith to marry faith, grace to marry grace. Grace is everything with God. If the beauty of God's law image, by grace, be not on the soul, all word the Christian heart must be made the active, vital, centre of Christian the active, vital, centre of Christian and supernatural life; hence the Teacher of that heart is the very Author and Sanctifier of human life, Who is invoked us the "Light of Hearts."

The Light of Hearts! How strange sounds the title! Light is an idea usually associated with the mind or intellect how comes it then to be at-

tellect-how comes it then to be attributed to the heart? The difficulty seems to be a real one, yet its explanation serves only to enchance and justify the title. For the Holy Spirit of God is Light of Hearts in a two-fold sense: First inasmuch as He floods the mind with light, making the object of thought become at once the object of love and become at once the object of love and desire on the part of the heart. And again the word "Hearts" may signify the two wills, so-called of man, or rather the two nature in him, higher and lower, both of which are subdued and led captive by the "Light of Hearts."

Hearts."

THE TRUE LEAVEN OF LEARNING.

Sons and students of Georgetown, I invite you to surrender your hearts to the teaching of the Holy Spirit during the coming year, and to yield yourselves to His happy guidance. But there are two of His gifts in particular that I wish you to receive, seeing that they build up in the man the Christian heart and character. I refer to the Fear of the Lord and Understanding. "Behold," said Holy Job, "the fear of the Lord, that is wisdom, and to depart from evil, is understanding." These two gitts were the great mainstay in the holy patriarch in all his manifold tribulations; they were the foundation of his splendid faith, and his unalter-

of his splendid fath, and his unatterable hope and trust.
So to-day, not otherwise, these gifts of Fear and Understanding are the root-principles of all character that is moral; for they alone tone and temper the Christian heart, which is the source of Christian manhood. These are the gifts which make and count for Christian character; they are the gifts in which we must pray to abound, if we would have the true Leaven of Learn-ing proper to students, scholars and Christian gentlemen. How vain, then, the inquiry: Why does Georgetown make so much of her courses in Positive Religion in Moral Philosophy, in the Ethics of Law and Medicine? As if these studies did not comprise the pith and substance of her teaching and strike these principles down into the very core of man's moral nature! if, indeed, they were not the very leaven by means of which the Holy Spirit quickens the heart of man unto

righteous living!

"Know ye not that a little leaven leaveneth the whole mass."

That leaven is no mere amount of human knowledge, however vast; it is that wisdom, which begets fear of the Lord and adjusts the heart of man to the moral law so that he depart from evil. Lo! that Leavener with this leaven is within you. He is no other than the Holy Spirit, the Light of Hearts. "If to-day you hear His voice, harden not your hearts."

# Cardinal Richelieu.

had a resident Bishop for sixty years

preceding.

All this strange old world was under Louis XIII. Richelieu died in 1642. Louis XIV. succeeded in 1643. W. F. P. S.

# A Blessing in Disguise.

"The dispersion of the religious in France may prove a great blessing in disguise," says the Pittsburg Catholic. France is not so poor in faith that she can not spare of her abundance these faithful men and women, consecrated in religion to the service of the Church. They leave, carrying the light of faith to places where they are sorely needed. Ireland's persecution and the exodus of her children, harsh and cruel, spread the children, harsh and cruel, spread the Gospel of truth, and enriched Cath-olicism wherever the exiles went. So will this tyranny of the French Government bear a like harvest."

Think of the ills from which you are xempt.-J. Joubert.

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