m her sons, re-uarding towns he king, deliver-the death of a ects; she assures ng so strong and m as he wounished for ce than by the constrained to son as those who

igion have been who revenged evils, robberies, ked acts, which nst them during could be more iter, "Catherine e had the admiral ed, as Henry III. have the Duke of II. let Concini be of life and death a danger for the properly so called

A POPULAR IMs crimes such as of every people. done? Am I a hmen have said?' nbassador, did not Am I a n, he was newly his letters are full we must note his ath of the admiral red that the Duke They counted on in the murder with s of the kingdom, and the Protestants

VER THE MASSACRE King of Spain bubt not you feel tune God has be-means to the king, of his subjects re-him." But let it oligni was an un-r that Catherine de one of those times al to get rid of an coldly entertained and. The famous good Coligni," had hamethod, indeed, Pope been privy to evident was not the one no more than

even by the great for example, the maletter of the of France, Duchess ve know the utmost s heart," says the btless seek them in ence. Here is what 25, 1563), to Maruchess of Savoy, to eath of the Duke of There was a wicked pistol shot from be-t in five days; and his wretch, who was ithout being threat-al had given him a ike this wicked blow ot consent, but tha HER PREACHER,

assured him that if to paradise.' Cathadmiral would have to kill the Duke of ontpensier, Sipierre, ernor, Sansac, herself menaced : 'There. good man, who says of for religion, wishes Religion, then, had the massacre of St. was, as we said, the Coligni, whom she ctually guilty of the de Guise-for there r to suspect her letter ance to contain any

# Sperrit's Cares.

Record, a Protestant Wellington county, iracles is said to be onders never ceases n of this is a cure of ich a young lady in for some time, and attendants declared he heard of the wonrs of the Rev. Father la, went to see him, completely rid of her gentleman merely d offered up a prayer. and to-day she can as free from pain as here was any weakuch is the fact. Who

ets"-little liver pills fy the blood, speedily of the liver, stomach iggists.

y plug" correctly re-plan upon which its lucted. There is not cent expended upon rance. It is neither nor worked into fancy any fancy cases, nor nd of expense merely captivate the fancy. rightly believed that rehased for ornament, nd therefore all en as avoided and added tobacco. The public case that they prefer ment out of place.

higan, writes: 'I have g stores for Dr. Thom-it have failed to find bottle with us from early gone and we do nout it, as my wife is in the shoulder, and

An Irish Summer. [WRITTEN IN FRANCE.]

Wandering steps have brought me hither, from my Ireland of the shamrocks,
To this larger home of freedom, where her sun shines on the land;
But my thoughts will wander ever back to where the Fergus looks on
Smiling valleys lit with glory, flowers, and waves and emerald strand.
Shapes of beauty robed in virgin and immaculate demeanor.

ulate demeanor,
Illi and vineyard, grove delicious, pour
their incense on my soul;
Yet, still, there are visions whose spotless
scraph splendor.
Puts to shame those bright rich treasures—
Irish hill, and vale and knoil!

Trisn nill, and vale and knoll!

Tis summer in old Ireland, blushing tender like a malden, When love first opes her heart in the morning of her years.

And tree and flower and streamlet, with her smiles and glory laden, Greet her raptured eye and fancy, through the springtide's failing tears!

Now my heart is full of holy calm, and sweet emotions,

Thrilling in my bosom ever like the cadence of a song. or a song, Once heard within the pillars of a church's

mute devotions;
Full of love and peace and glory, as it swayed
the praying throng. Blue Mount Carlin, in her vestments, looking up with hands extended,
'Neath the star-enamelled footstool of the God she e'er adores;
'And the fir-clad hills of Burren robed in hues so sweetly blended,
Loom now upon my vision and salute me from their shores!
Oh! God be praised forever, for having given to our island
Hill and vale so richly woven and streams so full of song.

full of song.
To soothe our troubled bosoms when far from holy Ireland,
We pine in exile's durance and are oppressed by tyrant wrong:

But we've hope in God's ordainings for the righteous and the holy, And the summer tide in Erin shadows forth our faith and love, For, nor vineyard nor sierra, nor Campagna For, nor vineyard nor sierra, nor Campagna scenle glory, Canrival in their beauty Irish vale, and hill,

Oh, beauteous, holy Ireland! land of song Oh, beauteous, holy freamit hand of sods and bardle glory. What vistas of rare beauty in the summer ope in thee! When the forest aisles are throbbing, and the raths of olden story, With the hymn of God's creation and the Te Deum of thy sea!

O my Ireland of the shamrocks, kneeling fair as vestal virgin
At the shrine of loving Nature, with the summer on thy brow, What land, in God's creation—thou crownless, friendless nation—Can bear the palm of beauty from thee as thou lookest now!
No! thy lovellness is rarest, darling of my hopes and passion,
Wearing ever in our sorrow the smiles of God above!

For, as the summer beameth on thee now, a shackled nation,

A crown is weaving for thee in the land of right and love! FATHER BURKE, O.P., AT MAN-

# CHESTER.

On Sunday, Oct. 15, sermons were preached at St. John's Cathedral, Salford, by the Very Rev. Thomas Burke, O. P., in aid of the schools. High Mass was sung by Rev. Father Hennessy, Rev. Father Derrix being Deacon, and Rev. Father Maguire Sub-deacon. The choir, under the direction of Mr. T. A. Barrett, was Weber's Mass in G in excellent style. sang Weber's Mass in G in excellent style, and the Offertory piece was the trio Gratius Agamus, from Rossini's Messe Solemnelle. Father Burke, founding his discourse on the Gospel for the Sunday, observed that it was full of instruction bearing upon the it was full of instruction bearing upon the great subject that was uppermost in their minds that day. The ruler of whom he had just read to them, whose son was sick at Capharnaum, had gone to Our Lord full of anxiety, weighed down with care, beseeching Our Lord to come and heal his expectations of the project of death." and son, who "was at the point of death," and the Lord had answered with what seemed like a reproach, "If I do not work miracles, you will not believe in Me." In his acles, you will not believe in Me." In his great anxiety, the afflicted father seemed to take no notice of the reproach, for he repeated his prayer and said, "Come before my son dies." How beautiful was the gift of the true father; how grand a type of the duty which, as a father, all parents owed to their children! With the instinct of faith and paternal love, the man went to Him who had said, "Suffer an went to Him who had said, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of Heaven." His prayer was heard: for God gave him back his son. The cares, the aspirations, and prayers of the true father and mother

were ALWAYS SUCCESSFUL WITH GOD.

If there was one truth prominent in the Gospel it was this, and it should impress parents with the importance of duties, to encourage them, and to enforce upon them the performance of those

Almighty God had commanded the child, saying, "Honor thy father and thy mother," and on the other hand the duties of parents to their offspring were many and essentially great; it was their duty to see them properly educated, but the principal thing was to see that they received a true, solid, Catholic education A WATCHFUL CARE SHOULD BE EXERCISED

A WATCHFUL CARE SHOULD BE EXERCISED OVER THE CHILDREN, they should be kept from sin, which corrupted and destroyed their souls; and there should be a bright example of domestic piety and faith at home, so that what was learned at school might not be least so we often the case by the single. lost, as was often the case, by the influence of the scenes with which the young were of the scenes with which the young were familiar in their houses. Whatever they read of the lives of any one of the saints, the sanctity and love which made them such true servants of God were attributable to the example of the father and mother; st interesting study in the lives of the saints; their sanctity sprang up at

This was the source from which they derived all their distinctive sanctity. Christian parents ought to recognize and exercise the magic power they had with God. But alas! that power often lay unknown, unused, and precious souls were lost through the neglect of those in whose hands their salvation was placed.

was distinguished by his delicate purity of conscience. He was a great and wise king, and a great soldier, and he was a holy man. At the head of his army he kept ST. LOUIS, THE KING OF FRANCE, his conscience as pure and unsulhed as that of an angel of God. His mother, Queen Blanche of Castile, from the day that he was capable of understanding anything, was always repeating this to him, "You will one day be king of France, and a great

the one great lesson that his mother had taught him, and his purity of conscience was the distinctive feature of his sanctity.

ST. AUGUSTINE WAS ONE OF THE GRANDEST geniuses that God had given to this world. When he came to manhood he gave up the Catholic Faith and gave the whole of his mind and influence to the school of error. He became a slave to the vilest passions, and in fact seemed completely cast away. But there was one who did not lose all hope of his conversion; and that was his holy mother, St. Monica. She followed him wherever he went, from Carthage to Rome, across the sea, from Milan back to the Great City. She gave him no rest or peace in his sinful enjoy-

When he was thinking of the evil pleasures which he had enjoyed, the pale face of his mother would rise up before him, and he saw that that face was furrowed with traces of sorrow. One day she met a Bishop and she fell at his feet and asked him to pray for her erring son, and the holy man answered,
"IT IS IMPOSSIBLE THAT THE CHILD OF

SUCH TEARS SHOULD BE LOST."

That saintly mother lived to see her son converted and one of the greatest sons of the Church; and Monica passed away triumphant in the accomplishment of her duty. If fathers and mothers would only do their duty there would not be a shade of sin and misery on this earth. Whatever was asked of our Blessed

Whatever was asked of our Biessed Lord He was ready to grant in the over flowing tenderness of H's Sacred Heart. He filled the devout father's heart with confidence that his child would be saved; and never was sorrow laid before Him that he would not in His own time change into joy. When the woman who was a into joy. When the woman who was a shame and reproach among men came to wash His feet with her tears and wipe them with her abundant hair,
DID HE REJECT HER AS THE PHARISEES EXPECTED HE WOULD?

Little did those Pharisees know Him, wise though they were in their generation;
Our Lord did not turn from the sinner, but as soon as the tears fell upon History.

but as soon as the tears fell upon His sacred feet, that moment her soul was cleansed, and was as fair as the morning. cleansed, and was as fair as the morning. In conclusion he impressed on his hearers the necessity of providing the children with a truly Catholic education. They wanted light, they wanted eternal life, without which they would die eternally. He urged them to sup ort the schools and to do their duties as Christian pare is, and they would find their rest and thei life in the Sacred Heart forever.

life in the Sacred Heart forever.

In the evening the Rev. Father Burke preached a most eloquent sermon on the glory of the Blessed Mother of God. Taking his text from the Magnificat, he described how the Blessed Virgin Mary was prefigured by that brave and valiant was prefigured by that brave and variant woman Judith, who slew Holofernes and so saved the people of God. She wa-humble and about the last person that would have been chosen, humanly speaing, to save the people from destruction. But God made choice of the hamble to confound the strong; so it was with slary. She was to save the people of God, and, like that brave woman, was the last person who would be thought able to perform such a tremendous work. From the very beginning, even in Heaven, THE HOPE OF MAN WAS PLACED IN A WOMAN

pointed to a woman as the coming deliverer, and in various passages of the Old Testament He constantly brought be fore His people a woman, who was to be the hope and refuge of fallen man; who was to be "the glory of Jerusalem, the joy of Israel, and the honor of our peo-

This was Mary the Mother of God. He then described how she was prepared for that great dignity. It was of her that Jesus Christ was born, from her that He took His Body and Blood, from her that He took all that was human.

THIS WAS THE GREATEST HONOR ever granted to any of God's creatures—to be so honored by Himseif. And if He honored her so much, surely we ought to do the same in some proportionate degree. What grander way could they pay her honor and reverence than by the beautiful devotion, the Holy Rosary? He then described at length the institution of the Rosary by St. Dominic, and its wonderful effects, first in quelling entirely the Albigensian heresy; secondly, by the great vic-tory gained by the Christians in the battle of Lepanto; and thirdly, the greatest victory of the Rosary was shown in his own

country. The preservation of the Faith in Ireland was due to the Rosary. In the reign of Queen Elizabeth, when the cruel edicts were issued against Catholics, and they were persecuted and put to death; when the people were not allowed to have the Holy Sacrifice of the Mass offered up, they would all retire to their huts and cabins and devoutly recite the Rosary. So, during 300 years of cruel persecution, they had continued to do, and

WHEN CATHOLIC EMANCIPATION WAS OB-TAINED THEY WERE BETTER CATHOLICS than when the persecution was first com-menced. The preservation of the Faith in Ireland would be the brightest gem in the crown of Our Lady. The preacher proceeded to make feeling allusion to the persecutions in Ireland, and especially of the Dominicans, and concluded by exhort-ing his hearers to practice the devotion of the Holy Rosary, it being the grandest prayer, for in one act there were contained in it praise, invocation, impetration and adoration. After the sermon Solemn Benediction of the Blessed Sacrament was given by the Very Rev. Monsignor Gadd.
—Liverpool Catholic Times.

"Accept our Gratitude." Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—Your "Golden Medical Discovery" has cured my boy of a fever sore of two years standing. Please accept our grati-tude. Yours truly, HENRY WHITING, Boston, Mass.

Do no VIOLENCE TO THE LIVER and general system by repeated doses of nercury in the shape of calomel and blue pill. Many persons thus dose themselves even without the advice of a physician. The best substitue for such pernicious drugs, and the use of which is never followed by disastrons effects upon the general health, is Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, which permanently tones the stomach, header on the earth.

"The hopes of a people and a nation are centred in you, but I would rather see you dead at my feet than know that you will live to commit one mortal sin." This was last.

which permanently tones the stomach, regulates the bowels, purifies the blood and gives a healthful glow to the cheek. Sold by Harkness & Co., Draggists, Dundas st.

SACRIFICE AND PRAYER.

No Religion Without Sacrifice can be Divine.

Sacrifice is and must be the chief and entral act of a divine religion.

There is, of course, and there can be no ue religion which is not a divine religion. There are, however, many false religions, There are, however, many faise religions, and many religions which are not divine. There are many systems to which men give the name of religions, but of these, inasmuch as they contradict each other, or differ the one from the other, all save one must be false, and one only can be divine. A religious which includes exercitive as its must be laise, and one only can be divine.

A religion which includes sacrifice as its
chief and central act may be false, and
many false religions do as a matter of fact
thus regard sacrifice; but a religion which does not include sacrifice as its chief and central act must not only of necessity be a false religion, but it falls short of the very ides of religion altogether. A religion without a sacrifice is a body without a soul. It is a contradiction in terms. It may be a philosophy; it cannot be a religion in any strict, or adequate, or true sense of

hat word.

PRAYER NOT SACRIFICE.

Sacrifice is as distinct from all other acts
of worship or of religion, as the Creator is
distinct from any one and from all of His.

distinct from any one and from all of His-creatures. Any act whatsoever which can be offered by the creature to the fellow-creature is not sacrifice. The fact that it could, under any circumstances or by any possibility, be so offered, is itself an essen-tial denial of its being a sacrifice. That act alone is an act of sacrifice which can be done only to the one Creator. We may pray to our fellow-creatures, and we do so daily. Petition and sumplication enter daily. Petition and supplication enter largely into our intercourse with our fel-low men. But no prayer, no petition or supplication which we address to our felw-creatures is intended by us or underlow-creatures is intended by us or understood by them or by any human being as a protestation or recognition that he whom we thus address is our Creator.

No RELIGION WITHOUT SACRIFICE.

Prayer, thanksgiving, praise and homage all enter into, and have their place in, and form part of religion, but if a religious contribution with income.

ion contained nothing more than prayer and thanksgiving and praise and homage, it would not be a divine religion. It would have in it no act which should be distinctively divine. Every act of it might be done towards the fellow-creature, and any act which can be done toward he fellow-creature, cannot possibly be uch an act as can be done towards the Creator alone. There might indeed be Creator alone. There might indeed be a difference between acts of the same nature as done towards the one Creator and towards one's fellow creatures re-spectively, but the difference would be one of degree, and not a difference of

A divine religion must therefore in-A divine resignon must therefore include an act, and contain it as its chief and central act, which can be done only towards the one Creator, and which, if done towards the creature, would be an act of idolatry. It must be exclusively and essentially and of its very nature and idea divine in this sense that it can be effered to no one save to God alone.

WORSHIP OF PROTESTANTISM.

Protestantism is a system without sacri-

Protestantism is a system without sacri-ice. The ordinary Protestant prays to his maker, praises and adores Him. He loes no more. He has nothing else, and does no more. He has nothing else, and he knows of nothing else to offer to his Maker. He gives his best to the extent of his ability and knowledge, and yet he gives to his Creator nothing, in kind at least, that he might not give and does not almost daily give to his fellow-creature. It does not strike him that his service of God and his service of man are the same God and his service of man are the same in kind, and differ only in degree. He identifies the difference of degree with the difference of kind, and supposes that as the two sets of acts are in different orders, they are therefore essentially distinct. He recoils from praying to Mary, because prayer is his highest idea of divine worship, and the best and all he has to give to God. He refrains from singing Mary's praying heavier verbal praise, the "sacrifice praises, because verbal praise, the "sacrifice of the lips," is all he has or knows of wherewith to praise his Maker. He fears to do homage to the Queen of Heaven, ecause he has and knows of no means of doing supreme homage to the King of

kings. He occupies an
IMPOSSIBLE RELIGIOUS POSITION,
and no wouder that inconsistency is its
natural and well-nigh result. He prays
to, praises and honors his fellow-creature who is yet in the flesh, mortal, fallible, ignorant, weak, and miserable as himself, and he will not pray to, or praise and honor his fellow-creature who has entered on the life immortal, who is wise with the wisdom of God, who is powerful to aid and rescue, and who is being honored by his Maker and by his fellow-saints with that honor which is his due.

A Catholic, on the other hand, sees clearly

that prayer and praise and reverence of worship are in no way protestations of recognitions of Divinity or Deity. H knows that by means of such acts he doe not express his belief that he to whom h not express his benefit that he to whom he offers them is the God who made him. All these he gives to God, but he gives Him something more. He offers sacrifice, and by that act he makes, and he knows that he makes, a solemn recognition and protestation of the essential, absolute, such suiversal dominion of his

testation of the essential, absolute, supreme, and universal dominion of his Maker as such, and of his own essential and necessary, absolute and universal dependence on Him HOMAGE NOT SACRIFICE.

He knows full well that such an act of homage he could not make to Mary. He prays to Mary, and trusts all things to her advocacy—he praises Mary, and his heart rejoices as his mind contemplates the unparalleled privileges which belong to her rejoices as his mind contemplates the unparalleled privileges which belong to her
position. There is but one religious act
which he can never make to Mary. He
may say Mass in Mary's honor, but he can'
never say Mass to Mary. The idea represents to his mind a blasphemy, and he
knows that the act would be a most foul
idolatry. A Catholic worships God as he
worships, and knows that he can worship,
no creature of God, as he cannot worship
the highest and the most exalted any more the highest and the most exalted any more than he can worship the meanest and the least worthy—he worships his Maker by means of that religious act of sacrifice, to receive which from His human creature is the unshared and inalienable prerogative

AN INTERESTING LEPTER.

Cardinal Manning and the Late Dr. Pusey.

The following extracts from a letter addressed, nearly twenty years ago, to Dr. Pusey, by his Eminence Cardinal Manning, who was then at St. Mary's, Bayswater, have a special interest at the present

mortal sin of any kind, including prava voluntatis electo—the perverse election of the will—by which in riper years such persons chose for themselves, notwithstanding sufficient light, heresy instead of the true faith, and schism instead of the unity of the Church—would indeed deprive them of their state of grace. But before such act of self-privation, all such people are regarded by the Catholic Church as in the way of eternal life. With perfect configurations of the believe sincerely, and without a doubt, that the Catholic Church is corrupt, has changed the doctrines of the faith, and the author of the Reformation is the Spirit of holiness and truth. It may seem incredible to some that such an illusion exists; but it is credible to me, because for nearly forty years of my life I was fully possessed by this erroneous belief. To all such persons it is morally difficult in no small degree to discover the way of eternal life. With perfect configurations are to be coming to the anti-Catholic party, that becoming to the anti-Catholic party, that the author of the Reformation is the specimens of the full party and without a doubt, that the Catholic Party and the doctrines of the faith, and then will be the coming to the anti-Catholic party, that becoming to the anti-Catholic party, that the author of the Reformation is the lege raises a cry of undissembled terror, and would now fain rebuild the ramparts of nationalism, which he and his friends in the theorem of the faith, and the doctrines of the faith, and the doctrines way of eternal life. With perfect confi-dence of faith we extend the shelter of this truth over the millions of infants and young children who every year pass to their Heavenly Father. We extend it also in hope to many more who grow up in their baptismal grace. Catholic mission-aries in this country have often assured me of a fact, attested also by their own exper-ience, that they have received into the Church persons grown to adult life, in whom their baptismal grace was still preserved. Now, how can we, then, be supposed to regard such persons as no better than heathers? To ascribe the good lives of such persons to the power of nature would be Pelaganism. To deny their goodness, would be Jansenism. And, with such a consciousness, how could any one regard his past spiritual life in the

CHURCH OF ENGLAND as a mockery? I have no deeper conviction than that the grace of the Holy Spirit was with me from my earliest conscious ness. Though at the time, perhaps, knew it not as I know it now, yet I can clearly perceive the order and chain of grace by which God mercifully led me onward from childhood to the age of twenty years. From that time the interior workings of His light and grace, which continued through all my life till the hour in which that light and grace had its perfect work-to which all its operations had been converging, in submission to the fulness of truth of the Spirit of the Church of God—is a reality as profoundly certain, intimate, and sensible to me now allowed any who have come to me for as that I order of grace. Never have I guidance or instruction to harbor a doubt of the past workings of grace in them. It would be not only a sin of ingratitude, but a sin against truth. The

WORKING OF THE HOLY SPIRIT in individual souls is, as I have said, as old as the fall of man, and as wide as the human race. It is not we who ever breathe or harbor a doubt of this. It is rather they who accuse us of it. Because to believe such an error possible in others, shows how little consciousness there must be of the true doctrine of grace in themselves. And such, I am forced to add, is my belief, because I know by experience how inade-quately I understood the doctrine of grace until I learned it of the Catholic Church. And I trace the same inadequate conception of the workings of grace in almost every Anglican writer I know, not excen ting even those who are nearest to the

But, further, our theologians teach, not only that the state of baptismal innocence exists, and may be preserved out of the Church, but that they who in good faith are out of it, if they shall correspond with the grace they have already received, will receive an increase or augmentation of grace. I do not for a moment doubt that grace. I do not for a moment doubt that there are to be found among the English people individuals who practice in a high degree the four cardinal virtues, and in no small degree, though with the limits and blemishes inseparable from their state, the three theological virtues of

FAITH, HOPE AND CHARITY, infused into them in their baptism. I do not think, my dear friend, in all that I have said or written in the last fourteen years, that you can find a word implying so much as a doubt of these workings of so much as a doubt of these workings of the Holy Spirit among all the baptized who are separated from the Catholic Church.

of the one Creator.

"ROUGH ON RATS." clears out rats, mice, thies, roaches, bed-bugs, ants, vermin, chip-thies, roaches, bed-bugs, ants, vermin, chip-their duty to submit to it. The Church may in like manner abundantly descend their duty to submit to it. The Church may in like manner abundantly descend their duty to submit to it. The Church may in like manner abundantly descend their duty to submit to it.

of its pale. Now, they are inculpably out of it who are and have always been either physically or morally unable to see their obligation to submit to it. And they only are culpably out of it who are both physically and merally able to know that it is A GREAT FEATURE OF MODERN God's will they should

was fully possessed by this erroneous belief. To all such persons it is morally difficult in no small degree to discover the falsehood of this illusion. All the better, parts of their nature are engaged in its support; dutifulness, self-mistrust, sub-mission, respect for others older, better more learned than themselves, all combine to form a false conscience of the duty to refuse to hear anything against "the religion of their fathers, the Church of their baptism," or to read anything which would unsettle them. Such people are told that it is their duty to extinguish a doubt against the Church of England, as they would extinguish a temptation against their virtue. A conscience so subdued and held in subjection exercises true virtues upon a false object, and renders to a human authority the submissive trust which is due only to the

DIVINE VOICE OF THE CHURCH OF GOD. But I have written, some say, hard things of the Church of England. Are they hard truths or hard epithets? If they are hard epithets, show them to me, and I will erase them with a prompt and public expression of regret; but if they be hard facts I cannot change them. It is true, indeed, that I have for the last fourteen indeed, that I have for the last fourteen years incessantly and unchangingly, by word and by writing, borne my witness to the truths by which God has delivered me from the bondage of a human authority in matters of faith. I have borne my witness to the presence and voice of a divine, and therefore infallible, Teacher, guiding the Church with His perpetual assistance, and speaking through it as His organ. I have also borne witness that the Church through which He teaches is that which St. Augustine describes by the two live. Never have I by the lightest word breathed a doubt of this fact in the divine throughout the world" and "united to the

ANGLICAN REFORMATION is a cloud of heresies; if the Catholic Church be the organ of the Holy Ghost the Anglican Church is not only no part of the Church but no Church of divine foundation. It is a human institution, sus tained as it was founded by a human authority, without priesthood, without sacraments, without absolution, without the real presence of Jesus I know these truths are hard. It seems heartless, cruel, unfilial, unbrotherly, ungrateful, so to speak of all the beautiful fragments of Christi anity which mark the face of England, from its thousand towns to its green villages, so dear even to us who believe it to be both in heresy and in schism. You must fee it so. You must turn from me and turn against me for saying it; but if I believe it, must I not say it? And if I say it, can I find words more weighed, measured, and deliberate than those I have used? If you can show them to measured. and so that they are adequate, I will use them always hereafter. God knows I have never written a syllable with the I have never written a synalor with the intent to leave a wound. I have erased, I have refrained from writing and speaking, many, lest I should give more pain than duty commanded me to give. I cannot hope that you will allow of all I say; but it is the truth. And now I have done. I have a hope

that the day is coming when all in England who believe in the supernatural order, in the revelation of Christianity, in the

who are separated from the Catholic Church.

I will go further still. The doctrine, "extra ecclesiam nulla salus," is to be interpreted both by dogmatic and by moral theology. As a dogma, theologians teach that many belong to the Church who are out of its visible unity; as a moral truth, that to be out of the Church is no near than the control of the Church is no near than the control of the Church is no near than the control of the church is no near than the control of the church is no near than the control of the church is no near than the control of the church is no near than the control of the church is no near than the control of the church is no near than the control of the church is no communion with heresy and with schism, will be driven in upon the lines of the only stronghold which God has constituted as "the piller and ground of the truth." This may not be, perhaps, as yet; but already it is time for those who love the faith of Christianity, and look with sorrow and fear on the have which out of its visible unity; as a moral truth, that to be out of the Church is no personal sin, except to those who sin in being out of it. That is, they will be lost, not because they are geographically out of it, but because they are culpably out of it. And they who are culpably out of it, the those who know or might light of faith which so profusely fell teaches that men may be inculpably out upon you who are in all things so far

above me, save only in that one gift which is not mine, but His alone who is the Sovereign three of all grace.

The following extracts from a letter addressed, nearly twenty years ago, to Dr. Pruesy, by his Eminence Cardinal Manning, who was then at St. Mary's, Bayewater, have a special interest at the present MY DEAR FRIEND—I do not know why tealting you still by the name we used both to give and to accept of old.

Silence and suspension of communication cannot prevail against the kindlines and confidence which spring from such years and son events as once united us. Contentions and variances might indeed more seriously try and strain such a friend-slip. That I should have grieved and displeased you is inevitable. The simple fact of my submitting to the Catholic Church must have done so, much more the duties which bind me as a pastor.

You will, perhaps, be surprised at my beginning thus to write to you. I will at once tell you why I do so. Yesterday, saw, for the first time, your pamphlet. You will perhaps, be surprised at my beginning thus to write to you. I will at once tell you why I do so. Yesterday, saw, for the first time, your pamphlet, saw, for the first time, your pamphlet, saw, for the first time, your pamphlet is more fitting and therefore elevated to the order of augmentating grace. Every infant, and also every ault begined having the necessary dispositions; it thereby placed in a state of jurisliction; and the determinance of the will—by which in riper valual bagies when the substitute of the will—by which in riper valual to a discount of the will—by which in riper valual to grace the top of the occasion to do so, but I have long whale for the occasion to do so, but I have long whale for the occasion to do so, but I have long whale for the occasion to do so, but I have long whate have been to represent the prevent of the will—by which in riper valual bagies have been to make the factor of the will—by which in riper valual bagies have been to make the fair of the product of the will—by which in riper valual bagies have been the will be a horse that they are to be classed for the occasion to do so, but I hav

### CONFESSION BY TELEPHONE.

At first sight it may seem difficult to make the theologians of another age pro-nounce upon the questions raised by the conditions of modern life. The current number of the Irish Ecclesiastical Record number of the Irish Ecclesiastical Record raises a curious and not idle question as to the validity of confession and absolution by means of the telephone; and it shows how, by a careful manipulation, the problem may be brought within the scope of the decisions of Suarez and others. If it is sufficient that the penitent should be in the moral presence of the confessor and apparent to one of that confessor's senses, may a man in a remote island confess to the nearest accessible priest, a thousand miles distant, by telephone? One of the confessor's senses has, in this case, cognizance of his penitent, the confession is made orally, and the moral presence is complete; there is no time for a change of disposition on the part of the penitent, nothing comes on the part of the penitent, nothing comes between the speaking soul and the listen-ing soul except the practically annihilated space of land and sea. All these conditions are manifestly not fulfilled by the telegraph, which does not produce a moral presence to any one sense, but interposes a code of signals between soul and soul. Confession by a speaking tube through a wall—confessor and penitent being in adjoining rooms—would, it appears, be universally acknowledged as valid; and if a tube may be the means of establishing moral presence, why not a telephone? If, too, artificial means, such as an eyeglass or a telescope, are allowed in order to help the sense of sight (as when absolution is giver by a short sighted priest to troops making an act of contrition on their knees making an act of contribution on their knees before engaging, or to people in articulo meetis in a burning house), may not the sense of hearing, too, be extended by the telephonic wire? The question is, of course, only proposed, not answered; and theology may have many words yet to say upon the subject. To the atechnic the difficulty would seem to lie in the uncertainty of would seem to lie in the uncertainty of personal identity. How can either priest or penitent be sure that the voice he hears and knows is not counterfeited by some malicious person having access to the tele-phone? Such small uncertainty, however, may accompany even confession in a church, especially in the dark recesses of some side chapels; for has not the melodramatic incident of a suspicious husband gagging the confessor and taking his place to hear the wife's manifestation of her peccadillos, already occurred to a literary imagination? However this may be, the telephone is undoubtedly destined to become a familiar and useful accessory in our daily lives, and many Catholics may be glad to have its theological place auth-

## Anglican Affectation.

The close imitation of priests in the "get up" of some Protestant elergymen in England and even here, is a fact worth noticing. The Roman collar, clean shaven face and priestly garb have often graced an erand priestly garb have orien graces and er-ring preacher, and led many a Catholic to pay him the homage of faith. This is par-donable, although we would prefer the in-ward resemblance to the priestly character, rather than the outward likeness which some Protestant ministers affect. But the some Protestant ministers affect. But the affectation after things Catholic may be carried too far. When an Episcopal elergyman is called "Father," giving him that spiritual relationship with his congregation which must exclusively belong to Catholic priests with their's, we must strongly protest. It will be time enough to dub the preachers of unlawful doctrine "fathers," when they are accorded by their hearers that spiritual dominion which the Catholic clergy hold as a right and exercise over all their faithful children.—N. W. Chronicle.

For one dime get a package of Diamond Dyes at the druggist's. They color anything the simplest and most de-