of Solomon—where the spouse of the King—that is to say, the Church of God—amougst other things, says:

"My Lord and my King has organized charity in me." "Ordinavit in me. continuem." Thus it is not the mere themporary flash of enthusiasm—it is not the mere beenporary flash of the training of the envelone of the middle and placid face of the Sister of the mere been possing feeling of benevolened by the sight of their misery, that influences the Catholic Church; along the principles of the Christian faith, recognizing which is the poor are, and our Christian hope, building up all the conditions of the form of the group of the following the place of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No, woman, weep no more in the further of the world. No woman is hand will insure protection for hope, building up all the conditions of the world. No woman's hand will insure protection for hope, building up all the conditions of the world. No woman's hand will insure protection for the further of the world. No woman's hand will insure protection for the chart of the world. No woman's hand will insure protection for the chart of the world. No woman's hand will insure protection for the poor, specially the same of the poor, specially the same of the world. No woman's hand will insure protection for the poor, specially the poor of whom in the voice almost as gentle, almost as tender, and what the poor are, and our Christian hope, building up all the conditions of its future glory upon this foundation. Therefore it is that in the Catholic Church, alone, is found the grand organized charity of the world. Nowhere, without her pale, do you find charity organized. You may find a fair and beautiful ebullition of pity, here and there, as when a rich man dies and there were seven little children in the house. There were seven little children in the house. There was a woman, the mother of those children, the wife of house. There was a woman, the mother of those children, the wife of house. There was a woman, the mother of those children, the wife of the was dying there. Two years before, this man had fallen from a scaffold, and was so shattered that he was paralyzed; and for two years he had lain upon that bed, starving as well as dying. When I was called to visit this man, I spoke to him so the poor; goes into the house of that fair and beautiful compassion that runs in so many hearts, and if you go one step farther into the cold atmosphere of political or State charity, there is not one vestige of charity there; it becomes political economy. The State believes to the mercy of God! I have been to me of the mercy of God! I have been to me of the mercy of God! I have been to me of the mercy of one vestige of charity there; it becomes political economy. The State believes it is more economical to pick up the political economy. The State believes it is more economical to pick up the poor from the streets and lanes, to take them from their sick-beds, transferring them into poor-houses and hospitals, and, whilst there, overwhelming them with the miserable pity that patronizes, making its gifts a curse and not a blessing, by breaking the heart whilst it relieves the body. Such is "State there's be body. Such is "State to strend a poor woman. I went, and found, in a back lane in a city, a room on of Dublin, I got a sick-call. It was to attend a poor woman. I went, and found, in a back lane in a city, a room on a garret. I climbed up to the place. There I found, without exaggeration, four bare walls, and a woman seventyfive years of age, covered with a few squalid rags, and lying on the bare floor not as much as a little straw had she under her head. I asked for a cup to give her a drink of water. There was no such thing to be had; and there was no one there to give it. I had to go out and beg amongst the neighbors, until I got a cupful of cold water. I put it to her dying lips. I had to kneel down upon that bare floor to hear that dying woman's confession. The hand of death was upon her. What was her story? She was the mother of six children; a lady, educated in a lady-like manner; a lady, beginning her career of life in affluence and in comfort. The six children is when his voice was faltering—when his five years of age, covered with a few squalid rags, and lying on the bare floor was upon her. What was her story:
She was the mother of six children; a
lady, educated in a lady-like manner; a
lady, beginning her career of life in affluence and in comfort. The six children ence and in comfort. The six children grew up. Some married; some emigrated; some died. But the weak and aged mother was alone, and apparently forgotten. And now, she was literally dying, not only of the fever that was upon her, but—of starvation! As I knelt there on the floor, and as I litted her aged, gray-haired head upon my hards. I are the same that of the departing spirit—his last words were: "You sent to me angels of God, and they told me that when I should be in my grave they would be mothers to my children!" Oh, fair and beautiful Church, that knows so well how to console the afflicted, to bind the same of the sam her aged, gray-haired head upon my hands, I said to her, "Let me , for God's hands, I said to her, "Let me ,for God's sake, have you taken to the workhouse hospital; at least you will have a bed to lie upon!" She turned and looked at me. Two great tears came from her dying eyes, as she said: "Oh, that I should have lived to hear a Catholic priest talk to me about a poor-house!" I felt that I had almost broken this aged heart. On my knees I begged her pardon. "No," she said, "let me die in peace!" And there, whilst I knell it at her side, her afflicted and chastened spirit passed away to God; but the taint the side, her afflicted and chastened spirit passed away to God; but the taint the side, her afflicted and chastened spirit passed away to God; but the taint the side, her afflicted and chastened spirit passed away to God; but the taint the side, her afflicted and chastened spirit passed away to God; but the taint the side with the side with the said. spirit passed away to God; but the taint of the "charity of the State" was not

passing from this cold and wicked atmosphere of political ecomony, through the purer and more genial air o brough the purer and the derness—of benevolence, charity, and tenderness—of which there is so much, even outside the Church — we enter into the halls of the Church — we enter into the nais of the Catholic Church. There, amongst the varied beauties—amongst the "consecrated forms of loveliness" with which Christ adorned His Church—we find the golden garment of an organized charity. We find the highest, the best, and the present devoted to its service and to its cause. We find every form of misery which the hand of God, or the malice of man, or their own errors, can attach to the poor, provided for. The child of the poor, provided for. The child of misfortune wanders through the streets of the city, wasting her young heart, polluting the very air that she breathes—a living sin! The sight of her is sin the thought of her is death—the touch of her hand is pollution unutterable! No man can look upon her face and live! In a moment of divine compassion, the benighted and the wicked heart is moved to turn to God. With the tears of the penitent upon her young the tears of the penitent upon her young and singul face, she turns to the portals of the Church; and there, at the very threshold of the sanctuary of God, she threshold of the sanctuary of God, and finds the very ideal of purity—the highest, the grandest, the noblest of the Church's children. The woman who has never known the pollution of a wicked thought—the woman whose virgin bosom has never been crossed by the shadow of a thought of sin — the woman snadow of a thought of sin — the woman breathing purity, innocence, grace — receives the woman whose breath is the pestilence of heli! Extremes meet. Mary, the virgin, takes the hand of Mary, the Magdalene; and, in the organized charity of the Church of God, the penitent enters in to be saved and the penitent enters in to be saved and

of the little ones for bread. The despair of their doom come to embitter his dying moments. He looks from that bed of death out upon the gloomy world. He sees the wife of his bosom consigned to a pauper's cell, to await a pauper's grave: and, for these inneent faces that surround him, he sees no future but the future of ignorance and of crime; of punishment without hops of amendment; and of the world's crimes and misdeeds. But, whilst he it thus mournfully brooding, with sad and despairing thoughts what

the mother Superior, for God's sake, to send one or two of the nuns to the house. They went. Next day I visited him. Oh, what a change I found! No longer the dull eye of despair. He looked up bold-ly and cheerfully from his bed of sorand beautiful Church, that knows so well how to console the afflicted, to bind up the wounds of the breaking heart, to lift up the weary and the dropping head. Every form of human misery, every form

wipe away every tear from the eyes of His elect, and there shall be no more weeping, nor sorrow, nor any pain, for the former things have passed away."

the former things have passed away."

And thus, my friends, we see how beautifully charity is organized in the Catholic Church. Not one penny of your charity is wasted. Every farthing that you contribute will be expended wisely, judiciously, and extended to its farthest length of usefulness in the service of God's poor and stricken ones. And, lest the poor might be humbled whilst they are relieved, lest they might be hurt in their feelings whilst consoled be a bar to other marriage, should this dupon them, the Church of God, with a wisdom more than human, appoints as her ministers of the poor, those who, for the love of Christ, have become poor like them. Behold these nuns! They are the daughters of St. Francis. Seven how a ground a ground and are the daughters of St. Francis. Seven how a ground a groun are the dasglets of the solution of the soluti spirit of the Son of God, made man—that, in the rapture of his prayer, the "stigmata"—the marks of the nails upon the hands and of the thorns upon the brow, of the wounds upon the side of the Redeemer—were given to Francis of Assisi. Men beheld him and started from the sight, giving glory to God that they had caught a gleam of Jesus Christ upon the earth. He was the only saint of whom we read, that, without opening his lips, but simply coming and walking through the ways of the city, moved all eyes that heheld him to tears of tenderness and divine love: and he "preached" eyes that heheld him to tears of tenderness and divine love: and he "preached Christ and Him crucified," by merely showing Himself to men. These are the daughters of this saint, inheriting his spirit; and he, in the Church, is the very ideal saint of divine and religious poverty. He would not have a shoe to his foot. He would not have a second cost. He would not have in his bag sanctified.

The poor man, worn down and broken by poverty, exposed in his dally labor to the winds and the rains of heaven, with failing health and drooping heart, lies down to die. There, by his bedside, stands the wife, and around her, her group of little children. They depend upon his daily labor for their daily bread. Now, that hand that labored for them so long and so lovingly, is palsied and stricken by his side. Now, his dying eyes are grieved with the sight of their misery. His ears are filled with the cry of the little ones for bread. The despair of their doom come to embitter his dy-

arst hospital founded in this State; that at a time when men, concentrating their energies to amss wealth, immersed in their business, trying to heap up accumu-lations, and gather riches and large possessions, never thought of their poor; or, if the poor obtruded themselves, brushed them out of their path, and told them to be gone; then there came the brushed them out of their path, and told them to be gone; then there came the Church of Christ into the midst of you. She sought not money, nor land, nor possessions. She brought these poor nuns, vowed to poverty, despising all the things of the world, and leaving them behind them; she built up her hospital for the sick; she brought her children of St. Francis of Assisi to minister to them, in mercy, in faith, and children of St. Francis of Assisi to minister to them, in mercy, in faith, and hope; and in the gentleness of Divine charity, to-night the Franciscan nuns say to you, "Blessed is the man that understandeth concerning the needy and I hope I may have thrown."

I hope I may have thrown

I hope I may have thrown some light into the mind of even one amongst you, this evening, and let him see how blessed is the man who knows his position concerning the needy and the poor. I hope that those to whom my words give no light, may, at least, be given encouragement to presevere. Per-severe, Catholics of Heboken and Jersey City, in maintaining these Sisters, in filling their hands with your benefactions, in enabling them to pursue their calm but glorious career of charity and of mercy. I know that in thus encouraging you, I am advancing the best interests of your souls; and that the couraging you, I am advancing the best interests of your souls; and that the mite that you give to day, which might she given for pleasure, or sinfulness—shall return to you one day in the form of a crown—the crown of glory which will be set upon your heads, for ever and for ever, before the Throne of God, by the hands of the poor of Christ. Again I say to you, will you hear the voice from the Throne: "Whatever you do to the poor, you do it unto Me!" Oh, may God send down His angel of mercy! may the spirit of His mercy breathe amongst us! may the charity, springing from an enlightened and pure faith, and from a true and substantial hope—bring your reward; that so, in the day when Faith shall perish with time—when Hope shall be lost, either in joy or sorrow—either in the fruition of heaven or in the despair of hell—that on that day you may be able to exclaim, when you first catch sight of the unveiled glory of the Saviour, "Oh, Christ, of all the beauties of God, it is true, the greatest is Charity." true, the greatest is Charity.'

AN IMMORAL TRAINING

One fruit of Godless education is shown in a marriage contract signed recently by Miss Heluise Chandler, aged twenty-one, of Philadelphia, and Mr. Marion Foster Washburne, aged twenty three, of Pasadena, California. The wedding

agreement provides as follows:
"That the marriage shall not be a bond giving either any control over or pessession of the other; that it shall not be a bar to other marriage, should this prove unfruitful; that the tie shall terminate simultaneously with the death of love on either side; that neither shall have the right to restrain the other, should he or she see fit to incur other parental responsibility; that since at present the State provides no income for mothers and children, it shall be the duty of the man to share equally with for mothers and children, it shall be the duty of the man to share equally with his wife all earnings and property at such time as she may be incapacitated for work; that the expenses of the household and the children shall be equally divided; and that, in case of separation, the financial responsibility shall be equally shared no matter through whose fault the divorce may occur.

This couple are college graduates.

This couple are college graduates.
The man studied at the University of Chicago and Stanford University in California. The young woman was graduated from two Pennsylvania institu tions. If the twain are specimens of the sort of Christians turned out by the schools which gave them the education that made them what they are, then the sooner these colleges close their doors for good the better for the republic.—Catholic Oolumbian.

AUTHORITY IN RELIGION

AND FREEDOM OF PRIVATE THOUGHT AND OPINION

The idea of authority in matters of The idea of authority in matters of religion has been much cried down in modern times as being injurious to liberty of conscience, writes Father Hull, S. J., in a Catholic Truth publication. Yet when it is a case of ascertaining facts which some one else knows and which we cannot find out for ourselves, it is necessary for us, if we wish to acquire them at all, to take them on the authority of another. Once being convinced that the living voice of the Catholic Church is authorized and guaranteed by Christ, the only

and of the priest who explains 10, we shall ultimately come to the Bishop of the diocese, who is responsible for the teachings of the faith within the limits of his own jurisdiction. The Catechism of one diocese is practically the same as that of every other and thus it represents the unanimous teaching of the Bishops all over the world. Catho the Bishops all over the world. Catholic Bishops are the successors of the
Apostles; they have neither the gift of
inspiration ner of miracles, nor of personal infallibility, nor of universal
jurisdiction; yet they are infallible in
this sense, that they cannot collectively be guilty of false teaching, and so
lead the whole Church astray. As soon
as defection is marked in the case of a
Bishop, he loses his office as a teacher

ers that the promises of Christ apply.
Consequently it is believed that any doctrine unanimously taught by this collective body, as part of the deposit of faith, must be infallibly correct; since otherwise the whole Church, clergy and laity (whose belief is simply a reflection of the teaching of the Bishops) would be committed to a false doctrine. The unanimous teaching and belief of the Church is, therefore, guarbelief of the Church is, therefore, guar-anteed according to the Founder's promise. The Pope is the supreme teacher of the whole Church, as well as the Supreme Ruler. As ruler he has the power to make disciplinary laws supreme teacher, he possesses authority to settle disputed points of faith and morals.

Thus, when a heresy arises, and the of traditional doctrine, the respect of traditional doctrine, the need of a supreme teacher is seen. When in respect of decisions as to doc-trine, rendered by him as supreme teacher, the Pope is infallible. Unless the Pope were absolutely reliable in such decisions, the faith of the Church might be corrupted by error. The Pope is not inspired; he receives no private revelations; he does not carry in his mind the whole of Christ's teaching as a miraculous treasure on which to draw at will. He has learned the Faith as we learned it. If he wishes to know the two sides of a dispute, he must study it as we must. At no time can he depend or count on new revela-tion or inspiration of a personal kind. Yet when he renders his decision, we Yet when he renders his decision, we believe that, in virtue of Christ's promise that the gates of hell will not prevail against the Church, he is acting as the Founders would have acted.

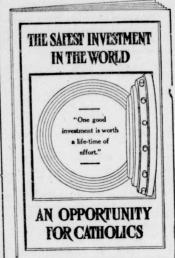
not always act as president; he has no presidential authority, for instance, when he expresses his views about a picture, or about music, or about a yacht race. Eren when he addresses a deputation of Presbyterians, Jews, or Baptists, or Catholics the standard of the sta Non-Catholics find a great difficulty in believing that infallibility means more than this. Yet it is seen that, say, a President of the United States does deputation of Presbyterians, Jews, or Baptists, or Catholics, the full authority of his office as President does not attach to his utterance. It is only when signing a bill that this becomes law, or a treaty, that the full of the significance is the significance of the financial schemes destined to end in air. It is not a talisman to create a fortuse over night. It is a sound business proposition endorsed by banks and government officials. law, or a treaty, that the fullest exercise of his power as President comes into play. As it is with the President, so it is with the Pope. In his private acts the Pope may make a mistake. But if he made an error in committing the whole Church to a point of faith or morals the damage would be irreparated. Send for the book, if you are a Cabinate of the book, for you lose, "The door of opportunity stands open; "read this book, or you lose." Address, Mr. Philip Harding, Dept. Y. 604 Box 1301, Philadelphia, Pa., and you will receive a copy by return mail.

able; the teaching of Christ's revela-tion would be adulterated, and the Church would cease to be the guaranteed delegate of Christ. — Catholio Bulletin.

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