POINTER."

nts are banished

najesty of God's

OF THE MAID-

Virgin, made by the Protestant Bishop of Goulbourn, Cardinal Moran has addressed the following admirable and incontrovertible reply to the editor of the Sydney Herald : The Protestant Bishop of Goulbourn, in his letter inserted in your columns on Saturday, for once deems it the better part of valor to acknowledge his

mistake as regards the words imputed to Cardinal Vaughan on the worship of the Blessed Virgin; but he makes the acknowledgment of his error with a very bad grace, and, indeed, in a singularly discourteous manner. Nevertheless, in accordance with the Italian proverb, "Al nemico che fugge, ponte d'oro" ("For your enemy who takes to flight build a bridge of gold") I have pleasure to accept his with-drawal of the mis statement into which he was betrayed.

In his letter His Lordship professes

may, when properly understood, be applied also to creatures. He asks in astonishment, "What is meant by properly understood?" I mean that such forms of expression are not to be scanned with the jaundiced eye of heresy and infidelity, but are to be understood in the simple, everyday meaning which Caristian common sense assigns to them. The example which I gave in my discourse should have sufficed to make clear the meaning of my words. Our divine Saviour is the true light of the world; and yet, early days of Christianity, who read these words with jaundiced eyes, and the material light of the world in which common sense Christian meaning of the Redeemer's words. Let me add another example. The title of Lord is repeatedly given in sacred Scripture finding a "House of Lords" in London, would write to a Pekin newspaper that England was a land of idolators, because it kept in its capital an Olympus of Deities? No less ridiculous and absurd are the statements, too often made by our Protestant friends, when they set themselves to interpret the simple forms of Catholic

to the Blessed Virgin. Sometimes, for instance, Protestants have taken offense at the words used by Catholics when they salute the by Catholics when they salute the by Catholics when they salute the Blessed Virgin as "Our life, our any innate merit or prerogative of Our Lidy, but solely to the singular mission of mercy given to her by her divine Son. As far back as the second century the Fathers of the Church loved to repeat that "As death comes to us through the first, so life comes to us through the second Eve;" and so from age to age in the spirit of these invocations, the faithful have saluted her as the refuge of sinners, the comfortress of the afflicted, and the help of Christiaus. Dr. Chalmers tells us that to the inspired words "Behold, from thenceforth all nations shall call me blessed," he every day says "a devout art thou among women, and blessed is the truit of thy womb." I commend this daily invocation to him, and, further, I assure him that he may regard it as a commendium of all Catholic de-

votion to the Blessed Virgin.

His Lordship, however, is in busy search of some words of exaggeration used by fervent Catholic hearts when offering the tributes of their affection to the Blessed Virgin. I have no doubt but that such forms of exaggeration may be found. St. Augustine used to say: "Love God, and do what you please." In such tributes of affection the outpouring of love is the measure of our words, and it would be ridiculous to interpret them by the cold standard of verbal criticism. A mother caressing her child may style him "My angel." A mother's love must be the interpreter of such words. It should not surprise us that they who have no love for the Blessed Virgin would fail to understand the language of Catholic piety and Catholic love and to those who are always striving to find some room for criticism in such language, I would say : "Go and kindle in your cold hearts some spark of love for her whom the Redeemer Dr. Chalmers asks: "May not the Catholic Church pronounce to morrow the deification of the Blessed Virgin?" I reply: "May it not after to-morrow pronounce the deification of Dr. Chalmers?" When he asks an absurd question he need not be sur prised if an a'surd answer be given. Our guarantee against such absurdt ties is the divine promise: "I am with you all days, even unto the con-summation of the world;" "I will send the Spirit of Truth, who will teach you all truth, and will abide with you forever;" "On this rock I will build My Church, and the gates of hell shall not prevail against it.

Again, he is scandalized at the phrase that presents our Saviour and the Blessed Virgin and St. Joseph as an "image on earth of the august Trinity." He is quite free to reject such a figurative form of expression if he so thinks well. We who adore the bronchial complaints.

CARDINAL MORAN GIVES A types and figures in the material world in which we live. St. Patrick sought Driving Home Analogies to the Protest-ant Bishop of Goulbourn. an image of that great mystery in the little shamrock, with its triple leaf. St. Augustine found its type in the tri-In answer to an attack on the attitude of Catholics toward the Blessed

brightest and most perfect picture of heaven that was ever seen on earth. Hence pious writers have dwelt with delight upon the image of the Trinity

I need not follow Dr. Chalmers into the many byways into which he runs. I will only add that when he cites as an approved Catholic form of words "The Blessed Virgin is present, and received together with her Divine Son in the Holy Eucharist," he adds another to the long list of gross mis representations of Catholic doctrine of which he has been convicted. Such a sentiment and such words are distinctly contrary to the teachings of the Catho to be startled at my statement that lic Church. I would beg to remind titles which belong to our blessed Lord him of the admonition I have already lie Church. I would beg to remind

CONTROL YOUR TEMPER.

Good Advice Which Applies Especially to Those in Authority.

himself, and it is a saying which finds application to the every day affairs of life. It is not merely the political addressing the Apostles, He said to rulers of men who are required to them: "You are the light of the govern themselves that they may be world." There were heretics in the able to rule others, but teachers and parents, foremen in shops and all who have one or more other persons subject interpreted them as if they referred to to their orders need to take lessons in the art of self-government. They must I need not say such is not the set a good example in all things, and sense Christian meaning of more especially they must keep their tempers under control if they would command respect and obedience. A man's natural inclination is to do all to Almighty God. Now, what would be said if some Chinese visitor, who, avoid the disagreeable. Except when reason interposes to check him he seeks to gratify every taste and desire.

Some men never get control of them selves, but the majority learn from necessity, from a desire to do right or from a sense of duty to put a curb upon their appetites. Such men are said to have mastered themselves, and in the great majority of cases, refuse the measure of that mastery is general piety used in daily devotion in regard ly a measure of their strength of charcter and fitness to guide others. The foreman of a shop has many duties to Biessed Virgin as "Our life, our sweetness and our hope;" and yet the simplest child in our schools would explain that such titles do not refer to has self-control, and, above all, control of his temper, for though there are foremen who govern with sever-ity, they must in time become de-pendent upon an inferior class of workmen, as the best workmen will not submit to their unreasonable dictation as long as places are open to them else-where. Exhibitions of ill temper on where. the part of a foreman are, therefore, to the disadvantage of his employer; nor can any man do the best work of which he may be capable if he permits himself to fly into a passion, for then he becomes unreasonable and incapable of clear thought.

would he not every day also repeat the no less inspired words, "Haii, full of grace, the Lord is with thee; blessed self-control. The unfortunate solid front self-control sel who is reared by one who is without self control almost of necessity becomes either abject and spiritless or a dissembler who has learned to avoid abuse by deceit. To a lesser degree the characters of children are injured by contact with; preceptors who have not learned to control themselves. The example of such people is bad to begin with, but worse than that, the child, having no other means of defense, is forced to become a hypocrite or sneak. There can be no worse training than this for the young. They should be trained from infancy to be frank, truthful, and, within the limits of proper respect, bold and independent, or at least self reliant. All of these qualities can be developed under teachers who have such control of themselves that they are always governed by reason, but they will be stunted under the harsh rule of a teacher who loses his temper, and, for the time being, ceases to be a reasonable human being. Temper is an excellent servant, but bad master. A man without temperand enough of it, too, to lead him to violent deeds under sufficient provocation - would not be of much moral worth; but his temper, to be of value, must be under the control of his reason, and, therefore, seldom exhibited. Such a man inspires respect in any walk of life. He has control of himself, and is, therefore, recognized as qualified to govern and guide others -Baltimore Sun.

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GLANCE WITHIN.

If a work on the plan of Bossuet's Variations" were to be written now-St. Augustine found its type in the triple feat.

St. Augustine found its type in the triple faculty of the human soul—the memory, the understanding and the will. The home of Nazareth was the brightest and most parket price of the latest triple feat.

Variations were to be written now adays, it would require several volumes. What changes we behold among "our separated brethren!" A prominent Presbyterian is quoted by The Mid-Continent as saying, in deep distress: "I do not know what has come over the Presbyterian Church. There is a spirit of restlessness and disdelight upon the image of the Trinity which it presents, and I may add that this religious picture is the more pleasing to the Catholic heart because the Divine Redeemer is the one source of all its life and sacred joys and blessed ness.

I need not follow Dr. Chalmers into than of the life that is to come. One ing all eyes by its scintillating brillistens in vain for the glorious and liance, which for a brief space made comforting language found in the the whole ecclesiastical firmament radi-Sermon on the Mount.

very groundwork of Protestantism, is new openiy condemned. The United Presbyterian rebukes an independent minister in these stern words: "Inminister in these stern words: "In-dependent churches and independent Fathers! What has become of the preachers, who bow to no reg-ularly constituted authority, are worse than ecclesiastical tyranny." But the wrecks of so many doctrinal form-denunciations of this sort seem to be to ularies and the flotsam and jetsam of But no purpose. The Rev. H. C. Myers, of Schuyler, Nebraska, who used to be a Methodist, is now the head of a decomination to the many levels of which any one is eligible, "no matter what his religious views may be." Brother did not the Church of the Living God Myers wants "a creedless Church"; and so does the Rev. Dr. Kent, form-erly a Unitarian. Edward Everett rule others must first learn to govern Hale, another Unitarian, is distinctly contemptuous in his reference to Pro testantism. He does not say of what his own denomination is an outcome, but in a recent discourse he character izes the sects as "miserable little offshoots of the Roman Church."

In view of all this-and very much more—The Pulpit of the Cross, which is Anglican, asks, "Where is the disintegration of Protestantism going to slave of the State. He cannot see, considers as impregnable as the Rock of Gibraltar, Leo XIII. to the contrary notwithstanding. He loses sight of the fact that Anglicans who refuse to accept the ruling of the Bishop of Rome on any point of doctrine would, the ruling of their own Bishops; so that their refusal to abide by the Pope's decision regarding Anglican orders proves nothing except their ignorance of the binding character of the authority of the successor of St. Peter on all who profess and call themselves Chris tians.

But let us see what The Pulpit of the Cross has to say about the sects. The Anglicans are never so vigorous as when denouncing sectarianism, and they are as orthodox betimes as the Pope himself. Could anything be more inconsistent than this exhortation of an Auglican to seek the sure refuge of the Church?

"When any body of Christian religionists have pursued the down-grade tendency of unbelief so far that they have come to that stage of devolution where the corner-stone of their agreement is a common denial of the existence of any such thing as absolute and unchangeable truth, where 'the keynote The teacher of young chileren, or of the organization is a disbelief in orthodox believers in the Protestant Churches to take alarm at this unmistakable trend of sectarianism toward unbelief? - to forsake the uncertain and shifting sands of individual judgment, and to seek the sure refuge of that Church built upon the rock of ages, which is the keeper of 'the faith once for all delivered unto the saints '?

"Has not the religious history of the past three centuries demonstrated the fatal mistake that Luther, Calvin and Zwingli made in assuming that the Bible, and the Bible only, as they or any other individuals might see fit to interpet it, is an all sufficient guide in matters of faith and morals? At the very outset these three men could not agree on their interpretation of the Scriptures, and parted wide asunder; and the process of division and re division and division of division has gone on steadily ever since.

"It is the Church of the living God. and not a book, however divinely in spired, that is 'the pillar and ground of truth.' The Catholic Church, ' built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief stone,' is the ever living witness and conservator of the faith, the guardian and defender of ultimate and changeless truth against all the assults of the adversary when ever and wherever made. The foundation on which Luther based the Augs burg Confession and Calvin his elabor ate Institutes was the Bible, as the infallible Word of God; but their lineal descendants of to day deny the inspira-tion of the Bible, and are adrift, without even this anchorage, on the restles sea of purely human speculation.

Not only do the ministers of the larger Protestant bodies openly dissent from the cardinal that, like the Athenians, they are both must endure until the final ready to give ear to every new doctrine harvest. The Church of God is not to

most august Trinity love to find its A LOOK AROUND US AND A and philosophy, which the ingenuity

of the father of lies can invent. In divorcing the Word of God from the Church, which is the living embedi-ment of that Word, the self-will of man ruthlessly put asunder that which God hath joined together, and the result has been most disastrous. In vain did the Sage of Geneva elaborate his cast iron system of Presbyterianism. It has not been able to withstand the wear and tear of the centuries, and already is crumbling to pieces.
" Lutheranism in Germany, the

home of its founder, has been the prolific mother of an innumerable prohistorians of an after age will liken the career of Methodism to the sudden ascent of a rocket into the sky, attractant with a shower of fire, only to burst The right of private judgment, the with a loud explosion and scatter into

a hundred tragments. What a spectacle to make angels weep is the religious condition of New England, orthodoxy of the Paritans?

"With the human sea strewn with the wrecks of so many doctrinal form nomination to the membership of which | whether the Lord at His second coming did not the Church of the Living God stand like a lighthouse amid the blackness of the night, firm and steadfast, because built upon the Rock of

All this would be well enough com ing from a Catholic; it could not be more orthodox. The writer really believes that "the great Anglican communion," as he calls it, is a witness to the "faith once delivered to the saints;" though the rest of the world more than Dr. Hale, proceeds to descrice "the downward course of the sects toward croedless are sected to the section of in defence of which they can eliminate gainsayers; and no authority to deal paper he publishes a plea for the validity of Anglican orders, which he considers as impressed as a market series of the continuously for three bands to hold as a "blasphemous fable and danger-ous deceit" the Sacrifice of the Mass? It is amazing effrontery-there is no other term for it-to declare, as so many Anglicans do, that the truths in defence of which Catho lics without number sacrificed their fortunes and their lives were ever taught by the Establishment. What this was as late as the "forties" is matter of history.

The leopard can not change his spots, nor can the sects rid themselves of their characteristics. Being the works of men, they are subject to change, like everything human. is not surprising that they should now combat what they formerly advocated, or impugn what was once held sacred. The only wonder to a Catholic is that she inconsistencies of Protestantism do not appeal to all its adherents. The decay of Christian faith is the natural result of sectarianism, and its continuance must swell the ranks of the agnostics. The number of converts to the Church from the sects, truth to tell, is by no means equal to the num-ber that lapse from Protestantism into indifferentism or infidelity.

It is sad indeed that at a time when disintegration has set in among Pro testants everywhere Catholics should ger of becoming a divided host ourselves in this country. A spirit of faction has taken possession of us. A decade of years ago all was harmony. The Church grew, prospered and gained continually in power and num bers. A more encouraging condition could not be imagined. But a lament able change, evident to the least ob servant, has since come over us. Peace has been destroyed, and progress ar rested, as far as it is possible. In our dissensions decency has been out-raged, charity wounded, truth and justice violated. As a result, the cause of religion has suffered in many ways, and non Catholics are confirmed in their deep seated prejudices against the Church.

Of the sin of unbelief we will not speak. "Ignorance is no excuse," as St. Ambrose says, "when we have neg lected to learn what we were obliged to know." But for those who would udge of the effect on our separated brethren of the squabbles which have so long been rife among Ameri can Catholics, we quote the follow-ing words from The Holy Cross Magazine (Anglican). It says in its pres ent issue: "One would be glad to believe differently about the present working of the Roman Church in America, but the conviction is forced upon the minds of all who study the current events that the methods of sec ular politics are being largely adopted in what is called the cause of religion while two warring factions are fighting a most un Christian battle, and fighting to the death, - the prize being clesiastical ascendency in the United tates of America.

The cause of religion has suf fered — no doubt of it; the strife has been most un - Christian, we trines of their particular denomina-tion, but the rauk and file of the laity able, peace disturbing, mischief makare impatient of theological dogmas, ing, strife breeding men, are impatient of theological dogmas, or clerical, are not representative anism preached to them. So feeble Catholics. There must ever be cockle has their hold on positive truth become as well as wheat in so vast a field

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be judged by the ungodly actions of those who wear her livery. The light of truth shines with steadfast ray for all who will see it; the city seated on a mountain cannot be hidden. Security for salvation is be found only in the Catholic Church; she is the sure anchorage of the soul. Those who call her mother and do not live up to her teachings are none of hers, though they should work wonders in her name. - Ave Maria.

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our writer gives ne Irish princess maidens: "Out pen ocean, south cts, where Conan eart, and at last a until they come to ancient Bataheir arrival, the and people came and to pay them ere they were not red the mouth of oite of the current, lonia Agrippina, which was to be ature martyrdom.

it save Ursula. nd still further on rked at the fair ere they moored empted to remain reverence every m, for they had a ere going to the ke so many bright y of white-robed the mountains as flight, paused not , who blessed them

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on of all the docuthe legend, says of the maidens took f the fifth century. of Pope Cyriacus and denies that there The evidence of in support of the v the Golden Cham-Church of Cologne : y of so large a num

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