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A. D. 250, and by this monarch a monument was erected declaring that he had succeeded in extirpating the Christian name; yet within a century Christianity had completely triumphed and pagan worship had almost entirely

disappeared. Julian the Apostate made a new effort after this to reinstate Paganism, and besides using the same tactics which have been employed in modern times to destroy Christian schools, in his capacity as a philosopher, which he professed to be, he wrote many books which, in his estimation, would overthrow on scientific grounds all belief in the Christian religion and the Bible; but he died with the acknowledgment on his lips that Christ's triumph was com-

Why is it that in the present enlightened age it has happened that the strong faith with which the Bible was believed in formerly by Protestants has disappeared? The scientific discoveries of recent times have not thrown any new light upon the mysteries of revelation to show that they are less worthy of belief than they were seventeen or eighteen centuries ago. On the contrary, the most recent discoveries of archæology have confirmed the truth of the Old and New Testaments in many matters which were before inexplicable; and we cannot, therefore, attribute the loss of faith to any new scientific light on the subject. It can be attributed only to one cause. which is the substitution of the infallibility of the individual, in religious matters, for that of the Church which Christ established. Christ built His Church on an inde-

structible rock, against which the gates of hell and all the powers of darkness cannot prevail. It was easy to foresee that the new principle which Luther introduced as the basis of his so-called Reformation, and which made the private judgment of individuals the supreme tribunal which should decide all controversies of religion, would result in the gradual overthrow of all religious belief, and it was foreseen and foretold by Catholic theologians that this would be the result. Their predictions have been amply verified; for we knew by experience that such are the vagaries of the unrestrained human mind, that the wildest theories will be advanced by designing impostors or fantastical enthusiasts, and that thousands will be carried away by their errors.

The Catholic Church was accused by

Protestant controversialists of depriving the people of the privilege of reading the Bible, whereas the Church merely prescribed the dispositions with which it should be read, among which is the disposition of faith that private vagaries should not be substituted for the authority of the living Church of God, which is declared in holy scripture to be "the pillar and ground of truth." The Catholic Church thus guarded its children from being "carried about by every wind of doctrine," and kept them to "the faith once delivered to the Saints." She did not prohibit the reading of the Bible, but she required that it should be read as the Word of God, of which the Church, and not private individuals, is the true interpreter. In fact it was from the Catholic Church that Protestantism borrowed its belief in the Bible as the in the same Bible as the living and infallible interpreter of that Word, and thus Protestants have come at last practically to its rejection altogether.

The result has been what was to be expected. The Protestant ministers themselves have undermined the authority of the Bible by their attacks in the pulpit and through the press, upon its historical truth as well as its inspiration, and the latest consequences are enumerated in the article of the Century on the subject: " Bible reading has been bowed out of the Public schools, while the home to which it was again kindly commended has politely passed on the unwelcome guest to the Sunday school."

The so-called "Higher Criticism" which has busied itself with endeavoring to destroy the authority of the Bible has succeeded in its object so far of tribute money would have stop as Protestantism is concerned, and the earnings of the land would once it was decided that it is not to be regarded as a divine book, it was very easy to take the next step, and to farm buildings, clothing, tools, horses,

studied now even as mere literature. The Catholic Church is now the only bulwark of the Bible and of the faith it teaches, and so Catholics alone are firm believers that it is in its entirety the Word of God. Catholics listen to the Word of God read and explained every Sunday in our churches, and three times a day, when our church important event recorded in the important event recorded in the Bible. All the doctrines of the Catholic Church are found in the instance of the descendants of the conquerors and confiscators, and had enjoyed the just re-

mainly consist of extracts from the Bible, and the Bible is treated both in the Cnurch and in the home with the greatest reverence, because, no matter how the sects may regard that sacred book, the Catholic Church will continue to hold it in the same love in which it was held by her when the Great St. Gregory wrote to the physic-

ian Theodore, fifteen centuries ago : "The ruler of heaven, the Lord of angels and men, has sent you letters for the guidance of your life, and you neglect to read them piously; for what is the Holy Scripture but a letter from the Omnipotent God to His creature?'

### ST. PATRICK'S CONCERT

"An Evening with Tom Moore." Such is the title of a very interesting lecture to be given by Mr. M. J. Dwyer, an eminent barrister of Boston, Mass. in this city on March 17th at St. Patrick's Concert. Mr. Dwyer is a clever young Irish-Canadian who has made his mark in the neighboring republic, and we have no doubt all who attend will enjoy a literary treat. As the concert will be in every respect well worthy of encouragement we hope the New Grand Opera House will be crowded on St. Patrick's evening.

At the annual meeting of the Irish Benevolent Society held in this city on Monday last, Mr. T. J. Murphy, barrister, was elected President. This fact alone insures another term of prosperity for this admirable society. Under the presidency of the genial and essimable Mr. Murphy the work of aiding our fellow-countrymen in time of between all classes of Irishmen will be carried on with renewed vigor.

#### IRELAND'S EMANCIPATION.

AN AMERICAN'S HOPEFUL VIEW OF IT. Walter Wellman, the well - known American correspondent, writes forcibly and clearly on the above subject in the American Monthly Review of Re-

views for February. Here are some ex-tracts from his admirable paper: For centuries, landlordism drained a cricultural Ireland of its produce. Every year 15,000,000 acres of productive land, tilled by five or six millions of people, had to pay a tribute averaging \$50,000,000 a year, most of which was sent out of the country. Ireland was impoverished. The people could be apply to the people could be applyed to the people could be applye acquire no surplus, because what would otherwise have been a margin of accumulation or savings went to the tributecollectors. The prosperity of any purely agricultural country must be a matter of slow growth. In any one year, in any one decade, even under the natural and sound system of individual ownership, the margin of surplus must be small indeed. A little is gained one year, or by one generation, and this is laid by as a foundation for future years and future generations to build upon. In the fullness of time these accumulations amount to solidity, resourcefulness, genuine prosperity. In American—say in Iowa, Wisconsin, Minnesota, Nebraska, or the Dakotas—we have seen how in one generation, under favorable conditions and the sound principle of individual ownership, the naked prairie may be converted into a fertile, highly tilted, richly productive, well-im-proved, and fully stocked farm. It takes time, even in America.

Ireland, there has been time enough. Heaven knows, as the period has been measured by centuries, not by generations. But Ireland has never had a chance to profit normally by this natural law of development. One generation has acquired little or nothing from that which preceded it. They have been no small yearly margins to together, and the remainder has gone to the landlord, and through the landlord to England or to the Continent to the winegrower, the distiller, the race-track, the gaming-table, the purreyor of luxuries, the vampires of vice, the money-lenders. For three hundred years the system has annually skimmed Irish agriculture of the last drop of cream; and yet, there are superior per-

sons who wonder why "the lazy Irish are only skimmed milk. Let us suppose that two hundred years ago there had been a British conscience and British statesmanship such as there are to-day, and that at the beginning of the eighteenth instead of at the beginning of the twentieth century the Government had righted the wrong of the conquest and confisca tion by giving the tenantry an opportunity to purchase their holdings Before the century was half gone th land would have been paid for and would have become the property of those who tilled it; the yearly outflow would have stopped : remained upon or near the land; every year \$50,000,000 would have been devoted to betterments—to assert that it is not worthy to be cattle, sheep, education, superior food, and a reserve of savings. If fifty years' earnings had been devoted to paying off the legal (or historic) equity the legal (or historic) equity of the landowners, one hundred years' earnings would have been left to accrue to

the people. Is there one wise enough to estimate what would have been the social and economic effect of this diversion of 500,000,000 from the channel of tribute to the accumulation of three times a day, when our church bells ring piously and prayerfully, re-call to mind the sublime mystery difficult to believe that if the Irish of our Redemption, which is the most people had had the sound system of important, event recorded in the individual ownership for one hundred

peasantry of France, fully as conserva-tive in all their relations to government and society, and vastly more in-

telligent.
Ireland is a country virtually without coal and without timber, and of course manufactures could not greatly thrive. Tillage of the soil was the chief occupation of the people. As the population increased, the area of productive land was insufficient to support the people who live upon it. If they had had no tribute to pay—if they had owned their lands outright—their had owned their lands outright-their lot would still have been sad enough. But they had to pay the tribute. Worse still, the landlords forced them to pay every penny which could possibly be wrung from them. The land was the only avenue to employment, and the owners of the land took advantage of the necessities of the people—of the land-hunger which inevitably followed. Rents already high were put higher. With some landlords, it was simply greed; with others, it was dire necessity—the necessity which had be created by the improvidence of them-selves or their forebears. They were in the hands of the usurers; their fixed charges and family expenses were enormously high. They had every thing in their own hands. They controlled the only means of subsistence and employment. All the civil power was in their grasp. They were the magistrates; they made the grand juries which managed the affairs of the counties; at their beck and call were the constabulary and, redcoats. They were the representatives of the country in Parliament. They made the laws and enforced them. The English garrison in Ireland held all the reins of power, and for centuries their chief activity was in collecting the tribute, in evicting these who failed tribute, in evicting those who failed to pay, and in punishing those who kicked against the pricks. They kicked against the pricks. They squeezed the orange dry, and then wondered why there was no juice in it. need and of promoting cordial relations and tried to put the blame upon the thriftless nature of their victims.

But at last the thin edge of the wedge of reform had been pushed in. The landlords were no longer absolute masters. They could not do as they liked with their own. They could not demand excessive tribute. They could not push up the rent on Pat's little patch because he had, through incredible toil, reclaimed a bit of bog and grown a little targer crop. Soon the wedge was pushed a bit further. Universal suffrage nearly destroyed the political power of the landlord class. True representatives of the Irish people, and not mere creatures of prerogative and privilege, appeared at Westminster. Other land acts were passed, and seventy-two thou-sind tenants enabled to purchase their hildings through State aid to the extent of £23,000,000. Wherever these purchases have been made, thrift aud prosperity have followed, and the purchasers have so punctually paid their installments that the State is not losing

a penny by the transaction. One could not ask more complete refutation of the favorite argument of the supporters of the letalone policy that the Irish peasantry are so shiftless and thriftless that it is not worth while trying to do anything for them. Experience under land-purchase shows conclusively that Irish peasantry respond to all efforts to uplift them, just as they have responded to the cruel system which bore them down. Among the leaders of English activities, there is a latent fear of the radical or socialistic tendencies of the great masses of workingmen in the large cities. It is a curious and most interesting fact that the British statesmen of our day who are trying to settle the land and political questions in Ireland firmly believe that with such settlement the Irish peasantry will become perhaps the most thrifty, most conservative, and most intelligent peasantry in Europe — to the British Empire, in a measure, what the peasantry of France are to the republic.

of rejecting the authority of the Church, which is clearly pointed out in the same Bible as the living and the living and the same Bible as the living and the same Bible as the living and the living and the same Bible as the living and t the triefs of the solf late drawn from the barry the first the solf late of the together, and the remainder has gone empire was to make Ireland loyal, that Ireland could not be made loyal without contentment, that contentment could not be had without prosperity, and that prosperity could not be secured without the abolition of landlordism and the introduction of the sound principle of individual ownership, they about for men and means with which to carry out the new policy. Chief Secretary Wyndham has the work directly in hand, but as he must remain most of the time in London, be needed a man the right man—to represent him in Ireland. While in India as viceroy, Lord Lansdowne had known of the work of Sir Antony MacDonnell. In the northwest provinces of India, Mac-Donnell had solved - a scientifically and satisfactorily—a land problem similar to that in Ireland. On Lansdowne's recommendation—and this is a State secret—he was sent for. Lord Lans-downe took him to King Edward, who feels the keenest interest in the project to make a new and loyal Ireland.
"I am willing to undertake the work," said Sir Anthony to the King, "but you must bear in mind that I am not only an Irishman and a Roman Catholic but a Nationalist and a Home Ruler.

That makes no difference," replied the King; you "are the man we want. So Balfour and Wyndham sent Mac and Wyndham sent Mac Donnell to Dublin as under-secretary. He has been there only two months but in this short time he has thrown old traditions and prejudices to the winds; has consulted not only the landbut the true representatives lords. of the Irish people — the Nationalist members of Parliament and T. W. Russell, the Scotch Presbyterian, who has brought Ulster in line for land reform and for the first time enabled the Irish people to present a united front, Catholic and Protestant, Nationalist and Unionist, Leinster, Munster, and Connaught along with Ulster—for settlement of the land problem upon the sound principle of individual own-have a place in Methodist calendars. Catholic Church are found in the fiscators, and had enjoyed the just republic service or liturgy ward of their labor and economy, they landlordism. As a practical administrator ward of their labor and economy, they landlordism.

would to-day be as prosperous as the trator, dealing frankly with the landlords on one side and the Nationalists on the other, he had, up to the time I left Ireland, in December, secured a general agreement upon the details of the project which the government will present to Parliament in a few weeks.

More than 80 per cent, of the land-owners, whose parlials of the land-owners, whose parlials exceed 6500. owners whose rentals exceed £500 a year had given their consent, and most of the remainder were expected to join the project will go ahead just the same, and some thing akin to compulsion or the law of eminent domain will be applied to them, for the government is deter-mined this time to make a complete and it, to leave no sore spots or final job of centers of discontent.

### "LENT CATHOLICS."

Have we not too much reason to fear that in a multitude of cases the ob ance of Lent is too much like what is called "making the mission?" As there is a class who may well be called "mission" Catholics, so, it seems to us, there is a large class who may, with equal propriety, be designated as "Lent" Catholics. They observe Lent after a slipshod, half-hearted fashion, because it is the rule and it is expected of them; but when Lent is over they fall back into the old ruts and are really

no better than they were before. Now, in view of the fact that the object of Holy Church is to save our souls by the stimulus of these extra services in which our minds should as much as possible be called off from the world, and turned to the contemplation of more serious and important things, we earnestly recommend to all our readers to make a firm resolution to com-mence the observance of this Lent with a serious determination of doing something in the way of self - denial for the benefit of their souls and making it

the beginning of a new life.

The day of judgment is rapidly approaching when we shall all have to appear before the great Judge of all the earth and give account of the deeds done in the body. In view of that great and awful day what are the little acts and awful day, what are the little acts of self-denial which we impose upon ourself—the slight restraining of our appetites and passions, a little more pious reading, a little more praying—saying the Rosary—more faithfulness in attending Mass and special services—a small increase in our charity and refraining from the amusements—perhaps doubtful amusements—of the world? It is not high time for us all to awake out of sleep and give more earnest attention to the great and important concerns of our eternal sal-vation? God grant that this holy season may be the means of putting us all forward with zeal and perseverence on the road that leads to eternal life!— Columbian.

### OUR RELIGION.

In one of the early articles of this series we promised a mention of ceremonies. As we are rapidly approaching a consideration of the Holy Sacrifice of the Mass, perhaps this would be the most appropriate place for such digression. At the very outset we are met with two most important inquiries. The first, what is meant by sacred cer-monies, and the second, what is their origin ?

In the most extended meaning of the term a sacred ceremony signifies any external act relating to the worship of God. While not objecting to the definition, yet you say all existing ceremonies are not essential to such wor-ship. That is quite true. Some are ship. essential; others are merely accidental Of the first we have an example in the matter and form of the sacraments. Of the second those without which the sacraments may be still validly administered. The essential ceremonies are of divine

origin, having been established by Our Lord Himself. Those accidental in character have some of them come down to us from apostolic times, while others have been added by the Church. The power of the Church in this partic times. This fact sometimes confuses the uninformed and those not of our faith argue therefrom that our form of wor-Such, however, ship is contradictory. Such, however, is not the case. The mistake with both arises from their failure to distinguish between those ceremonies which are essential and those which are purely The essentials they will

find the same the world over. Hence follows the urgent necessity that we should familiarize ourselves with these ceremonies. Only through a perfect knowledge of them can come an intelligent understanding of our faith. Their purpose is for our enlight-enment and edification. Man by his very nature not only learns easiest his through symbol, but is most impressed by sensible things. Those, therefore, who are best informed concerning these ceremonies are usually inspired with the deepest love for their religion. The antiquity of their origin, the aid they to reach this result and the beautiful lessons they teach should inus with a desire to study them. spire us with a desire to study of Only by study are their beauties understood and appreciated .-

# Those "Popish" Festivals

How many of our churches held seron Christmas Day? We are so afraid of Romanism, and so anxious to maintain the Puritanic spirit, that the greatest festival of the year, the one that makes all the others possible, paganized into a Santa Claus holiday. is no wonder that many of our people do not attend church on Sunday; reason is simple—the Roman Catholic churches celebrate Mass on that day! But the world moves, for the first tim that Stysus had the altar and pulpi pulpit decorated with flowers for Easter Sunday he was waited on by some members of his official board and told that such -Stylus in the (Methodist) Christian

#### TRAINING THE CHILDREN IN VIRTUE.

Boston Globe.

The Catholic view of moral education was the subject discussed yesterday morning in the Twentieth Century orning in the Twentieth Century club's course of university lectures in the Colonial theatre. Rev. Father Edward A. Pace, professor of psychol-ogy in the Catholic university at Washigton, and dean of the Catholic school of pedagogy in New York city, was the lecturer.

It had been planned originally to have Archbishop Keane of Dubuque, formerly rector of the Catholic university, deliver the lecture, but illness pre-vented him from filling the engagement and his place was most acceptably Dr. Pace is tall, rather slender, very

straight, light complexioned and with a well-modulated voice. He began with manuscript, but did not long or often confine himself to it and spoke with a display of confidence in and familiarity with his subject. At the conclusion of

his address he was generously ap-plauded. In the audience were many Catholic priests as well as ministers of other denominations. Dr. Pace spoke as follows: "The courtesy you have shown me in your invitation is all the more highly

tion to those who are to become the future citizens of the republic.

"It is no small compliment to this association that it should attack a prob-lem upon whose solution so much deand in this far-sighted endeavor it may count upon the sympathy and co-operation of the Catholic Church, for the training of children in virtue in public and private is a more important Catholic Church points to the central task than the regulation of trade or the building up of the national defence.
"What the Catholic Church seeks in

education is not new or uncertain. It is written high in the record of her history. In the cathedral and school, in monastery and university are the manifestations of her spirit. Essentially the Catholic Church is a magisterium, a almost attained to their life purpose.

teacher of morality.
"One very obvious fact in this country of ours where no form of religion may claim to the patronage of the State, yet where each is free to work out its wn ideals, is that the Catholic Church maintains a school system of her own. In the parochial school, academy and university it has provided every department of education. Thousands of teachers are employed and vast sums are expended. While the Catholic is obliged to bear with others the burden of the Public school, he is also obliged to bear the burden of his own school system.

"These facts are obvious, but how shall we interpret them? Does it mean that she denies any right on the part of the State to educate the State to educate the Emphatically no. Whatever most may be assigned, or may have been may be assigned in the past to her, the Church declared that the State may, and is in duty bound to provide for the education of its children.

"Does it mean that the Church claims to have a clearer idea of educa-tion? We do not have a Catholic grammar, or a Catholic arithmetic, or a Catholic geography, or a Catholic chemistry, or Catholic biology. The best available text-books are used, irrespective of the religious opinions of their authors.

"But does not the Catholic Church aim to keep apart, by its separate system, its children from those of the public, and to prevent the amalgamation of all elements of the nation into one bond of the spirit? On purely priori grounds she could not do this. Surely the Church cannot keep Catholics in school all their life. As they go from the school and college they share in the

What then is the meaning separate Catholic system of education? Two questions are involved there which must be kept apart. First, what principles are involved in the view of education, and second, involved in the Catholic particular arrangement does the Cath olic Church propose to have such moral education given? The solution of the second problem depends on the answer second problem depends on the answer we give to the first. According to our concept of moral education we must organize the practical work of education. I shall undertake to outline the principles which have guided the Cath-Church all along, and the principles by which she is guided in main-taining her schools in the United

States " Moral education deals not with any profession or cccupation or line of work, but it deals with conduct, therefore it deals with life itself. According therefore as we think of life itself must be our concept of education. If the only purpose of education is to carry us through life as we know it here, then the education must simply adapted to that purpose. If, on the other hand, we hold that this life, including all the forms of activity,art, science, industry, commerce, education and religion—is a preparation for a higher life, then evidently the fundamental concept of education will be a totally different one.

"The second view is that which the Catholic Church maintains. She holds that the supreme destiny of man is not attained in this life; that he is destined for a higher and supernatural purpose, and that purpose is in the shar-ing in the divine life. Hence all his activities and all which go to make up the present life get their highest value just in proportion as they are turned toward that sovereign purpose. It does not mean that in the Catholic view the things which makes life pleasant and which makes life refined and elevated are useless. It does not give a death blow to personal energy and noble ambition, but that in the exercise of the different faculties and talents, and in the achievement of spe-

cial purposes, we shall always keep in view the ultimate purpose of existence.
"If all the aims and purposes are so held that they are helps and not hin-drances to this end, then they attain their highest value, and are esteemed and blessed by the Church.

"If the definition of education is a preparation for complete living, the Church accepts it. If the definition of its inheritance, intellectually and morally, the Church accept it. The purpose of the Church is to see that the individual obtains his inheritance of life everlasting.
"The conditions on which we are to

work out our destiny are determined for us by the author of our nature, and are made known to us through God s law and God's revelation. Moral edu-cation, so far as it is to be helpful to our development, must keep in view the ultimate destination. The best educa-tion is that which informs us most thoroughly of the conditions on which we attain our purpose in life, and which informs us of the divine law and leads us to obey. Such education is all the more necessary because man is a free agent. Moral law does not, like the physical law of the universe, com-pel our obedience. Like the physical law, the moral order is established by earnest attention of thoughtful minds throughout the country. It is also a matter of congratulation that in the fundamentals of education all intelligent and country-loving Americans are agreed that ligent and country-loving Americans are agreed that somewhere and somehow there must be given a moral education is that which trains man in full obedience to the diving laws, and which will so fortify the intellect and the as to make obedience to law a pleasure

"Is this merely an ideal? Is it merely an enumeration of abstract condition and qualities which have nothing to do with real life, and has the ideal figure in the history of the world-Jesus Christ. In Christ certainly that perfect harmony between all the faculties of the soul, that perfect compliance with divine laws, is a real fact, and the most conspicuous fact in human history.

"The question of moral education is a practical one, provided the methods employed are those which were success fal in the life of Christ and His disciples. The general principle which underlies Catholic education is that physical and intellectual, moral and religious instruc-tion shall not be separated. All the forms of education must work together for the upbuilding of character and the

elevation of moral virtue.

"According to the Catholic view, if a child is trained from the outset to look upon religious training as something alien, if we insist merely on the intel-lectual side of education, if no effort is made to develop even the natural virtues, the child which leaves school at sixteen or the college at twenty, will have formed the conviction, not perhaps consciously, that mortality is something which is more a luxury than anything else, and not a necessity to make him a man or her a woman, but something which he may select as he does his clothes. What is true of the separation of intellectual and moral education is true of the separation of the moral and religious training. The child is likely to become convinced that religion is something elegant, but super-fluous. The Catholic Church does not minimize the importance of moral training, but it should be elevated and strengthened and permeated with religious instruction. Religious instruction supplied higher motives for conduct and for acts which in themselves are good already.
"Here it is to be noted that relig-

ion is not emotion. Religion is not acceptance of belief in dogmas. Religion, is not merely external worship. It is all these things and a good deal more. The essence of religion is in conduct privileges and burdens of American that accords with the teachings of religion in the practical duties of life.

# So Easily Discouraged.

Why are we so easily discouraged, if, not because our faith is so weak? Why, if God does not speedily attend to us do we reproach Him with being deaf to our wishes? Why are we dejected, disneartened, in despair, when the storm instead of abating, waxes stronger and the peril becomes greater? of faith is that which is not proof against the smallest trial and that is disconcerted with every trifling obstacle? And with such dispositions are we astonished our prayers are not granted? It would be far more astonishing, if, with such weak faith, God listened to them .- Abbe Crou, S. J.

# Listlessness of Soul.

Lacordaire say: "A happy and omfortable life readily produces lislessness of soul. We enjoy ourselves innocently, and yet little by little the spring gets weakened, prayer becomes irksome, self-denial is forgotten, we get into a neutral state as regards God, which robs us of the joys of conscious love. The only cure I can see for this is to give God certain regular moments daily, to bind oneself down to outward acts, which may withdraw us from time to time from our insensibil-ity. If meditation is hard, spiritual reading might be able to rouse you.

# Special Sermons for Deaf Mutes.

Archbishop Farley has granted leave Father Murphy of the Paulists to pubish a set of sermons for deaf mutes. s the first time that such a book has been planned especially for their benefit. Its name is "Nothing New," An effort will be made to place it in the hands of deaf mutes throughout the the country without cost to them .- New

Kind looks, kind words, kind acts and warm hand-shakes-these are secondary means of grace when men are in trouble, and are lighting their unseen troubles.