My Father's House.

" Lætatus sum in his quæ dicta sunt mihi domum Domini ibimus.

Thou hast pitied my heart's great needing, Thou hast stooped to my low estate, And opened unto my pleading The long-scaled beautiful gate.

Through the wilds of gloom and sadness, Thou has been my guide and guard, Into the light and sadness Of the courts of Thy House, O Lord.

Why should I fear or falter

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RECORD

Under a roof so blest? Here, near Thy holy Altar Surely Thy child may rest.

Here in Thy house it endeth My quest that was erst so vain, For the Spirit of Peace descendeth, Stilling the olden pain.

In Thy House, my Father, never Is grief that burns and stings. Nor the anguish of lost endeavor, Nor the shadow that chills and clings

For Thy love makes rest of labor,
And gain of the bitterest loss,
And the glory and joy of Thabor,
In the shade of the drearest Cross. -Katherine E. Conway in Boston Pilot.

THE LAND OF LUTHER.

What an American Baptist Minister Tells of the Irreligion and Immoral-

Asbury Park, N. J., May 23.-At to day's session of the Baptist Mission-ary Union the Rev. F. A. Remley de-livered an address, in which he attacked social and religious conditions in Germany. The question on which he spoke was "Are Missions Needed in Germany?"

' Although the question seems to be preposterous," said the minister, "a more than four years' residence and study of the condition of things in Germany showed me a deplorable con.

dition of affairs. 'My heart bleeds to disclose it, for I love the German people. For the great masses in Germany religion and upon matters of taxation, of water morality have no necessary connec-

PEOPLE IN ITS IRON GRIP.
"The Lutheran Church, in its 'homes' for tramps and its hotels for travelers, is engaged in the sale of intoxicating liquors. The drink habit holds the German people in its iron grasp. Of the three drinks — wine, beer and whisky — in 1890 there was consumed in Germany an average of over twenty eight gallons per inhabitant. Nearly a barrel was the share of every little babe! German authorities estimate that annually not less than 10,000 people in the empire fall victims to delirium tremens. Twenty-seven per cent. of the inmates of the insane asylums of the Rhine provinces became insane through drink. Of the 32,837 prisoners in Germany (1885), 41 per cent. committed their crimes while under the influence of liquor.

"At Sunday school picnics, temperance meetings and social religious meetings beer and wine are freely used. A brewery in Leipsic had the following inscription in large gold letters on a marble slab over the front door: 'To the Lord is this brewery intrusted: only there is prosperity and blessing where His hand labors.'

Gambling is rampant in Ger-

"Having received their religious and philosophical instruction in the universities, many pastors have their own private philosophy views of the Bible and Christianity which they cannot give to the people, for the dogmas of the (Lutheran) Church have been accepted by the State and are made binding upon all pastors (of the State Church). So there is a tendency toward one faith or belief for the pastor and another for the people. The Church is crippled by being united to the State, and being made a prop for monarchy,

THE BAPTISTS PUT ON A LEVEL WITH THE ANARCHISTS.

"Our Baptist people are of the laboring classes and are very poor Without outside help our work in Germany would almost fail.

'Our German brethren meet with almost insuperable difficulties, in part arising from the infidelity and indiffernace of the masses, and the poverty of our brethren; also from the fact that the Baptists, belonging to the laboring classes, are not well educated and have no social standing. But their greatest hindrances are, in many parts of Germany, to be found in the social and legal persecution to which they are subjected. They are despised and often hated by the State churches. The liberty which Baptists enjoy is different in different parts of many. In Hamburg, Prussia and some parts of South Germany the Baptists enjoy a large degree of toleration —even liberty — but in some places this is not the case. In the kingdom of Saxony, the cradle of the Reforma-tion, the most Protestant State of Protestant Germany, the Baptists are subjected to all kinds of restrictions and persecutions. They stand in the eyes of the law on the same level with the Socialists and Anarchists, and their preaching, services, prayer meetings,

hours before the time of meeting.

This application must state the time and place of meeting, the name of the are left catholic descendants, ne at the time and place of meeting, the name of the are left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other are left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other are left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other are left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other left catholic descendants, ne at the insensibly lost his raith, or put it away in the bandbox where he kept the high hat which he were at the funeral of his relatives or on other left catholic descendants, ne at the insensibly lost his raith, and the insensibly lost h speaker, and the subject on which he may, at his discretion, grant or refuse any application for a meeting. The ally exhibited even in our own day by at his discretion, send one or more policemen to any meeting. Their duty is to watch the meeting and to see that nothing unlawful takes place. They are made the sole judges of the lawfulness of the proceedings, and whenever, in their judgment it is best, they can declare the meeting. That the assumption of the religious to whose money or whose position in society he liked equally well with herself was a Protestant. Then came the Church he naturally called his own, amounts to an admission that Rational with it red tape and its offensive conditions which the proud woman he wished to be his wife would not stoop. That the assumption of the religious to consider and in the end his institute. closed and send the people home. If the people do not obey and disperse, armed police enter and clear the room."

Inat the assumption of the religious to consider, and in the end in a Catholic church was replaced by submission to be its wife would not stoop to consider, and in the end in a Catholic church was replaced by submission to his sweetheart's dietation and his one is disproved by the facts of actual

CATHOLIC DOCTRINE.

The Catholic Truth Society of London has recently published a book called "Catholica." It is made up of a series of articles explanatory of Catholic doctrine. One of the great London dailies, the *Chronicle*, recently had a review of this book which is certainly remarkable as coming from a Protest-Protestants of England in their senti-ments toward Catholicity. We extract the following passages:

its writer, would have seemed wondrous strange," says the reviewer.

"A public man, identified with polisupply, of various like interests and concerns; a Parliamentary candidate THE DRINK HABIT HOLDS THE GERMAN and a County Councillor; emphatically a representative modern, man of re form, agitation, public spirit; here he is, expounding the Mass, championing Popery defending Indulgences; claiming for the Roman Catholic Church a favorable verdict upon the latest results of historical, archaeological, critical research; and that in language always forcible, sometimes beautiful in its fervor and conviction. And once we all thought that Catholicism was dead and done with, or at most a venerable ruin which we might pause to pity and admire, but which no reasoning man could make his home. The crum-bling traceries were picturesque; still, crumbling they were, and no part of the building weatherproof. Only dreamers, or fanatics, or illiterates, could remain or enter there. That view has very completely disappeared, and Catholicism is a stronger force to day than it has been at any period

since the Council of Trent; and in nothing is the fact more evident than in social questions. That term, social questions, is after all somewhat ridiculous and offensive, as often used. We hear of men who 'don't touch', or 'don't trouble about,' or 'leave to others, 'social questions, as though from the beginning of human life upon this earth there has been, or could have been, a question affecting humanity which was not social. Under the lowest savagery or the fierce life is of necessity social; and religion deals with the whole of life. The Cath olic religion has never been a private

relations of man with man.

"Is it too much to say that if Roman Catholicism were the tissue of positive lies, doubtful statements, and ingeni ous artifices, which it is often called, the fact would be patent and clear as day-light? Systems supported by enthusiasm or tyranny, fanaticism or fraud, never resist the spear Ithuriel; truth prevails. But the criticism of three centuries has done nothing to make it impossible for an honest scholar to be a Catholic; and it is hardly extravagant to say that the criticism of this century has done more to shake men's faith in all other forms of Christian belief than in the Catholic. Times are changed since such Catholics as the 'Bard of Twickenham' regarded their own Catholicism with alf a smile, and clung to it just for old sake's sake,' though they felt it to be a losing cause."

NUNS IN THE MIDDLE AGES AND IN OUR AGE.

"At least six noteworthy women lend the glory of their personality to this minute record of the rise and decay of the convent in Europe. The system to which they were indebted for the opporunities of ttheir lives must have been well adapted to the time in which it flourished, else it could not have produced them. To one half of modern Christendom the convent is an abomination; to the other half it is merely a convenience of piety and charity, or of rather meagre schooling for young girls. But it was once a power in the world, such as colleges for women in the present century have not yet become."—N. Y.

was a long stride in advance that the traditional Protestant view prevailing similar uncompromising occasions.

from the Magdeburg "Centuriators" Carrying his wealth under his hat, it The chief of police from the Magdeburg "Centuriators

one is disproved by the facts of actual life in our own time. Whatever may conducted by members of Catholic re-These institutions are, then, a power in the world to day, and if "merely a convenience of rather meagre school-"Half a century ago the writing of judice, in preference to other semin-such a book as this, by such a man as aries for young ladies. Of course this

"merely a convenience of piety and charity" is even more false. Their zeal and efficiency in carrier for the zeal and efficiency in caring for the poor, aged and afflicted, in alleviating misery and rescuing from the ways of sin are as great and as disinterested o-day as they were during the Middle Ages, known as preminently the ages of faith. The system of the religious life for women may have declined at the time of the "Reformation;" but it had a remarkable revival in the seventeenth century, and again, after the brief but almost total eclipse of the French Revolution, in the first half of the nineteenth. And to day the Sisters of Charity in caring for abandoned children and nursing the sick in hospitals, the Sisters of the Good Shepherd n rescuing and reforming fallen women and preserving wayward girls, the Little Sisters of the Poor in giving the comforts of a home to destitute aged persons of both sexes, not to speak of the many orders engaged in instructing the young, are doing as great and as noble service to mankind and to civilization in its truest sense as has ever been done in any age of the Church. Possible dangers to their own bodies and risking of their very lives do not deter the Sisters from cheerfully performing the work assigned to them, whether it be to nurse the wounded in spend their lives among lepers in Louisiana. They face these dangers luxury of the few, but a world wide power brought to bear upon all possible but how many non-Catholics would only, of course, at the call of duty assume such a duty, the faithful per formance of which requires super-natural aid?

If, then, "to one half of modern Christendom the convent is an abomi nation," this feeling is no credit that half. But we do not believe the ratio to be accurately stated; on the contrary, it is our opinion that at least one-half of non-Catholic Christians admire our Sisterhoods almost as much as do the pious Catholic laity themselves. - Catholic Standard and Times.

"SUCCESS."

Many a Catholic young man who mingles much in the society of non-Catholics has not unfrequently found himself inwardly rebelling against the Church of his baptism. The longer he goes, and the more he comes to know, the worse the case gets for the Church Were it not for his mother and father and his name also, he would be for

cutting with it at once.

At the very start he finds that, like Esau the Red, its hand is against every man, and the hand of every man is against it. He begins with his own experiences, and he recalls how, for the little he has troubled it, the Church has troubled him a great deal. It was all very well when he was a boy to go to confession, and even after he had arrived at manhood he had felt more than once the good it did him, but when his pay was raised and he had a desk of his own in the office, or a department of his own in the store, This grudging tribute to an institu- life stretched before him alluringly,

became his ambition to turn his wits meeting cannot be adjourned from day to day, but for each day a permit must be secured. The chief of police may, was only a specious excuse for Protest-antism invented in the era of its de-whose money or whose position in sociism, too, has seen its best days.

That the assumption of the religious to consider, and in the end his instinction.

Before his marriage he had learnt women and those for men at the present time, it would appear that the best of the women's schools of to day are those conducted by manhars of Catholian to the conducted by his faith definitely by becoming a ligious orders : for were it not so, it is not likely that so many non-Catholic parents would choose to send their and a man whose hand was never out daughters to be educated in them. of the friendly grasp of a brother mem-

ber. So life began for him, not as it would ant paper, and which shows how great a convenience of rather meagre school- have begun for a Protestant young is the change which has come over the ing for young girls," appear to be man who did these things and never the best attainable, as so many who are not of our faith choose them, in spite of the old-time anti Catholic prejudice, in preference to other seminarises for young ladies. Of course this question of efficiency depends on what is the best education for girls in this age, a subject that we may discuss at another time.

The derivative of a Catholic to undo the evil things he knew he had performed. He was too much of a Catholic to be ever happy until he had undone them. So the days went by for him, with an unsurfactable constant, and the constant of the const comfortable anxiety about the future

books he read showed at least that one religion was as good as another. They showed also that the Catholic Church had an evil history behind it, which he mercifully spared telling his relatives, save when provoked by them. His boy he wished to know everything-to be afraid of nothing, and to "travel" in the best society, What "nice" people thought best for boys, that he wished his boy to have, and the boy indeed grew up with all that "nice" people think best for boys, save a par-ticle of religion, for religion in such a household, where the wife secretly de spises or hides her Irish name and the themselves they do not share with their benighted offspring.

If ever any stranger speaks with such a man about the Catholic Church, he will be surprised to notice the tone of irritation in which the intolerance of the Church is set forth-the Church whose hand is against every man. He would never suspect from the prosperity of his friend, the quiet paganism of his life and the entire un Catholicity of his surroundings, that this poor fellow, so bravely hostile to the Church, battle or the plague-stricken in an epidemic. Only the other day, indeed, the writer of the article from which we have quoted might have read in the have quoted might have read in the have a paper, that employs him an entire of as a recreant Catholic, without discovery paper. very paper that employs him an guising him. Nor would he suspect account of Sisters of Charity going to also that in this man's heart there is a hangering hope that a priest shall be at his hand in death's dark hour, and hat then he shall make a clean breast

of his masked life! all from success at such a cost! -Providence Visitor.

PATRIOTISM AND WAR.

Archbishop Ireland Explains His Re-cent St. Louis Speech,

Archbishop Ireland recently delivered an address before the Loyal Legion of St. Louis, which has been widely quoted. The speech turned on the question of universal arbitration and var, and by some captious critics the Archbishop was made to appear as if making a plea for war as necessary to create patriotism. The words which caused the criticism are as follows: PATRIOTISM AND ARBITRATION.

"I am not discussing to night the problem of arbitration. But while I do hear mention of it, the question presses itself on my mind: How will patriotism fare under the new order of things? What will there be to take the place of war in evoking, strengthening and consecrating patriotism? How strong and indestructible is the patriotism of the Grand Army of the Republic and the Loyal Legion! Whence this perfervid and holy patriotism? From memories of the war of thirty years ago, from momor-

and so far as I can now see develops patriotism as nothing else develops it. AN EXPLANATION. In explanation of his real meaning

degree, there are adequate compensa- to lose them. tions for what is lost.

an admirable case can be made for arbitration ; I did not discuss arbitra- gave its time chiefly to merely routine tion ; I merely raised a question ; and, matters concerning which even the

KNOWS WHAT WAR IS.

"I am not ignorant of the terrible miseries attendant upon war. I have witnessed them on the battlefield, under the hospital tent, in the homes of bereaved mothers and wives.

" Force is, at best, A fearful thing, e en in a righteous cause. "The power of religion and reason humanity and the dominance of the

gospel of Christ.
"But while we aspire to the ideal, look the fact that humanity is a finite, than those of war.

THINGS WORSE THAN WAR.

war. loss of national self-respect, the wreckage of the national inheritance of dignity and liberty — and if war is the not read the book and care nothing only preventive of these things, let about it. The Bible is still read in

"God forbid that we go back to barbarous, or semi-barbarous periods lible Word of God has passed away of history, when tribes and nations made war as for pastime; when a has substantially capitulated. bauble was the prize for which men fought; when the whims and personal ambitions of kings and queens sum moned armies into battle array. The interests at stake must be equal in value to the sacrifices which war

"Of this much I have no under the whatever — that, as the world is now conditioned, the surest plan for the country, a partial record is kept of those who have been won over to the country. Catholic faith from other deto keep itself prepared for war. A de-mand for arbitration made by the efforts of the Paulists themselves, but chief ruler of the nation will be harkened to, if he can point to his world. Following is a list of converts well-equipped army and navy and to a of note during the past three months, his own, does not prosper, and the little that the tepid parents keep for deepest fibres of their souls.

| Deeple stirred with patriotism to the little that the tepid parents keep for deepest fibres of their souls. | Of note during the past three months, in the United States and Europe, as published in the columns of the Missian published in the Columns of the Co PEACE ON EARTH.

"I am asked, how, as a minister of munity. Christ, I can bring myself to speak patiently of war. The New Testa nent, it is true, is a book of peace -Peace on earth to men of good will do we read in it. But the New Testa-meet does not in all cases abhor the

are times of peace and times of war.

"My plea was not for war nor for "My plea was not for war nor for arbitration, but for patriotism and national honor, the loss of which is an evil greater; than aught that may come from war — and war in defense of patriotism and may be a supported by the English Consul at Mentone; Mrs. Royal Phelps Carroll, of Yonkers, N. Y.; Mr. and Mrs. George D. Mackay, and Mrs. George D. patriotism and national honor is condemned by neither reason nor relig-

God forgive him then, and save us A CHURCH WITHOUT A FAITH.

New York Sun. The General Assembly at Saratoga has not done anything to set Presby-terian doctrine straight. There has been discussion as to controlling the teaching of the theological seminaries, but the conclusion reached by the General Assembly on Friday practically, that they may go on tak-ing their own views of the bible. They may continue to differ among themselves on the subject, thus repre

senting the difference which exists

The long discussion over doctrine,

which began with an attempt to revise

among the Presbyterian ministry.

the Westminster Confession so as to make it agreeable to all sides, has ended in nothing. Doubt and denial still prevail in the Church, and there are no accepted standards of faith. Even the authority of the bible itself is disputed, though it is the foundation upon which the whole system of theology rests. Dr. Briggs and Dr. Smith have been suspended from the minisin the ranks of the Presbyterian priest), but come or come not, you logical schools and cannot be dislodged. Instead of square declarations of faith in Revelation, candidates for the which control Socialistic, Anarchistic and other public meetings.

"The main features of the law under which our brethren have to work are: Every meeting must be called by some citizen who lives in the parish or ward where the meeting is to be held. He must apply to the police for permission to hold a application for permission to hold a specific for permission to the came to the principle on which the pinch came to the hollow voice of the grave. Then it was that the pinch came to the hold by the ferming faith to take her favors.

The main features of the law interview with a representative of one interview with a representative

meeting must be made in writing to Guizot, a liberal-minded Calvinist who have such a prejudice against the maining, for the being, unknown to disrupted by the controversy over its meeting must be made in writing to Guizot, a liberal-minded Calvinist who the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants, he at Church that he insensibly lost his faith, the chief of police at least twenty-four has left Catholic descendants. bitration to show that patriotism will ally, the unbelievers have no desire to not suffer under the regime of their go, so long as they are allowed to reideas, or that, if it does suffer in some main; and the believers are unwilling

Hence the General Assembly in ses "I did not undertake to deny that sion at Saratoga last week will have n admirable case can be made for but little interest for the public. It meanwhile, I do not dare say that no mass of Presbyterians themselves are indifferent. The theological debates of recent years were not repeated ; and the meetings consequently passed

ontroversies of this exciting year. The Presbyterian Church is to get along hereafter without a fixed and definite faith until the time comes when the party of Dr. Briggs obtains should be used to avert war. Arbitration is a beautiful theory. It comes to us from our dreamings of an improved humanity, and the dyninguous set of the first state of the mastery; and then will succeed a period during which it will be without faith altogether. It will believe simply in scientific demonstration. faith altogether. It will believe simply in scientific demonstration, discarding wholly belief in the authenticity and infallibility of the Bible as a mere we should not allow ourselves to overation upon which to build a system of look the fact that humanity is a finite, limited entity, not always prepared for a full realization of the ideal, and that, in consequence, horrible as war is, in consequence, horrible as war is, in consequence, horrible as war is, devoted to practical philanthropy and to the palliation of human ills for which there are evils immeasurably worse it will have no remedy it can offer as of Divine prescription. Its Westminster Confession of Faith still remains, "Yes, there are things worse than war. There is national dishonor, the coss of national self-respect, the wreck-age of the national inheritance of digwar come, with all its miseries and hor- their churches and sermons are preached on its texts, but the old vener

CONVERTS TO CATHOLICISM.

Some of the More Noted Ones in the Last

In connection with the work of the through other agencies throughout the conary, the official organ of the com-

Robert James, brother of Prof. James, of Harvard University, and Henry James, the novelist. He was received from the Protestant Episcopal Church in Arlington, a suburb of Boston. Miss Alice English, daughter of sword; for we read in it also, 'He (the prince) beareth not the sword in vain, ark, N. J.; A. F. Du Pont Coleman, prince) beareth not the sword in value, for he is God's minister, an avenger to execute wrath upon him that doth evil. According to the book of peace, there are times of peace and times of war.

According to the book of peace, there are times of peace and times of war.

Delaware; the Rev. F. W. Pedley, the Delaware; the Rev. F. W. Pedley, the the former having been president o the Christian Industrial Alliance; the Rev. Frederick Sherman, chaplain in the United States navy; M. Zola, Grand Master of Masons, who followed his predecessor in office by renouncing Masonry and entering the Catholic Church. His predecessor was the Marquis of Ripon. Others referred to are the Countess Nelson, wife of a prominent member of the English Church Union ; Constance Fletcher, niece of Dr. Pusey; Miss Bayliss, and two members of an Anglican sisterhood in Exe

ter, England.
As a result of their recent work among non Catholics in Pennsylvania, the Paulists report that twenty converts were made in McKeesport, eleven at Derry, five at Wilmington, and forty at the Cathedral in Pittsburg.—New

Have no Chance at all.

A Catholic priest and a Protestant minister being on intimate terms with one another were one day walking together when they espied a Jewish clergyman coming towards them. The minister said: "I will have a joke at try for treating the Scriptures as the fallible productions of human authors living in an unenlightened age, but their Presbyterian following has been in nowise diminished. The question is not settled, but is put aside. Practically belief in the hible as the absolutely says the Jew. "if the Messiah has not cally belief in the bible as the absolutely says the Jew, "if the Messiah has not price of life itself. Sacrifice for true word of God has ceased to be come, I'm right; if He has come, this country makes country doubly dear, requisite. Agnosticism is frequent gentleman is right (pointing to the

A RETREAT