The solution proposed by the Pope for the Friar question in the Philip. pines is declared by the American press generally to be the wisest method hitherto thought of for the settlement of a knotty problem, and there is now no doubt that it will be found satisfactory to both parties to the negotiations, namely, the American Government on the one side, and the Holy Father and

his Council on the other. The Roman Congregation of Cardinals informed Governor Taft that the Holy Father could not order the immediate departure of the Friars after the manner at first asked by the Governor and the American Commission, except as yielding to force. The American Government, however, had no intention of applying force, and thus it is now practically arranged that, at convenience and by degrees, the Spanish Friars shall be replaced by American Friars belonging to the same religious orders as those who will depart. The General of the Augustinians is already on his way to the United States to select the men of that order who will take the place of the Augustinians in the newly acquired American terri-

The settlement thus reached is an admission that there were no solid charges against the friars on the Philippines, and that their removal is simply agreed to for reasons which are merely of a political character.

The details of the removal will be settled between Governor Taft as representing the American Government, and the Apostolic Delegate to the islands. It will now be seen that the sensational reports to the effect that there were serious differences between the Pope and the American Government were absolutely without foundation.

Some Catholic journals in Europe are

Empire Aug. 2. Some particulars, please! We receive about one hundred Catholic papers at matter. It is on a par with the socalled "Papal Encyclical" issued in 1893, and circulated largely throughout the United States ordering the Catholics to turn out and massacre all their Protestant fellow-cftizens in September of that year. The Mail and Empire editor must, we think, have been rereading the life and works of Margaret Shepherd. The little paragraph reads very much like her literature.

POPE LEO AT NINETY-THREE. Bishop Maes' Description of the Venerable Pontiff.

Bishop Camillus P. Maes, of the diocese of Covington, Ky., who is protector of the Priests' Eucharistic League, writes as follows to the director-gener League, in East Seventy-sixth street, New York, concerning his recent

audience with the Pope:
"To-day I had my audience with our
Holy Father Leo XIII., and it is under the fresh impressions of the great moment that I send this greeting to the reverend members of the Priests' Eucharistic League.

For a man ninety-three years of age, the Sovereign Pontiff enjoys won- about the present Anglican situation, nt eves vitality. tell of a physical and moral vigor which men who have attained the Scriptural three score and ten seldom exhibit. His extremely white complexion, en the white cassock, is well Yet there is a subdued glow of health in the noble brow. The withered hands, in constant motion to emphasize the deliberate expression of his vigormake you forget that the successor of Peter is near the century mark. There is no indication of senility about the Holy Father.

"His interest in the progress and welfare of the Holy Catholic Church in America is unabated, and one cannot but admire the up-to-date knowledge of affairs which his numerous questions and his intelligent appreciation of cur-

"When, during my audience, brought the conversation upon the subject of the Priests' Eucharistic League and the Eucharistic works which are nowadays so large a share in the prac-tical life of the Church, His Holiness vas pleased to say that he followed the movement with great interest and with the most paternal solicitude. He spoke glowing words of praise for the clergy, who gave proof of personal devotion the Real Presence of Christ in the Holy Eucharist, as well as of zeal in the growth of this Eucharistic kingdom in the souls of the faithful. He emphasized his special affection for the priests who consecrate their lives to furtherance of the better knowledge of love of the Eucharistic Christ for

"At my request he gave a special Pontifical blessing to all the members of the Priests' Eucharistic League. Whilst he did so, with a which awes the mind, realizing spiritual power of the Vicar of Christ, he pressed his hand on my head at the end of each of the three signs of the

Where the true fortitude dwells, ralty, bounty, friendship, and elity may be found. A man may and ersons constituted for noble ends who dare do and suffer, and who have a hand to turn for their country

THE FRIARS OF THE PHILIP- A LETTER TO AN EPISCOPALIAN.

The Failure of Ritualism

BY B. F. DE COSTA.

My Good Friend: I have read the little book of sermons by your estimable pastor, the Rev. Ar-thur Ritchie, rector of St. Ignatius Church, New York City, and I am obliged to you for calling my attention to my publication. Only a single sermon, now, however, needs my attention, namely the one entitled "Looking Romeward," which deals with a habit of mind prevalent among Ritualists in the country at large reflecting also the traditional prejudice entertained by many preachers, and consequently, needing little recognition from Catholies. It is simply environment and long use that enables Protestant minissters to think that statements like some of those found in this sermon relating to the Catholic Church and converts are correct and justifiable. I do not, see, however, that such statements carry any force. They simply represent unfortunate training, for which the vic-tims are not usually held highly re-Nevertheless the doctrinal collapse of Ritualism, now so evident in both England and America, puts statements in a new light, which, possibly, you did not consider in bringing the subject thus to notice.

Your pastor admits that "it can be confidently maintained that Ritualism has been a stepping-stone to Romanism in the case of a number of Rome's most intelligent and earnest converts," yet he inclines to think that the system does not "foster Romanism." He then goes on to say, "I am persuaded, as the result of a good many years' experience, that Anglican Orders and most of the much debated points have really little to do with the matter which is quite contrary to my "many which is quite contrary to my "many or prience." If the view of years' experience." If the view of your pastor were correct why would so many converts send out their testimonies against Anglican Orders? Among the clergy of the Church of England, more than five hundred have declared definitely against Anglican Orders in leaving for Rome, while a large company of Protestant Episcopalians in the United States have left their denomination distinctly on this ground. The latest of the departures, I have been told by a person concerned, was discussing the advisability of putting "hereties" to death! And this is the twentieth century!—Toronto Mail and less, your pastor says, "Our people as rule go over to Rome because Rome is naturally more attractive than our own Church; it is a matter of senti-ment, not of logical conviction." He the RECORD office every week and we have not seen any mention of this declaration: "I do not believe it was a matter of logical conviction, even with so great a mind as that of John Henry Newman. His 'Apologia' tells the story between the lines, that it was sentiment, and morbid sentiment at

that, which took him over.' Now, anyone making a statement so esterous as this must, of course, to the notion that others are depreposterou hold to the cided by the same feeling. I help saying, nevertheless, that the charge against Newman is one quite un-worthy of the amiable minister of St. The statement was framed for use in attempting to stay the parting steps of parishioners going "Rome-wards," and is only one of the many disreputable efforts that have been made to explain the conversion of the great John Henry Newman to the Catholic faith. His conversion was a stunning blow to Anglicans, whose heads often whirl at the mention of his name, and in a dazed condition they begin to grope around and clutch at the air, in search of false charges, aimed at Newman's in-telligence and manliness. Mr. Ritchie should do better than this, or else let

the great man alone.
Your pastor explains, to his satisfaction, the continuance of that part of his flock which remains. He overlooks the fact that the average member of a ritualistic parish knows comparatively little ersault. or knows how unlawful are the practices of Ritualism, now stamped upon by the highest authority in the Anglican Communion. Possibly very few of your pastor's own flock have any sufficient knowledge of the character and scope of the Judgment given against Ritualism by the two Archbishops whose decision was so approved by all the Bishops on the bench. The organ of Ritualism in this country, the Living Church, has concealed the text of this Judgment from its readers. alist stands convicted in the very highest Anglican courteed in the very high-est Anglican courts of disloyalty to the Church of England and what Sadler calls "The Blessed Reformation!" It would be well for the laity among

the Ritualists to possess themselves of a copy of that Judgment and see where stand in the law, and thus be able the learn whether or not they remain in the Protestant Episcopal Church," held by "sentiment, and morbid senti-

But, to proceed, permit a remark But, to proceed, permit a remark concerning what your pastor says on the subject of those who may be convinced that the Anglican system is false, and yet should not go to Rome. Why not? Because there is the Greek Church, and "I see no reason why it would not be more reasonable to join the Greek Communica".

the Greek Communion. the Greek Communion.
Yes, the Greek Communion, which, led by the heretic Photius, broke off from the Catholic Church in favor of a mutilated creed. This, in the extremyour good rector has to ad-

Anything to beat Rome. He, indeed, frames a five-fold indictment again the Catholic Church, one drawn too often to have any force. Besides, I shall show that his very indictment is indicted by the members of the Ritualistic household. His scheme

includes the following points:

(1) Papal supremacy and infallibility;
(2) a teaching in respect to the Blessed
Virgin; (3) the doctrine of Indulgences; (4) semi-idolatrous popular devotion; (5) the Communion in one

kind. Now, in all this, as I shall show, Mr. Ritchie is sadly behind the times, while those to whom these objections are offered do not seem to be aware of the

fact that Ritualism is doctrinally disrupted, and like the Protestantism which it denounces is adrift. Indeed, the H.ly Office and the Index!" rupted, and like the Protestantism which it denounces is adrift. Indeed, ever difficult it may appear for the Ritualist to take the fact in.

Protestantism is not simply a scheme of doctrine, as Ritualists often suppose nor even a scheme of false doctrine. The highest and best Protestant teaching, perhaps, to be found in this country declares that Hrotestantism is not any doctrine at all, but is "merely a principle of action." This fact is practically recognized by the Ritualist, who de nounces his Low Church brother as a Protestant, and glares at him on the street when returning from church on Sunday. This is simple a case of the pot calling the kettle black. Ritualism is another name for Protestantism, the Ritualist being a dissenter who has lost his balance and gone astray. Ritualism itself illustrates the fact that Protest-antism is a mental attitude, "a principle of action." What is that "principle of action?" It is "private judg. ment," often spoken against by the Ritualist, but unhesitatingly acted upon as circumstances require. This principle entered into the Tractarian movement at the start. It forms the core of Tractarianism, and it is private judgment that has spilt the movement in pieces to-day. All along Ritualism has been engaged in warming itself around the smouldering campfires of Protestantism lighted by Cranmer and Ridley. It is the acme of dissent. As the re sult of private judgment, Ritualism doc-trinally has gone bankrupt. Once it seemed to be a solid organization, but Pusey and Keble passed away, defections to Rome took place, and the movement was left without leaders. The only bond of union to-day is found in the rebellion against the bishops. This issue alone has produced two parties, while altogether there are at least four, we may say five or six, all the off-spring of that fell spirit of dissent impibed from the "reformers."

Four schools have been formally set The latest is represented by the Rev. Spencer Jones, rector of Batsford and Morton-in-Marsh, in his work entitled " and the Holy See," which has an introduction by Lord Halifax. Mr. Jones or "Father" Jones, has a large following of admirers, and endorses not only Papal supremacy and infallibility, but the entire body of Roman teaching, ending his volume with a vindication of the Jesuits. This school is growing rapidly, in the United States it has most devoted advocates.

Your Pastor, speaking of the condition of the Episcopalian Church at large, says that one of his flock going out of his parish for a Sunday, passing into some other Episcopalian parish, finds the doctrine taught in the pulpit the very opposite of what he hears in his own parish. He visits other parish churches and finds that many of our clergy defend the most shocking Broad Church theories, and that these the very men whom the head of the diocese, successor of the Apostles, seems most to approve." But the preacher quite ignores the fact, if in-deed he has begun fairly to appreciate the situation, that the same state of things is found to exist in going from one Ritualistic parish to another. is the inevitable clash between Ritualist and Ritualist. If your Pastor is not aware of the fact others know all about "shocking Broad Church set forth are broad enough theories' to include the Papal Supremacy and In fallibility denounced by Low Church Ritualists like himself. This has gone into literature, and the Rev. Father Jones explains, defends and urges upon the acceptance of Anglicans both of the acceptance of Anglicans these "shocking" theories. In the latest Ritual "position" Leo XIII. is the lawful head of the Church, and Pastor's five difficulties are no difficulties at all. His own friends declare his teaching to be false where he says, in the sermon under consideration.
"If we accepted Romanism to-day we should have to turn our backs upon the truths of history and profess our belief in what is certainly false." Thus, what is falso in his pulpit is true in his neighbor's, and Bishop Coleman of Delaware has already emphasized the situation by withdrawing his support from the establishment at Graymore. Besides, the situation is growing worse day by day, there being not only two par-ties but four, neither of the four having any authority beyond what is as-Ritnalism has sumed by the preacher. now definitely lost all semblance of any unity and guidance that it once seemed to have. The Ritual movement is rent in places by the inexorable requirements of its inherent Protestantism. It is private judgment against private judgment, as in the Episcopalian denomina tion at large. The movement is al-ready in the toils of the rapids and will soon go over the falls. Ritualism forms simply a poor device, a sorry make-shift for use in staving off the inevitable. The hand of history has already written its verdict, "Weighed in the balance and found wanting.' ford movement, no more than Protestantism, can now be defined otherwis than as a mental attitude, while there are as many different Gospels as preachers, who simply resemble the sailor at

sea without chart or compass, each one having his own private judgment about the real position of the North Star. From the beginning of the "Blessed Reformation" there was never the least interdict laid upon the habit of exercising private judgment in either doc-trinal or ecclesiastical issues. The extrinal or ecclesiastical issues. The example was set by Henry VIII., who was supported by Archbishop Granmer and "unredeemed villians" of Dr. Littledale, who, in the language of "successors of the your Pastor, were "successors of the Apostles." The Ritual movement has never lacked most notable examples of private judgment." A conspicuous st been pointed out by a distinguished Episcopalian writer, thigh sharing been always accustomed to this "mental attitude," is able to recognize it when it comes in sight. For illus-

Here, then, he says, is the Jones platform, as stated by himself on behalf of Ritualists:
"We have said to the civil courts—we

will not obey you; and on certain speci-fic questions we have said also to the ishops—we will not obey you.
"The Bishops, in their turn now ask us-and it is inevitable that they should do so-whom, then, will you obey? And to this we return the answer-we

will obey the Holy Church throughout all the world. But it is always to be understood that Mr. Spencer Jones and those for whom he is authorized to speak are to be the ultimate judges of what the Holy Church throughout all the world ought to say! And in whimsical evidence of what they mean, Mr. Jones first proves the infallibility of the Pope to the entire satisfaction of his Protestant private judgment, and yet, in the pride Protestant self-will he addresses to the Pope himself the same defiance which he has hurled at the British civil courts and the Anglican Bishops. "We courts and the Anglican Bishops.

will not obey you!"

Thus, it is left to private judgment to decide what "the Holy Church throughout all the world" holds to be true. The "Holy Church" is what each man makes it. Archbishop Laud, who indorsed the Orders of the Continental Reformers, as you may see from my "Whither goest thou?" makes the German Schismatics a part of

" Holy Church." It might be said here in reply that Spencer Jones speaks for himself. he may, since his speaking, if it had been done in the time of Elizabeth, would have sent him to the Tower. It is treason, both to the Church of England and the British Constitution. He speaks for himself, but that is all your pastor can do. It is what all the men of his school are doing. Some day Ritualists may come out of their dream, realize that the situation is lost, and find that they are trifling with issues which closely concern the salvation of

the immortal soul. One of the American defenders of

Ritualism, standing at the head of his "Order," declares: "The society believes that the See of Peter is to this very day the city of Rome, and that Leo XIII., the Roman Pontiff, sitting in the chair of Peter, is the vicar of Jesus Christ and by divine right the universal shepherd over the flock of Christ. This being so, Church unity can only be realized by all the bishops of the world acknowledging the supremacy of the Bishop of Rome as the successor of St. Peter and being

reconciled with him."

The Reformation is thus boldly trampled upon. What is more, the "blessed reformation" of your own [In fact, your own] Sadler is trampled upon. In fact, your pastor's five objections are crushed in the same way. Ritualism is not only Protestantism, but it is revolution. In the exercise of private judgment it no seeks to erect a branch of the Roman seeks to erect a branch of the Roman Catholic Church in this country. It despises the halfway measures of St. Ignatius parish, and adopts the whole Roman scheme. Ephriam is a cake unturued, and in the emergency your pastor bids you look to the Greeks!

Keble sang:

Keble sang: "Speak gently of a sister's fali."

But now the stoutest Ritualists tell s that the Church of England is the "fallen sister." who must go back to Papal supremacy and infallibility. They tell you about the absence of authority in Protestantism, but, my good friend, what authority does the Ritual party show? Ritualism, like the current Protestantism, is a house divided against itself. As when a worm is cut into four parts, each part assumes to have its own way, and in the exercise of private judgment wriggles to suit its own fancies, so the four parties of dismembered Ritualists de-velop separate individualities, each in good Protestant fashion following its own sweet will. Authority, unity, agreement you have none, neither in Ritualism nor "the Protestant Episcopal Church." The Oxford movement or Tractarian movement is now what individual Ritualist sees fit to make it. Mr. Jones says that it means Rome, with her supremacy and infallibility, and that Ritualists must prepare to submit. Read his book and find it so.

At this point one is prepared to appreciate the remark of your pastor that Ritualism does not "foster Romanism." In reality, it has comes to be the propaganda for "Romanism" since, if Papal Supremacy and Infallibility do not form "Romanism," where shall we be able to find it? Ritualism fosters not only "Romanism," but Unitarianism, and a Ritualist has been obliged to publish a volume against Kenosis. Even on the nature of Christ it is Ritualist against Ritualist. One wing has reached Cambridge, Mass., and the other is halting at the gates of Rome. Ritualism has no mind of its own, being part and parcel with a disintegrating

rotestantism.
Ritualism is not only Protestantism, but it is Acatholicism, which now has its fall. The teaching of St. Ignatius You are sheep without a sheps nil. herd, and, therefore, permit a council and seek the True Fold.

Your pastor suggests, in his sermon, that by leaving the Episcopalians you would cast discredit upon the ordin-ances employed in the past, yet I do not find that the ordinances enjoyed by the followers of the sons of Korah followers of the sons of Korai at-spoken against, while the command was given to take up and care for Korai's censers. But what does your pastor's suggestion make for the salvation of suggestion make for the soul? On the other hand, no one would doubt your salvability in the Roman Catholic Church, and in the now disrupted and lost condition of the Oxford movement, why not come into the Catholic ark?

Since the above was put in type, I have received No. 3 of "Catholic Parish Tracts" on "Transubstantiation," in which your pastor declares that Article xxxviii of the Church of

stantiation is a doctrine of the "Pro- of the teachers of a nebulous, if not positestant Episcopal Church." This assumption has been refuted many times, yet your Pastor persists in telling his "error prevalent in some places on the Continent three hundred and fifty years "On the Continent," but where on the "Continent" and by whom was this error taught that the Church of England must needs go out of the way to condemn it? Who tells us that the Anglicans thus went abroad to stamp out an obscure error that no one had ever heard of in England? In fact, Episcopalians in Eng-land and the United States repudiate the Transubstantiation and have ever done so. In England they have knocked down and destroyed the altars on which the Catholic Mass was said, designating the very orders of the priests who said the Mass as the "stinking, greasy and anti-Christian Orders" They also politely observed "With all our heart we defy, detest and spit at" these Orders. In fact, everybody these Orders. In fact, everybody really conversant with the subject and willing to treat it honestly, knows perfectly well that your good Pastor knows fails to state the case correctly, and that the Transubstantiation condemned by the Article is the Transubstantiation condemned by the Coronation oath taken by Edward VII., arrayed in Pontifical robes as the head of the Church of England.' oath condemns, not an "error prevalent in some places on the Continent." but the Transubstantiation taught by Vaughan daily in London Cardinal Town. If your pastor teaches the "Roman view of Transubstantiation," then, according to the Oath, as admin-istered by the Archbishop of Canterbury, the Reverend Rector of St. Ignatius, is an "Idolater." The Church of England has ever held that Transubstantiation was Idolatry, and no one will ever be able by any false history, assumption or sophistry to change the record. This is simply a change the record. This is simply a case of Private Judgment arranged against the Church of England, and the

person guilty thereof is as much a Pro-estant as John Kensitt. But Ritualism is capable of any depth of Protestant-ism, as proven within a few weeks by the Church Times, which, at the end of the Archbishop of York's Charge on Reservation and Fostering Communion, informs his Grace that he is all wrong and not qualified to treat these subjects. The Ritual Movement is practically dead. Private Judgment has reduced it to the condition of the Episcopal Church in general. It has neither Faith nor Orders. Like the Anglican body at large, Ritualism is simply the victim of estantism.

I need only call attention to your Rector's impeachment of the Incarnation, where, in touch with an old heresy, he teaches that Christ was not truly of the Virgin Mary.
With kind regards, faithfully yours,

B. F. De Costa.
N. Y. Freeman's Journal.

Follow the Rule.

There is no regulation of the Church been prompted by the very wisest of reasons. It is not an easy matter at all times to persuade some of her children of this fact, but they eventually learn it; if not by servation, then by experience. Usually however, the latter method brings many and serious regrets. Wisdom, therefore, would prompt to follow the rule in all

Of all the regulations thus framed for the protection of her children, the ones perhaps least heeded are those in regard to marriage. And the violation of none is certainly attended with more serious consequences. With some we find a disinclination to have the bonds of

mutual protection of the contracting were a fearful curse parties. That is the very reason for the thing which had annoyed

be worthily received. the name of the reasons why either party or four of step should prefer to have it given the widest publicity. In many cases there may be no need for it, but the wisdom of the Church found the regulation necessary. Hence wisdom on the part of her

BIGOTRY REBUKED.

To the editor of the CATHOLIC RECORD--Of late some ministers from Quebec with suspicious French Canadian cognomens have been holding forth in the city of Toronto, and administering the most poisonous pabulum to the citizens of the city who delight to be told about the degenerate, priest-ridden people of that much amused Province. An individual named Villiard, who has lately engaged in some of of this dirty work, has called forth the following clever and manly editorial from the sanctum of the Ottawa Free Press and which ap-

pearst in that journal on the 23rd inst:

"A vulgar, and evidently untruthful,
person, calling himself 'Professor' calling himself Villard, has been favoring a Toronto audience evidently thinking the soil a good one for the tares he was sowing -with a violent diatribe against our French fellow-citizens in Quebec, and more especially against their religion. The people of Toronto must be a very narrow-minded and credulous people if they can provide an audience who will calmly listen to a tissue of misrepresen-tation, calumny and absurdity thrown in, the utterance of which ought to have caused the speaker to be hissed off the platform. This professor holds that 'mission work' in Quebec is extration, he takes the Rev. Father Spencer Jones, styled, "The champion and expositor of the Roman dogmas of the Immaculate Conception, the Infallibilty of the Pope, of Penance and Church, and this infers that Transub-label Tra

This as-iny times, tian Church established by to your Pastor persists in telling his men and women who came to Canada sek that Article xxviii. was aimed at and taught with their lives in their hands, is evident on the face of it; its absurdity seems the greater when people of the type of Mr. Villard. And to cap the climax of absurdity, the 'missioner's work under an act of the 'missioner's work under an act of the 'mission be' mission and mission be' mission be cial legislatures granted by a Roman Catholic body, incorporating them; hardly a sign of extreme intolerance. The Toronto people are told by Mr. Villard that the 'Canadian French think they see a devil when they see a Methodist minister'; that they say the colporteurs have cloven hoofs; that they are told 'to burn their bibles'; that they 'don't hoofs; that they are told 'to burn their bibles'; that they 'don't know much'; that they are a menace to Ontario, and much more of the customary nonsense so dear to 'Roman Catholic baiters'—to term Protestant, which has an historical significance they have no claim. Such o certainly outrageous and unjust attacks, and, what is worse, material for the breeding of strife and ill feeling, should be condemned and discountenanced in every well ordered community. This Dominion has to be built up, and peace and harmony cannot be expected if such firebrands as this Mr. Villard are allowed to do their evil work. According to the published accounts of his sayings in the Toronto eted if such firebrands as this press they were simply discreditable. It is to be hoped the majority of the people have more sense that is to be in-fluenced by such misrepresentation and

mischief making."
Thanks, Mr. Mitchell; many thanks for the kindly, Christian sentiments

here expressed!

Is it too much to hope that some of the Toronto papers will experience a change of heart and speak out boldly against such firebrands? But alas! expediency is their guiding star, and hence, because their patrons desire it, they give publicity to the pernicious diatribes of these people who are en-couraged to visit the city by the so-called preachers of the Gospel of Peace and good-will to ALL men July 31st, 1902. LUKE KING.

AN UNEXPECTED CONVERSION.

The following, signed "L. C. P. F," appears in the May number of the "Missionary Record of the Oblates of

Mary Immaculate :" Between thirty and forty years ago, I was invited to preach the Lenten sermons in Saint Teresa's Church, ten sermons in Saint Teresa's Church, Clarendon street, Dublin, which is under the charge of the Discalced Car-melites. In those days there was a large yard between the old chapel and the street. This chapel was historically remarkable as having been the scene of the great O'Connell's first lectures on Catholic Emancipation. On a certain forenoon I was preaching to a large congregation of pious people, when a lady was passing by in the when a lady was passing by street. She heard my voice, unable to distinguish the words which I uttered; so she crossed the yard, and accosting the door keeper, inquired of him what was going on inside, and what was the name of the preacher. The door keeper told ber that a course of Lenten sermons was being preached, and gave her the name of the preacher, and gave her the name of the preacher, and informed her that after the sermon I was then giving, I would go to my home at Inchicore to return to Clarendon street to hear confessions, and to preach again in the evening. After taking a note of my name, and place of residence, she de-parted. On the following day she came out to see me at Inchicore, and then told me her object in requesting an interview She belonged to one of the wealthiest matrimony announced as is required from the altar. They prefer to have the whole affair carried on quietly.

That, however, is the very thing that the Church seeks to prevent. She desires the fact to become known for the sires the fact to be sires the fact the fa parties. That is the very reason for the regulation. As the compact by her doctrine is one which death alone can break, it is quite imperative that no break, it is quite imperative that no mistake should be made in entering into it. It is a Sacrament; hence, must the name of God. She took him to three the dignitaries of her own should be stopped this is the best way Church, the Anglican, but they not only should be stopped this is the best way to have them made known. It saves many a life of misery and prevents the commission of a sacrilege. Those, therefore, who contemplate taking the as she afterwards acknowledged to me, that in every other way he was a good boy and a most loving son. She then asked me if I would take him in hand and give him instructions. I replied with children should prompt them to the fullest compliance with the requirement.

—Church Progress.

out hesitation that I would gladly undertake the charge, but I thought it but honest to tell her that it would probably end by his becoming a Catholic. She replied: "I don't care what you make of him, if you can only cure him of cursing; for it would kill me if thought he would imitate his poor father." She then promised that he should come to me on the following day and asked me if I had any objection to her accompanying him. On my ing her that I should be very On my assurshe would do so, she took her departure. On the next day she brought her son to me, and I then commenced a course of instructions to which both the mother and the son paid the greatest attention, each of them asking occasional questions, seeking for more enlightenment or further explanation. This continued for about a month, at the end of which This continued time, the mother, after thanking me, still holding my hand, said, don't know what Harry intends doing; but as for myself, I intend becoming a Catholic;" and the son immediately cried out," and I also, mother." Very soon after that I had the happiness of receiving them into the Church then presented them to Cardinal Cullen for the Sacrament of Confirmation. Some years afterwards when the young man was married, and had a family of his own, he assured me that he did remember to have cursed once since our

> Voluptuousness troubles the mind and makes a brute of a reasonable man. -St-

first interview.