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Paul of Samorata, in 260. He was promptly called to account by the Council of Antioch in 264. He dissembled and protested that he had never professed of the Apostolic dogma. On this the Bishops were satisfied. In a short time, convinced of his insincerity, they assembled again at Antioch and explicitly condemned the new doctrine introduced by Paul. As, however, he promised to renounce and retract his errors, he escaped the Church's anathema a second time. But Paul did not keep his promise, and it was reported that he still professed his former errors. Then, for the third time, the Bishops met at Antioch in 269. In this council Paul was convicted and excommunicated from the Church. Then came the most conspicuous denier, Arius; who was anathematized by the council of Nicea in 325, the greatest parliament of Christendom that had ever assembled up to that time.

The prompt and severe treatment of the deniers of the divinity of our Divine Lord is the strongest possible proof of the universal belief of the early Christians in that dogma. Even Socinus, the great apostle of unitarianism since the Reformation, is a witness to the ancient and universal belief, for he assured his disciples that to worship Christ was the ancient and universal practice of saints and martyrs. Was Rev. Mr. Savage ignorant of these facts when he asked for evidence of the common belief?

But, besides these Christian witnesses, there is common belief of the Christian Church in those early times. Celsus, a pagan philosopher who lived in the second century, was a bitter opponent of Christianity. He twitted the Christians with making a god of One Who was crucified as a criminal in Palestine by Pontius Pilate. He was answered by Origen. Pliny, the younger, when Governor of Bythynia in the year 103, in making his report to the Emperor Trajan, spoke of the Christians singing "hymns to Christ as to a God." Lucian, a pagan philosopher of the second century, in his "Philopartrich," ridiculed the Christians for worshipping God the Father, Son and Holy Ghost. In his "Peregrinus" he stated that the Christians worshipped Christ.

Savage—Justin Martyr expressly says: "There is a Lord of the Lord Jesus, being his Father and God and cause."

Justin Martyr, in his "Apologia," addressed to Antoninus Pius about the year 139, said: "He (the Son), since he is the first-born Word of God, is also God." Who was made man of the Virgin, according to the will of the Father, for the salvation of those who believe in Him." In his second "Apologia," addressed to Marcus Aurelius about the year 192, he replied thus to the charge of atheism made against the Christians: "The pagans tax us with atheism, and we frankly confess the charge, that, in respect to the gods in worship among you, we are atheists. But we are far otherwise in respect to the true God, the Father of righteousness, purity and every virtue, a God infinitely removed from the least mixture of evil: Him and His only-begotten Son, together with the Spirit, who spoke by the prophets, we worship and adore."

Here in the year 192 we have testimony of the worship of the Trinity, the Father, Son and Holy Ghost. And yet Rev. Mr. Savage tells us that "it was in the latter part of the fourth century that the Trinity was completed by adding the third person to the other two."

This same Justin devoted the second part of his celebrated work, "Dialogus Cum Tryphone Judaeo," to demonstrating that Christ is God the Saviour by proving the following points: 1. That He is the Messiah, promised in the Old Testament; 2. That the Old Testament speaks of a second divine person; 3. That the Old Testament speaks also of the supernatural birth and divine dignity of Christ; 4. Of His crucifixion and of the redemption by the cross; 5. Of the resurrection.

The Rev. Mr. Savage may now exercise his scholarly ingenuity in reconciling St. Justin Martyr with his isolated and unaided quotation from him.

Savage—Tertullian testifies that when the doctrine of the Trinity was first talked of the greater part of believers were startled as by an innovation.

Here is what Tertullian testifies to in his book against Praxias: "We believe in one only God, recognizing at the same time the Son of God. His Word who proceeded from Him, by Whom all things were made, and without Whom nothing was made. We believe that the Word was sent by the Father in the womb of the Virgin; that He was born of her, both God and man, the Son of man and the Son of God, and called Jesus Christ; that He suffered, died, and was buried, according to the Scriptures; that He was raised to life again, and ascended into Heaven and sits at the right hand of the Father, whence He shall come to judge the living and the dead; that according to His promise He has sent from the Father the Holy Ghost, the consoler and sanctifier of the faith of those who believe in God, and in the Son, and in the Holy Ghost." He adds that this rule of faith is as ancient as the Gospel; that it is anterior to all heresies, and particularly to the heresy; that one should, therefore, follow it, because that which was taught first is true, and that which came afterwards was false and strange. In the same book against Praxias he defines the dogma against that heretic, and makes it consist in the unity of substance and the trinity of persons, and distinguishes the names of Father, Son and Holy Ghost, saying that they are but one God, because the three have but one only substance and one only power. "In the meantime," he continues, "the name of two Gods or two Lords never escapes from our mouth; not that the Father is not God, that the Son is not God, that the Holy Ghost is not God; each person is God."

Here again is a witness for the belief of the Trinity. He lived between the years 160 and 240. As Rev. Savage quotes this author he must be assumed to what he taught. Why, then,

does he say the doctrine of the Trinity was not completed till the end of the fourth century, when the author he quotes says it is as old as the Gospels? Savage—When Athanasius championed the dogma, Gregory Nazianzen tells us that at "first he stood alone, or with a very few."

Here is what Gregory Nazianzen says in his fifty-first oration: "Nor do we separate (in Christ) the man from the divinity; but we believe that there is but one Christ, who before was not man, but God and the only Son of God before all ages, without body, without anything corporeal; who at last was made man for our salvation; possible in the flesh, impossible in the divinity; limited by the body, unlimited by the spirit; at the same time terrestrial and celestial, visible and invisible, comprehensible and incomprehensible; lastly, that man fallen entirely into sin, he raised up by Him Who is perfect man and at the same time God. If any one believes not Mary to be the Mother of God, he is outside the Divinity. . . . There is in Christ two natures, God and man."

Now, is it likely that this great champion of the divinity of Christ against the Arians would reproach his friend and fellow champion with being the first to innovate that doctrine?—N. Y. Freeman's Journal.

MR. FALCONIO HONORED.

POLICY OF CATHOLIC CHURCH HEAVEN FASHIONED.

The authentic press report of the reception recently tendered Archbishop Falconio, the new representative of the Pope to the Church of the United States, by the Catholic Club of Philadelphia, offers matter gratifying to the Catholic heart. It was a distinguished company of Catholics of both orders, clerical and lay, which cheered the distinguished guest of honor as he and the other Right Rev. Fathers in God, Archbishop Ryan and Bishop auxiliary Prendergast, Bishops Spalding and McFall, and Mr. Rooker took their places at the head of the lecture room. The first, happy words of greeting were spoken by Mr. Ignatius J. Dohan, president of the club, who adverted to the fact that it was for the third time that the Catholic Club had welcomed to the City of Brotherly Love a representative of our Holy Father, Pope Leo XIII.

Mr. Dohan was followed by Dr. Ryan, Philadelphia's well-beloved chief shepherd, who welcomed the Most Rev. Delegate Apostolic on behalf of the clergy and laity of the city.

"You represent to us," said His Grace, "the great power all essential to the existence of the Church, and in your character as representative of our Holy Father, we receive you, and we receive you with true Catholic hearts. The Church can not be conceived without its Divine head and that authority of the Divine head, and this authority is the headship of Peter, and this headship of the Sovereign Pontiff, now Leo XIII., as the headship, as I have said, essential to the Church and it is the foundation of all her glories—the reason of her permanence. As our Divine Lord said, the wise man was he who built his house upon the rock, and the rain fell and the floods came and the wind blew and beat upon that house, and it fell not. Why? Because it was founded on a rock. The Pope is the cause of the durability, as it is the cause of the unity, of the Catholic Church. She can not be conceived without it."

"The outside world admires the organization of the Church—her marvelous wisdom, the union of liberty with authority. That organization has been praised not only by Christians who are not in the Church, but by unbelievers; and some say—those who are lovers of republicanism—that she is wonderful because she is a republic; her officers are elected, from the Sovereign Pontiff down; her organization is wonderfully republican; the organization of the religious orders and the organization of the Church itself are models of republics, and to a great extent were the models for our own republic. There is that union of authority, representation, liberty and stability, they say, which makes the Church perfect because she is a perfect republic."

"Others say no; she is perfect because she is a monarchy—because the one man power is found in her; that man speaks and the whole world listens; people of every tribe and tongue throughout the universe hear his voice—it is heard on the banks of the Tiber and on the banks of the Mississippi; it passes over mountains and through the lovely valleys throughout the whole world—that one voice; and therefore it is an absolute monarchy and the source of its unity and its strength and its stability is its monarchical character."

"Others again say no; it is neither a republic nor a monarchy, but it is a marvelous cunning union of all forms of government. It is a wonderful mosaic. All that is free in republicanism is united with all that is strong and permanent in monarchies; in that mosaic you see all the accumulated wisdom of the governments of past ages. It is the results of history; and it is permanent, then, because of its eclectic character. Marvelous cunning!"

"You have read the well-known praises of Macanlay of the Catholic Church, and then the philosophy which he gives afterwards. It seems a marvelous tribute, and essentially it is; but when he attempts to account for the marvel you see there how cunning this wonderful production—this institution like to which nothing existed in the history of the world. He attempts to account for it on human hypothesis, but the philosophy of its account will not stand examination. He speaks of the fanaticism of persons like St. Teresa, but fanaticism is short-lived—fanaticism is the disease of certain temperaments; fanaticism can never produce the permanent result—an institution that has stood the brunt of centuries of persecution and examination and philosophy and opposition."

"What, then, is it? Not a republic, not a monarchy, not a cunning combination of both; it is a divine institution. It was not fashioned by man, and

man could never have given to it the permanence that it has had, and shall have until the end of time. Cunning men attain small results only; honest men can attain permanent results; and the truly great man is the honest man; and therefore this institution's existence, its wisdom, its permanence, its marvelous influence over the intellect and the hearts of the beautiful and all that is tender in the human heart and all that is brilliant in the human mind can be accounted for by no hypothesis but one—it is divine. It is unlike anything else, it has some resemblance to other things, but it is like the new Jerusalem, coming down from heaven and fashioned by the hand of God."

And this wonderful work, this masterpiece of the power and the wisdom of God, requires such a leading power as its head; and because of that power and through that power—for it is the governing power and the teaching power—Bishops have their power; and when the Bishop or the priest speaks, it is the whole Church that speaks; it is the Sovereign Pontiff, too, that speaks through him. The canon ball, falling on the earth, touches only a single point, yet the whole weight of the canon ball is at that one point; so, when the priest of the Church or the Church speaks, he speaks not his own words, his personal conclusions, more or less uncertain and vague and matters of opinion, but he speaks with the whole authority of the Church at every point."

Mr. Falconio warmly thanked the Archbishops and those present for their hearty greeting extended to him, adding that he hoped the country might be brought into intelligent communion; and in learning to understand one another they find that it is possible to adjust conflicts, whether of interest or opinion, by rational methods, without violence or bloodshed. Where else is there such popular faith in education, such willingness to be taxed for the building and maintenance of schools. While the State provides elementary instruction for all, it has no thought of claiming an exclusive right to teach. The liberty of teaching is, in fact, as essentially part of our political and social constitution as the liberty of the press or the liberty of worship; and hence the State protects and encourages all educational institutions; although, on account of the special religious conditions of America, it has not been deemed wise to devote any portion of the public educational fund to support of Church schools.

BISHOP SPALDING ON EDUCATION.

Washington Council, Knights of Columbus, is to be congratulated on securing the services of Bishop Spalding on last Sunday evening, when he delivered a very notable address at the Columbia Theatre on "Education: Its Meaning and Worth," before a large and discriminating audience. The address was a model of matured and carefully considered rhetoric, controlled by an art that was neither hurried nor hurried. Its author cut through the veneer of many accepted conventions and theories with a clear, sharp blade. A gentleman of cultivation was heard to say as he left the hall that "here is Emerson tempered with Thomas a Kempis. The Bishop is above all things practical in his teaching. He is uniquely fitted to talk to the modern man who has aspirations." Sincerity, the absence of selfishness, in the sense that makes the word mean the contemplation of self, and simplicity of utterance, were marked characteristics of his intention and manner. He was introduced by the Hon. D. F. Murphy, who said: "My brother Knights of Columbus of Washington Council have conferred upon me the honor of presenting to this splendid assemblage, the distinguished lecturer of the evening. It seems to me, however, that Bishop Spalding hardly needs an introduction to any American audience—particularly to one in the Capital of this great Republic. Exalted as is his position in the hierarchy, he is no less eminent in the broad world of letters. Thinking and reading people—Protestant and Catholic alike—esteem him highly as poet, philosopher, educator and publicist. When it was announced a short time ago that the President of these United States, in his wisdom had selected him as a member of the Arbitration Commission, the whole people applauded his choice. I have the honor and the pleasure of presenting the Right Rev. John Lancaster Spalding, Bishop of Peoria, who will speak to you of 'Education: Its Worth and Its Meaning.'"

BISHOP SPALDING'S ADDRESS.

Education is life. It is a condition which can only be acquired by man. Animals may be trained, but not educated. Man enters into this world humble, weak and impotent. Through education, intellectual, physical and religious, he attains to power and dominion. And yet so few of us know what education really is. Whatever is latent in us must be brought out before our education is complete. We may acquire it through environment, by inheritance, political society, and religious faith; not by any one, but by all of these.

The most important education is the intellectual education. The mind is the man. Not that the mind contains great knowledge, but the mind that knows where to get that knowledge when it is needed. Does a man store his house with provisions enough to last him a lifetime? On the contrary, he gets enough each day to last him until he can again go to market. It is so with knowledge. Don't store so much of it away, but have it readily accessible.

Lastly, there is environment. Ruskin says, "Why keep company with your scholars when you can associate with the angels?" But he did not mean those who were robes, and ermine, and crowns, but the kings of humanity—the mental emperors. Take good books to your sanctuary and discard the bad ones. Acquire your library with patience and care. Know it well. Become intimate with these kings of humanity, and you cease to be a citizen of any one town, or city, or municipality, and become a citizen of God's universe.

Not an enthusiasm for education such as had never before existed had been aroused. Hitherto the purpose of the school had been to teach the privileged classes and to prepare for the learned professions; henceforth the whole people are to receive instruction; for as the ideals of democracy impress themselves more distinctly on the general mind, it becomes more and more obvious that all have the same rights, all should have the same opportunities, the chief and most important of which is that of education. The State in consequence is led to establish free schools wherein all

may be taught. Where there is a general political liberty, there must be a general enlightenment. To do this work an army of teachers is required; and as the principles on which all theories and methods of education rest are brought more fully into consciousness, greater and greater demands are made upon the office of teaching is entrusted. Education being a process of conscious evolution, they who assist and guide it must themselves continue to grow. The teacher's culture must broaden and deepen as knowledge increases. The more progress is made, the more difficult his task becomes. It is easier to train to obedience than to educate for freedom. This, however, is the only true education.

In the early part of the nineteenth century there was a general revival of intellectual activity, and a new enthusiasm for whatever might diffuse enlightenment; and it has come to pass that now there is an almost universal belief among us that the greater the intelligence and virtue of the people, the safer will be our political and civil institutions, which we hold to be founded on permanent principles of reason and justice.

The work which has been accomplished in the last fifty years in organizing a great system of schools in which free elementary instruction is offered to all; in establishing in cities and towns free high schools in which secondary education is given to those who desire it; in creating for men and women universities, which are rapidly widening their scope and increasing their effectiveness, has never been equalled in the history of any other people. We have hearty greeting extended to him, adding that he hoped the country might be brought into intelligent communion; and in learning to understand one another they find that it is possible to adjust conflicts, whether of interest or opinion, by rational methods, without violence or bloodshed. Where else is there such popular faith in education, such willingness to be taxed for the building and maintenance of schools. While the State provides elementary instruction for all, it has no thought of claiming an exclusive right to teach. The liberty of teaching is, in fact, as essentially part of our political and social constitution as the liberty of the press or the liberty of worship; and hence the State protects and encourages all educational institutions; although, on account of the special religious conditions of America, it has not been deemed wise to devote any portion of the public educational fund to support of Church schools.

This country, with its countless hidden treasures, was once the undisturbed domain of the Indian, but he was not capable of its cultivation. He was not educated; he had no responsibility, and responsibility is an indispensable element of education. Bringing a better race into America, a race of culture, civilization and responsibility, has unearthed these hidden treasures and has made this nation not only the wealthiest, but the grandest in the world. The whole history of civilization is the history of education. If this is not apparent, let me ask you, What is language? It is an instrument of thought, and the result of nothing but education. The various languages are the result of the interaction of innumerable minds; a genius brings out only that which is latent within him. The truly great man is not the man who paints, or chisels, or makes harmonious sound, but the man who works with the mind. Our higher education is interwoven with language, while the uneducated travel in those ruts which animal instinct dictates. The very houses we live in are the result of generations of thought.

In a review of the progress of the world we find that some races have done more than others to bring education to its present high but far from perfect standard. These are the immortal races. The races of Israel are an example, and that of Greece second. Then is the European continent, from which we trace our origin. With such an inheritance, we in America should build an educational structure that will be nobler and grander and better than that of any other nation. If we could but teach our men to be self-acting, then they would educate themselves.

A taste for study, a passion for mental exercise, compels to self-education; whereas one who knows many things but is indifferent and indolent forgets what he has known. Information is, of course, indispensable; and the methods by which it may be best imparted must be understood and employed by the teacher; but the end is a cultivated mind, opening to the light as flowers to the morning rays, for rain and knowledge as the growing corn thirst for sunshine. In a rightly educated mind intellectual culture is inseparable from moral culture. They spring from the same root and are nourished by like elements. They are but different determinations of the original feeling, which so far as man may know, is the ultimate essence of life. Moral character is the only foundation on which the temple of life may stand symmetrical and secure; and hence there is a general agreement among serious thinkers that the primary aim and end of education is to form character.

As moral culture is the most indispensable, it is the most completely within the power of those who know how to educate. It is possible to make saints of sinners, or heroes of cowards, truth-lovers of liars; to give magnanimity to the envious, and nobility to the mean and miserly; but it is possible only when we touch man's deepest nature and awaken within him a consciousness of God's presence in himself; for it is only when he feels that he lives

in the Eternal Father that he is made capable of boundless devotion, that his will lays hold on permanent principles and is determined by them to freedom and right.

When men lose the firm grasp of the eternal verities, character tends to disappear; for at such a time it becomes difficult to believe that any high or spiritual thing is true or worth while. Faith in the goodness of life is undermined, and the multitude are left to drift at the mercy of passions and whims, having lost the power to believe in the soul or to love aught with all their hearts. At such a time there is more urgent need that those who have influence and authority should consecrate themselves to the strengthening of the foundations of life; that the young especially may be made to feel that virtue is power and courage, wisdom and joy, sympathy and blessedness; that they may learn reverence and obedience; respect for others, without which self-respect is not possible; that they may come to understand that all genuine progress is progress of spirit; that in all relations, human and divine, piety is the indispensable thing, useful alike for the life which now is and for that which is to be.

But let us take education from another standpoint. There is nothing in man that is not susceptible to its influences. Is it not the love of the mother that teaches us to mold the air into articulate sound? Is it not she who teaches us to walk? The home is the source and center of civilization, and as such a most potent factor in education.

Then there is a physical education. Humboldt once said that time would come when sick people would be classed with criminals. Sickness results from the lack of physical education. Nor do we know how to look, to see the blessings and beauties of this God-nurtured universe. We are in many other ways lamentably uneducated. We abound in corrupt politicians, and until we can master this evil we can lay no claim to either civilization or Christianity.

A MINISTER ON CONFESSION.

DR. COLLINS, OF COVENANT PRESBYTERIAN CHURCH, PREACHES A WHOLE-SOME DISCOURSE.

Philadelphia Catholic Standard and Times.

"Confession of Sin" was the subject of the discourse of Rev. A. B. Collins, D.D., at Covenant Presbyterian church on Sunday evening last. The sermon was eloquent and, though consistently Protestant, was free from that criticism of the Catholic doctrine which might have been expected. So far as it went it might have been delivered in a Catholic church, and it laid down two essential for forgiveness of sins which are not "so delightfully general" as Rev. James Kent Stone designates the usual Protestant "confession." Dr. Collins said that there should be a thorough self-examination and a confession in detail of the sins committed. Not that God is not conversant with our faults, but because He requires us to do so in order to obtain forgiveness.

The texts quoted were from Numbers xxi., 1-9, and St. John iii., 14-21. The first named dealt with the discontent among the people of Israel when they spoke against God and against Moses, His representative, and the Lord to punish them sent fiery serpents among them. "The people came to Moses and said, 'We have sinned against thee; pray unto the Lord that He take away the serpents from us.' And Moses prayed for the people. And the Lord said unto Moses: 'Make thee a fiery serpent and set it upon a pole; and it shall come to pass that every one that is bitten, when he looketh upon it, shall live.' And Moses made a serpent of brass, and put it upon a pole, and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived."

The second text contained the verse, "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

WHERE DR. COLLINS STOPPED.

Dr. Collins used the simile of the physician who must know the symptoms in order to prescribe the remedy, who is the representative of God, as Moses was, must know the sins before being able to advise the penitent in detail.

Dr. Collins said: "Confess your sins (or faults)." King James' version; "sins," revised version) one to another. This is not a pleasant task, but God has the right to prescribe the essentials for obtaining pardon. The people of Israel, it will be recalled, confessed to Moses, and he, like the priest, prays for them as he in turn confesses and is prayed for. The book of Proverbs tells us: 'He that hideth (covereth) his sins shall not prosper, but he that shall confess and forsake them shall obtain mercy.' When it is remembered that one cannot hide his sins from God, it must follow that His representative must be meant.

The Scriptures verses read should have suggested food for thought for those who take exception to the Catholic doctrine. Here was Moses not only being confessed to, but asked to pray for and paying for the people of Israel who confessed that they sinned not only when they spoke against the Lord, but when they spoke against Moses, His representative. Here also is the contention that God forbids the making of images related by the fact that God commands the making of the fiery serpent. Not that it had any efficacy in itself, as Dr. Collins truly said, but no doubt because it reminded them of their sin and its punishment and awakened the proper contrition essential to forgiveness, just as the image of the Crucified One is lifted up in the Catholic Church that He may draw all men to Him, as will result when the Crucifix performs its attended mission of awakening love for the Redeemer and horror for sin, whose victim He was.

The sermon of Sunday evening was a wholesome one and calculated to effect much good if taken to heart by the hearers. It was utterly devoid of the

pharisaical cant so frequently found in non-Catholic sermons, and with its eight additions would have made an excellent Catholic sermon on the sacrament of penance with its essentials, the examination of conscience, contrition, firm purpose of amendment, confession, forgiveness (absolution), and satisfaction.

Protests Against Blasphemy.

An editorial in the Denver Catholic says: in recent years in certain of the great eastern cities the Holy Name Societies have formed great parades. As high as ten thousand persons have taken part in them. Such parades, aside from the enthusiasm engendered amongst the members of the society, bring to the notice of the people in a striking manner the sinfulness of the evil against which such protests are made. Who can tell of the good that has been done, of the evil prevented? In the present age it does not seem sufficient to fight the battle against evil as an individual. United action seems to be the demand of the hour. No union of men is fighting an evil against which united action seems more needed than this union of the Holy Name Society."

Let Your Heart be Full of Courage.

If He calls you to a kind of service which is according to His will, but not according to your taste, you must not go to it with less, rather with more courage and energy than if your taste coincided with His will. The less of self or self-will there is in anything we do, the better. You must not make your self with going from side to side, when duty calls you straight on; not make difficulties when the real thing is to get over them. Let your heart be full of courage, and then say, "I shall succeed. Not I, but the grace of God which is with me."

A NEW BOOK BY FATHER SPALDING.

The reader of the second story from the pen of Father Spalding, "The Sheriff of the Beech Fork," will detect with joy the note so happily struck in "The Cave by the Beech Fork." This book describes a criminal wronged from the lover of sound juvenile literature. In many respects it is superior to the "Cave by the Beech Fork." There is greater wealth of incident and the descriptions are more graphic and lifelike. The latter indeed evinces a true knowledge of nature; the author has learned to love the warble of the birds, and the charm of brook and sylvan glade, and the luxuriant foliage dotting the river bank has of an claimed his rapid admiration.

The stirring scenes of the new story call for special commendation. They remind one of the far-famed rifle contest in which Owen wonward from Harlow Jim, the pious rider to save the despaches of Gen. Jackson, the scene "hold up," and the adventures of "The Cave."

The journey to New Orleans on the raft is worked up with great skill. The bustle and confusion attendant upon the departure, the attempt of the villain Appleway, Lane's cunning in filling the every move of his arch enemy, his escape from the clutches of the law, the excitement and interest cease throughout.

The characters of the story are well described. We would not like to spend an hour in the company of Gen. Harlow Jim, the brave, the honest, the genial, the warm-hearted "Sheriff of the Beech Fork." Owen Howard and Maria Cooper are noble lads and real boys in the true sense of the word, who show forth in their persons the noblest influences of a thorough Catholic training. The picture of the Howards' home-life is not only a beautiful one, but a picture of the good old ante-bellum class. We would like to speak of each person depicted; but space will not permit. Suffice it to say that Father Spalding has conceived all of his characters correctly and brought them before the reader with a marvelous accuracy of detail. We congratulate the Reverend Father most heartily on his second endeavor. He has truly merited by this book the greatest of all honors, namely, that he has incited high moral and religious principles in a most attractive manner. We wish, with all our hearts, that the book were in the hands of every young reader who would reject slavery and uphold the rights of the colored race.

The plot of "The Sheriff of the Beech Fork" is fresh and ingenious, worked out with simple directness of style and a wonderful resourcefulness of detail. From the outset, the reader's attention is captivated, and he longs for a moment that without the story. The arrival of the coach, the building and loading of the raft, the trip down the Ohio and Mississippi to New Orleans, with its many thrilling incidents—how naturally are these events described, how impressive with interest! The book is published by Benziger Brothers, New York, Cincinnati, Chicago. Price 35 cents, postpaid.

CARDINAL MANNING'S PLEDGE.

I promise Thee, sweet Lord,
That I will never close the light
Which shines from Thee within my soul,
An I shun my reason's light.
Nor ever will I lose the glow
That serves Thee by my will.
Which Thou has set within my heart
T'ay prompt to follow.

Oh, let me drink as Adam drank,
Ere I from Thee be torn;
Oh, let me drink as Thou dost Lord,
When faint by Sinner's work,
Thou from my childhood, O'er from sin
O'erlook and drunken I may rest,
By the clear fountain I may rest,
Of everlasting life.

AN OHIO PILGRIMAGE.

(Rev. James Dominic Huban, O. P.)

One eve in summer time I stood alone
Beside a little lonely convent tomb,
The slanting beams of the low sun illumed
The grave and the old engraving on the stone
That told the story of his life full blown
The rose the Master scattered then in June
And rich with fragrant virtues sweet perfume
That fragrant still in paths his feet have known.

Our Mother's statue in the evening glow
Had cast its shadow over the grassy mound
A herring-bone light was on the brow
And I knew how her hand had laid
And while the vesper bells came faint and
I parted from my friend of long ago.

BROTHER BENIGUS, C. S. C.

NEW BOOK.

"The Eucharistic Month or Thirty-One Days Preparation and Thanksgiving for Holy Communion." Useful to priests and all who communicate often. Prepared by a Catholic clergyman, to which is added Devotional Entertainments on the Holy Sacrament of the Altar, also the Eucharist of Pope Leo XIII. on the Most Holy Eucharist. Cloth, 21 red edges 50 cents, postpaid.

"The Tallman" (31) by Anna T. Sadler, and "The Picking of the Rose" by the same author has lately been issued by Benziger Bros., New York. They are both interesting novels and will be read with pleasure and profit, especially by the young generation.

An intensely interesting narrative of "A Royal Son and a Mother," by the Baroness Pauline von Hugel—reprinted from the pages of the Ave Maria of Notre Dame, Indiana—contains in this book in a most attractive form. Price 25 cents. Publishers, Ave Maria.