# IDAY, NOV. 28

ar. Numerous in-l of nuns dying of more would die if help they receive *Cablet*.

# AL MASS.

e regretted that in marriages are con-companiment of a must be attributed eal faith and of a ence to the wishes of desires all marriages uch as possible, with s is clear from the inin the Roman Ritual Matrimony. It says hat marriage should in the church, but n place in a private m and bride should o receive the nuptial ishes the priest, in ful not to again have by the parties, but the nuptial blessing, The Father of the ncil of Baltimore, in neil of Baltimore, in addressed by them at neil to the clergy and , speak in the follow-of this matter: "Bear-city of marriage, and sages of the Church in of the Sacrament, we were woon you the urge upon you the special bessing it so many graces, to enter upon this holy ost important duties." ptial Mass of recent who flourished in the century, speaks of it century, speaks of it can we express the marriage union con-unspices of the 'hurch, oblation of the Holy by the benediction have witnessed, and Father has ratified ?" cap. ult.) ch are given for not he earnestly-expressed the earnestly-expressed ch in reference to the e, as a rule, of the and such as a Catholic ng forward. Generally ply amount to an innent of the absence of rit. and of a want of a with the expressed Mother Church. We constant intercourse of of the household of the majority of our mbibe false notions, if at least practically, in anner of celebrating about to get married le in carrying out to by the really positive

ore particularly now-aeyes of those who are le of the Church, marsacred character of a hardly considered to be ling a contract as one occasion of a mere tary transaction. Cathell to heart those words her and Doctor of the Chrysostom: "Christians om their weddings all ad the like, and introof God and His priests, ist in person amongst the marriage of Cana." ltimore Mirror.

the urgently expressed h in the matter.

This

## [FRIDAY, NOV 28.

The Sanctuary Lamp.

Oh, happy Lamp! how sweet 'twould be If I could, day and night, like thee Within the holy temple stay. And burn my weary life away With love for A m who for us died. And on our altars doth abide To be our Comfort, Food and Stay, Our Life, our Truth and only Way. How oft, sweet Lamp, we envy thee Thy chosen place so dear to me, When kneeling at the sacred shrine Illumined by no light save thine; As day is drawing to its close, And nature sinks in sweet repose, Tis then I'd love to linger there, And with thee thy sweet office share.

But if, dear lamp, I cannot stay And watch with thee both night and day, Oh may my heart the vigils keep E'en while my body is wrapt in sleep. That should the Bridgeroom come at night, He'll find my lamp still buratng bright, And may I hear the summons sweet \_ Come rest forever at My feet!

My God! forever at Thy feet My Godi lorever at Thy feet May I then hope for rest so sweet? Ah, yes! since in that little shrine Thou dwell'st a prisoner divine; And even in this faithless breast Will sometimes deign to take Thy rest-I know Thou't not refuse to hear A lonet, homeless orphan's prayer.

## LECTURE AT ST. PATRICK'S CHURCH, OTTAWA.

" THE GROWTH OF THE ROMAN CATHOLIC CHURCH."

Last night Rev. Father Dawson delivered a lecture at St. Patrick's Church on the "Growth of the Catholic Church." If was attended by a very good audience. The reverend gentleman began b instituting a comparison between the great growth of the church under the persecugrowth of the early centuries, which were supposed to be so servere, and its positive decadence under the modern penal laws. He pointed out the fact that the modern decadence under the modern penal naw, He pointed out the fact that the modern penal laws were much more searching and continuous than the old persecutions. He also referred to the Oxford movement as one of the means of growth of the modern church; and dwelt with particular em-phasis on the growth since religious liberty had been established. The whole lecturer was able and interesting; and the lecturer's tone of moderation and charity, in dealing with other denominations, was particularly admirable. In the general course of his lecture, the reverend gentleman used the

copal Sees. By the year 1876 there were no fewer than 88 Archbishops and Bishops who exercised the duties of their sacred office throughout the same territories.

CANADA. Canada presents a striking illustration of the growth of the Catholic Church in these latter days. In 1869 Canada east and west, counted 10 dioceses and 779 churches. Including Sherbrooke, Chi-

world is not so overwhelming as has been hitherto believed. They state the popu-lation of China at 100,000,000 only. This reduces the heathen world to some-thing like 650,000,000. So, taking into our reckoning Protestants of all denomina-ations, as well as the Greek Church, it is not so difficult to balance accounts with the non-Christian world.

270,000,000 ('atholics. Greek Church..... 90,000,000 Protestants ... 101,000,000 Jews..... Heathens..... ..... 7,000,000 -Ottawa Free Press.

# THE FINEST CITY IN THE WORLD.

# AS SEEN BY CHESTER CLASS

The following are a few extracts from

with other denominations, a course of his admirable. In the general course of his following statistical information, which, as it is of general interest, is condensed with some degree of accuracy. EXGLAND. EXGL

The big general interest, is contented with some degree of accuracy.
ENGLAND.
In the period of 20 years, from 1857 to 1857, the increase of the church in England had been quite extraordinary. In 1867, then number of Catholic churches and chapels was 894, with 1,115 priests. In 1857, there for convents, or religious houses for mon in all England. In 1877 there were 73. In the British colonies, including British America, Australia, India, and the West Indies, there were, in 1856 there were in 260, may the prise of the Source and source and source in the field of art; although they had grown to 239. In the same period of 20 years Catholic colleges and seminaries had more than doubled.
THE RENTISH COLONIES.
In the British colonies, including British America, Australia, India, and the West Indies, there were, in 1856 there were more fow than 856 and 840 hours and Bibbons

The University of Sarbonne, which for over two hundred years has been the most celebrated seat of learning in France, offers gratis to any one who will take the trouble to walk into its halls the advantages of listening to lectures on law, medicine, and west, contract is at the same time, of a religious character is, at years annered recase of 173 churches, making in an and in days of difficulty and danger, when an interest of a religious character is, at the same time, and by provided for. There are 3,139 parochial schools for a population of 1,82,-manply provided for. There are 3,139 the trice mines of the past, and by establishing and the past, and by establishing and indays of a more private kind, which are very numerous in Lower Canada, allows one school to every 600 people. It may be doubted whether people. It may be doubted whether became facility and better entities of the cause of the provided relation of Paris as the great centre of arts and literature. Neither Cambridge nor Oxford will bear a favorgreat masses of the people. These are only instances of the many inducements offered to students. At the head of this admirable system is the Institut de France, which consists of a body of the most dis-tinguished scholars, satesmen, lawyers, painters, sculptors, musicians and philosop hers of France, whose object at their perio dical meetings is to promote by discussion and more tangible assistance the general prosperty of the higher branches of learn-ing in the State. To be one of the 225 members of the Institute is the longedfor goal to which every man of ambition was a from the struggling artists to the wealthy aristocrat, directs his eyes. In connection with education I forgot to mention the National Library of Paris. Amongst the libraries of the world this one stands first and that of the British Museum at London second. This vast collection of three million books is open free, and any person is entitled to become a reader and to explore its priceless trea-sures. Here, as in the case of its English tival, can be seen novelists and journalists rival, can be seen novelists and journalists of both sexes and book-makers and writers fifteen of all kinds collecting material for the work which they have in hand. I will not advert to the picture galleries of the Tonore, also opened gratis to the public, and whose salons are nearly three-quarters of a mile in length, nor to its galleries of sculpture, containing the much admired Venus of Milo, as the slightest notice vould far transgress the limits of a letter. Indeed, I have found among Catholics a higher tone of thought, morals, manners, and society, than I have ever found, with beso added to their number. That would bring them to something like number of Protestants was, according to the Scientific Missellany, 48,989,000. Ac-cording to Drs. Behm and Wagner, they

# THE CATHOLIG RECORD.

presided. We take from an Irish paper this report of his address:— Rev. Isaac Nelson, who was received with enthusiasm, in supporting the resolu-tion, said—Men of Inishowen and Derryplish your aim. Let no influence drive a wedge amongst you. What is all the honor of a life in London ? I am afraid to be a set of a mean bound of a market of the array it is sometimes expensive, and the only feeling that I have on the subject, and the only pleasure I would have in moving into a new circle would be—my Catholic fellow-countrymen have trusted me, and Columbkille, we come before you to-day as the representatives of the Ulster Home as the representatives of the Ulster Home Government Association—[a voice—You are welcome]—and we come before you to stretch out the hand of Ulster once again (cheet-). "Who fears to speak of 98 ?" [A Voice—Who blushes at the named] (cheers). "When cowards mock the patriot's fate, who hangs his head for shame" (cheers). I don't (cheers). I never did (cheers). I am the son of a United Irishman, and I stand forward at all times when I can do it to advocate the cause of my country, peacefully, constitu- I will never deceive them (loud cheers).
 A Voice—Three cheers for Mr. Nelson (cheers, and shouts of "We will put him into Parliament.")
 If there is houry in London, I, for the We will be the shoury in London, I, for the life of me, cannot find where it is. It has been said: "We will send you a hundred an times when I can do it to advocate the cause of my country, peacefully, consitu-tionally, legally, and religiously (cheers). Well, I would just say why should we feel astonished when we are called rebels? What does that mean? [A Voice—Fighting

honest men representing you, you would get what you want. I would pass away from life with a feeling of gratitude to my Creater if I could be the means ere I go of blessing the land with freedom and with present out and with freedom and with The following are a few extracts from Mr. Chester Glass, son of David Glass, Eq. (1997) (Glass, Glass, Glas The following are a few extracts from a letter recently received from Mr. to law, and if I obey the law I ought at fuel, unless the Annugary should vouch-safe a continuance of the present com-paratively genial weather, will leave the poor man's prospects, during the ap-proaching winter and spring, as cheerless and dreary as any witnessed since the and dreary as any witnessed since the famine years. Let remunerative employwe commend you in life and in death. Napoleon used to say that Providence was on the side of the biggest battalions. He was mistaken, and his name hereafter will be a stench in the mostrils of honest men. ment be promptly and largely given to the people; let the landowners, even those whose lands are set on equitable terms, France is now a republic (cheers). I have got some advice lately from some of the Derry papers—a mean-souled eraven—has gone the length of calling me "hoary-headed." Now I will give them a sentence participate to some extent in the general distress by their charity and benevolence; and especially let those among them who, heedless of the first principles of humanity,

not much at nome, thought he would come over here and make a settlemen'. I could not help thinking of Cahir O'Doherty. Forget the past ! (A Voice-Never). The nation that forgets the past deserves to be forgotten (cheers). Well, but when I got into this mood, your faces, but the of Depared in come more than the Never). four when I got into this mood, your faces, brothers of Donegal, in every sense your faces arouse my emotions, your faces bring up recollections of the past. I remember coming to Derry once about fifty years ago, that they might take me to stand on Aleach, the palace home of Giun Dhu. Forget the past! No, this meeting does not look like forgetting the past (A Voice —and never will, and loud cheers). I must be never a little more confidential. When Cecil of the English Government forged their lying letters, and O'Neil and orged their lying letters, and O'Neil and O'Donnel from Suilling—never call it Swillo—left the land, the Scotch pedlar James (laughter)—came here and declared upon his royal honor that the land was his. There are a great many ugly words in the English tongue and some of them I cannot comprehend properly, such as "property escheated," " property seques-trated," "property confiscated." I am here to tell you that the land di net I cannot comprehend property, such as "property escheated," "property seques-trated," "property confiscated." I am here to tell you that the land did not belong to the chieftains of the clan. O'Neill and O'Donnell did not own it. It belonged to the people, and when a child-less man like myself died, the land that less man like mysen thei, the land that belonged to him was taken and divided among the clan. James came, and what did he do? He was like the clergyman fond of money (laughter). He proposed to divide it into lots of 2,000 acres, 1,500 acres, and 1,000 acres, and he would then allow certain Christian men to come over here to civilize the people (laughter). He sold it to the London Companies—the Mer-cers, the Haberdashers, the Master Tailors, the Clothworkers, the Grocer, the Gold-miths the Skinows and the Clothworkers, the Grocer, the Gold-smiths, the Skinners, and so on. He sold them what did not belong to him. James Stuart—James the First of England, and Sixth of Scotland—sold the land of Ulster, We will demand it with the rifle, too (cheers.) I am a man of peace, and I will thus teach the landlority, we We will demand it with the rille, too (cheers.) I am a man of peace, and I would not fight unless I saw some chance. I want you to be united. I have been, I believe, in the presence of the Searcher of I addords must learn that they can only

increased in the same proportion, their number, at the present time, would be 509,300,000. But the estimate of the emment statisticians, Behm and Wagner, may safely be considered rather high as regards both the Greek and the Protest-ant churches. If the statements of Train and the Secretary of the Chinese Legation at Washington, may be accepted, the number of non-Christian people in the world is not so overwhelming as has been

A woman who wants a charitable heart, wants a pure heart. The trust end of life is to know the life

that never ends .- William Penn. Out of God all is unreal; away from God

all is untrue.-Faber. Pride, like the thistle, is the only plant

that grows in barren soil. Grace increases in proportion as man makes use of it. --St. Catherine of Genoa.

Inspring thoughts are often the seed of noble purposes, to bear in the future golden grain, and yield luscious fruit.

grance to the night; there are faces whose beauty is not unfolded until death's No power in nature can deprive a

So power in nature can deprive a substance of its being. The human soul is a substance, therefore no natural power can deprive it of its being.—*Catholic World*. Education without religion is the great heresy of to-day with which the Church of God is contending with might and main. —*Father Burke*.

The difference between those whom the world esteems as good, and those whom it condemns as bad, is, in many cases, little else than that the former has been better sheltered from temptation.

There is a common infirmity in human There is a common untruity in human nature that inclines us to be most curious and conceited in maiters where we have the least concern, and for which we are the least adapted by study or nature.

It is van to argue with a man of pride or of passion. He will despise arguments and inpeach motives without reflection and without cause. He cannot feel the force of words, because he is under the influence, and subdued by passion.

Without the advance of civilization, the dangers to which life is subjected increase but very little attention is given to the fact, though the eternal salvation of souls is often at stake. To be always prepared for death is the way to live as Christians.

A charitable untruth, an uncharitable truth and an unwise management of truth, or love, are to be carefully avoided of him that would go with a right foot in the nar-row way.—Bishop Hall.

Creation hangs as a veil woven out of suns and spirits, over the infinite, and the eternities pass by before the veil, and draw it along from the splendor which it hides -Paul Richter.

How idle a boast, after all, is the im have not hesitated in more prosperous times to double and treble the income drawn from their lands beyond their worth, as estimated by public valuation, display their sympathy for their wretched

CATHOLIC NOTES.

Rev. James A. Walsh, pastor of the Catholie Church at Long Branch, N. J., sues the editor of the Long Branch Daily News for \$10,000 damages for alleged libel, contained in a communication to the paper.

Leo the Thirteenth has expended 5,000 Leo the Thirteenth has expended 0,000 lire out of his private purse on the repair and ornamentation of the seminary of his former diocese of Perugia, of which he still retains the title and administration, albiet occupying the Pontifical throne.

The Archbishop of Rheims, having intimated to the Mayor that he intended, as usual to make a procession to the cemetery, there to bless the tombs on the *Jour des Morts*, the M. yor replied by for-Jour des Morts, the Mayor replied by for-bidding it to pass through the town. The Archibshop had, therefore, to proceed to the cemetary in a carriage, and the other elergy had to go through the town in rapscallions," but I think we have been sending nothing but rapscallions to Parlia-ment (hear, hear). If you had twenty honest men representing you, you would get what you want. I would pass away from life with a feeling of gratitude to my blessing the land with freedom and with

of stealing without being caught. The friendship of some men is like the jealousy of others—only the paroxism of an hour, which rages violently and then subsides, till a new occasion calls it forth. There are flowers which yield their fra-times of Indians scattered along the Sound. In this ecclesiastical ship a grand Sound. In this ecclesiastical ship a grand saloon will be fitted up with seats for several hundred worshippers. Cabins will be appointed for sacristy, library, re-fectory and dormitory. Indians will man the ship, and a cannon shot will indicate the hour of service. In this way it is hoped that much good will be done, which the conditions of the climate and country render impossible on dry land.

Monsignor Kirby, President of the Irish College in Rome, recently presented to His Holiness Leo XIII. in private private audience the sum of £240 from the Bishop, clergy and faithful of Elphin diocese, and £212 from the Archbishop, elergy and faithful of Toronto, in Canada. sheltered from temptation. Some men are good companions abroad, are brutes at home. They exhaust upon strangerstheir whole stock of good humor and pleasantries, and bring nothing but moroseness to the family crele. There is a common infirmity in human pious donors, mostly Irishmen, to the chair of St. Peter and to himself, espe-cially as the present necessities of the Holy See are very great, and fresh burdens are continually thrown upon the head of Cethelicity Catholicity.

## . .... FLASH LITERATURE.

One of the unpleasant sights of thought-The out the unpleasant sights of thought ful people is the flashy pictures and literature which are piled higher than any other kind on the counters of news depots and periodical stands. And when crowds of youth are seen leaning over them and examining the coarse, immoral pictures, the buyers of them are easily known. The names two almost daily absorbed

the buyers of them are easily known. The papers, too, almost daily chronicle the acts of immature boys, truants from school, runaways from home, and too often guilty of petty crimes, the cause for which can be traced to exactly this kind of reading. For example, on last Tuesday eight boys were arrested in Butfalo, who confessed to being members of one of these dime novel gangs, and they had committed more than one hundred rob-beries and even burglaries. beries and even burglaries.

Now we have no laws to properly or uitably punish these children. To put suitably punish these children. To put them on an equality with adult criminals is, in the large majority of cases, to mak them confirmed members of the vicious

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## AND IMMIGRATION.

ss delivered by Hon. September 18, 1879, at n by the St. Thomas iety, for the benefit of t Catholic church.] the history of the Irish ts and their labors in the hurch and the developintry, Judge Reid con

se grand lessons, we are nat the Catholic Church at the Catholic Charlen ates is lending her best urdiest energies. She enignant hands and takes hildren. If her prayers will she suffers none to m her fold. She brings f her ecclesiastical might the field of her good dcates the doctrimes ill, of submission to the love for the home where found a place of refuge of a great rock in a weary e she herself can unfold sefulness, unfettered by and unterrified by the i imperialism. She has is Irish spirit, and by the riger of her moral forces nctions transformed him ng, law-keeping citizen. red to the needs of the is visited him through her hovel, in prison, in the battle-field, on the sick ilks of life, and striven to ar of God and the beati-life, to lead him from the s to the life that is ims to the file that is fin-is taught and is teaching of holiness, the sancity of e, and the wealth that he life and culture. She nd is providing schools, olleges, homes for orphans, unfortunate, and muniand endowments for every and want. She is everyand want. She is every leer long and merciful arms og the dying back into the day, and lifting up her he bondage of ignothe bondage of ignoto work out their destined Irish love America, and the Irish more and more; prents-the Celt and the re met and commingled on phere like two mighty together, serene, harmoni-l, to higher comprests and tion.

country, comes up to this standard. The increase of Catholic people everywhere keeps pace with the building of churches and the establishing of Catholic schools and other religious institutions. This was shown at some length, chiefly from the actual increase in several cities.

UNITED STATES. From the epoch of independence, 1776. the Catholics, at that time, 25,000, had grown to 1,500,000 in 1840. From 1855 and more tangible to 1776, the increase was from 2,000,000 to 1776, the increase was from 2,000, to 6,500,000. This increase is not merely nominal, or made up from the immigra-tion of foreigners. Although so great, for a period of twenty-one years, it vigorous and a healthy growth. This was vigorous and a healthy growth. This was shown by the number of clergy, together with the religious and educational in-stitutions required for the instruction and spiritual comfort of so great a flock. There are 5,358 priests, with 56 bishops and archbishops, 5,046 churches, 3,711 oratories and missionary stations. Reli-gious house have also inversed accord gious houses have also increased according to the increase of the Catholic popula-tion. In 1855, there were only fifteen religious houses for men in all the States. ere are now 95. Communities of religious women also flourish. In 1855 there were 50; there are now 225. Educa-tional institutions of a religious character also abound. In 1800, the United States counted only one Catholic academy for girls. There are now more than 400. In the same period colleges have increased from 2 to 64. GENERAL INCREASE OF CATHOLICS.

GENERAL INCREASE OF CATHOLICS. Rather more than thirty years ago the number of Catholics in the world was, according to the Scientific Miscellang, 254,-655,000. Considering the great increase in countries, with the statistics of which we are familiar, it is not unreasonable to suppose that, within the last thirty or number of Protestants was, according to the Scientific Miscellany, 48,989,000. Ac-cording to Drs. Behn and Wagner, they have doubled since that time, and are now 101,000,000. Allowing Catholics to have

lieve they expect none. Still, as an example, which I trust will be followed, shah de indulget to the extent of 20 per cent. I remain, dear sir, your faithful servant, John, Archöslop of Tuam, Rev. Peter J. McPhilpin, C. C., Hon. Sec., Dunsandle, Kiltulla, Athenry.

... PITH OF PARNELL'S IDEA.

# Parnell, being asked if he expected the Irish-Americans to subscribe money to buy out the landlords, replied in this

pungent way:-"We don't ask them to subscribe for any such purpose. It would be a very wild scheme indeed if we proposed to effect the settlement of the land question in that way. I am told there is a notion abroad that we want by a general subscription by Irishmen all the world over to raise the capital ourselves to buy out the landlords, Now, we are not lunatics over here. We mean to have the land, but we have a practical method of getting possession of

Being further asked "for what, then, do you appeal to Irish-Americans ?" he re-plied, "For money to organize and sushe retain the movement over here. We won't get rid of landlordism by merely asking for its removal. We must press the subject home and keep at it until it becomes the interest of the landlords themselves to compel the British government to take them out of their false position. We must keep up the move-ment in every county, in every town, and in Parliament and out of it, in the press hearts, as earnest as most men of my class, remain landlords by consenting to a very Newman.

Humility is a virtue that will preach, few practice, and everybody is content to for the servant, the laity for the clergy, the deserver for the later the clergy for the laity.

Our duty to our fellow-men, which the retrospect of our history inculcates, is sim-ply charity; charity in the widest sense, perhaps in its most difficult performance; charity to the peculiar tenants of others. Never attempt to do anything that is not

Never attempt to do any tring that is not right, Just so surely as you do, you will get into trouble. If you ever suspect any-thing is wrong, do it not until you are as-sured that your suspicions are ground-

It is easy in the world to live after the example, which I trust will be followed, any of them who may ask for a reduction in the year's rent due on the 1st of May, shall be mdulged to the extent of 20 per cent. I remain, dear sir, your faithful servant. Jour Archielan of Trust

There is nothing in this world beautiful to the man or woman whose entire world is themselves and whose greatest pleasure is in ministering to their own self-ish purposes and whose soul never thrilled with the music born of genereus impulses.

The life is at last what days have been. Let the children, therefore, look after the days—one day at a time—and put into each one something that will last—something worth doing, worth remembering, imitating by those who follow.

A Christian should never say in the midst of his trials and tributions: "I have not deserved this misfortune." Think of Mary; she had committed no sin, yet had to suffer more than any one else.—Are Maria. The joy of repose lasts an hour; the joy

of labor a lifetime. Occupy your minds with good thoughts or the enemy will fill them with bad ones; unoccupied they can-

not be."--More. How sweet in infancy, how lovely in youth. How saintly in age! There are a few noble natures whose very presence There are

a few noble natures whose very presence carries sunshine with them wherever they go; a sunshine which has pity for the poor, sympatry for the suffering, help for the unfortunate, and benignity for all. Hate not. It is not worth while. Your life is not long enough to make it pay to cherish ill-will or hard thoughts to-wards any one. What if this man had cheated you, or that woman played you false. Let it all pass. What difference will it make to you in a few years when will it make to you in a few years, when you go hence to the undiscovered country? It is undeniably a solemn moment, under any circumstances, and requires a strong heart, when anyone deliberately surrenders himself, soul and body, to the keeping of another while life shall last; and keeping of another while life shall last; and this or something like this, reserving the supreme claim of duty to the Creator, is the matrimonial contract.—John Henry

In some class of literature. In some parts of the country a move-ment has been made to stop it through the newsdealers, and we have occasion to know that it has a start of the start of the start of the move that it has a start of the star know that it has been in many instances successful, the dealers refusing to keep them on sale. But this is but a drop in the bucket. The legislative authority should take it up, and rigid laws should be enacted to suppress the publication as well as sale. The effect of these publications are sale. The effect of these publications are little dreamed of by parents until they are startled by some act that brings with it pain and humiliation for years and anguish for the present. As a contem-porary remarks: "It will be of little use porary remarks: The second part of the second part of the present. o punish children for their crimes, unless a way can be found to dry up the source from which their vicions inspira-tion has been derived."—Kansas City Journal.

... INCREDULOUS OF MODERN MIRACLLS.

Protestants have not the idea of a Saint. Their religious system, even when gar-nished with so many shreds and tatters of Catholic doctrine and devotion as we find in Anglicanism, is after all mere Rational-ism in one stage or another. Protestant-

ism does not in any true sense recognize the supernatural: and therefore it is not strange that protestants should be startled and uncomfortable when they are brought foce to face with the supernatural. The old tradition, where it still lingers, does much indeed to reconcile them to the miracles of the Sacred Scriptures. They miracles of the Sacred Scriptures. They have heard of them from their childhood, and if they do not truly comprehend them as facts, they at all events otiosely endure them as edifying stories. But bring before them any unfamiliar in-stance of the supernatural and their immate scepticism at once breaks ont. Their instinct is to doubt. And so the signs and wonders wrought by divine signs and wonders wrought by divine power through the Saints are ever a stumbling block to them. Instead of regarding such manifestations as, if we may so speak, the natural incidents of supernatural lives they cast about for explanations to explain them away. They explanations to explain them away. They apply to the miraculous element in the lives of the Saints precisely the same treat-ment which their bolder and more cour-ageous brethern apply to it in the life of the King of Saints. This is their usual mode of procedure. But it is felt by them very generally not to be satisfactory. For wery generally not to be satisfactory; for there is much which cannot be explained away; much which can be honestly ac-counted for only upon the hypothesis of terthe action of the hypothesis of