

ment, and it was with difficulty she kept down the shriek that rose to her lips.

The effect of the fright had passed away, and pale and cold as the white moonbeams, she had crept to her bed, but pausing on her way thither, she darted a look of intense hatred at Isabel.

"I hate you," said she between her set teeth. "I would harm you if I dared. Why are you a happier girl than I am? Found in a hut, hungry and cold, and they all know it. The very servants know it," she repeated, rocking herself to and fro in her bed. Shall I ask Lady St. John if it be true? No, I won't. Nurse never tells stories. I will keep it all to myself for a while. They call me a child. Ah, ha, ha, that is not true, or if I am a child, I do not think and feel like one."

There was a long pause in this commune with self, for her tears now feel thick and fast. All the pangs, and passions, and jealousies of womanhood were already racking that tender bosom.

"What will they say to me in the morning?" she said. "It makes one's eyes hot and red when one cries. I feel almost like one, though only a little girl."

Poor Margaret! Proud and passionate; such a child in years, yet so old in thought and feeling. At length the clock struck the hour three, and then she laid her aching head on the pillow and wept herself to sleep.

Small wonder that at seven o'clock she could not raise her throbbing head, her hands were parched with a burning fever, her brain disordered, the doctor was sent for, and declared that the child had all the symptoms of brain fever.

Grace and the nurse spoke of her strange conduct the previous evening, her undressing herself, having concealed herself from the other children, and it was at once supposed that the attack of illness was then coming on.

But nurse noticed that in the ravings of delirium the child mumbled incessantly about something that evidently preyed on her mind. "I was found in a hut, I was found in a hut," she kept saying to herself.

"There is something on that child's mind, nurse," said Lady St. John and the doctor. "Has any one named to her the circumstances under which she was found when an infant?"

The nurse then spoke of her conversation with Mrs. Wilmot. Was it possible the child had overheard it?

Yes, of that there could be no doubt; and granting the idea to be correct, then what a disposition must that be for the narration to have left such an impression on the mind.

Lady St. John and her daughter-in-law might well tremble for the future of their young charge.

Such a character rarely steers in a middle course. It either ends in being atrociously wicked, or, by the grace of God and the workings of its own strong will, may be moved to good. Such a one may develop into a monstrous sinner or become one of heaven's glorified saints.

To be Continued.

POPULAR OBJECTIONS.

FATHER DAMEN'S CLOSING LECTURE AT ST. JOHN'S CHURCH, BROOKLYN.

PROTESTANTISM CONFUTED

Brilliant Refutation of all the Arguments Most Frequently Urged Against Catholicity.

Nature, Reason, and Revelation.

Three Elements which must Bland and Harmonize in the True Religion.

THE CHURCH AND THE BIBLE.

What Catholicity has Done for the Inspired Volume.

THE CHURCH AND CIVILIZATION.

What Catholicity has Done for Art, Literature, and Science.

THE CHURCH AND HUMAN LIBERTY

Is Catholicity Opposed to True Progress, or to Free Institutions?

IGNORANCE, PRIDE, PREJUDICE.

A High Compliment Paid to Ireland and to President MacMahon.

(From the Irish World.)

"Blessed are ye when men shall revile you, and say all manner of evil against you for my sake, and persecute you, for thus they persecuted the Prophets of old. Rejoice and be exceedingly glad because your reward shall be exceeding great in heaven."—St. Matthew, V. chap. 11th verse.

DEARLY BELOVED FRIENDS.—The Blessed Saviour, Jesus Christ, when He sent His apostles to preach the gospel to every creature, foretold to them that they would be persecuted and calumniated and misrepresented, and that all manner of things would be said against them. "For," says He, "the disciple is not better than the master," and if they have persecuted the Master, calumniated and misrepresented Him, so shall they also the disciple." It is, therefore, the lot of the true followers of Jesus Christ, the lot of the true believers and those that have the real gospel of the son of the living God, and that belong to the religion established by Jesus Christ—it is their lot to be persecuted, to be calumniated, to be misrepresented, to be slandered.—Hardly had the religion of Jesus Christ been ushered into existence when it was surrounded by a host of enemies that sought its destruction. Pagan Rome and Jewish Jerusalem combined together to check the church's progress. All

THE POWER OF THE CHAINS

and of the Jewish high priests, of the senate and of the synagogue and of all the Jewish priests—the sophistry of philosophers the schemes and snares of the learned, the power of armies, and all the implements of death, were employed for three hundred years in order to crush the church of Jesus Christ. During those first three hundred years of her existence, millions of the members of the Church died martyrs to God. Historians tell us that eighty millions of martyrs died for the faith, during those first three centuries of the existence of the church of God. And since that time no less than twenty millions of Martyrs have been added to the number, so that, at present, we have

ONE HUNDRED MILLIONS OF MARTYRS

who have died for the Catholic faith, for the faith of Jesus Christ—three times the population of the United States. The church of God, the Catholic church, has never been, during the 1840 years of her eventful history, and existence, has never been without persecution. All the powers of the wicked of this world, united with the rage and fury of hell, have been combined to crush the church of the living God. Thus far, all the efforts of men, of the wicked of this world and the fury of hell, have not been able to succeed—for the Catholic church shall last till the end of time.

VARIOUS HERESIES

have started, from time to time, into existence, and at one time they were supported by the power of armies and of emperors and the great ones of the earth. Arianism, Nestorianism, and various other heresies, have started into existence and were supported by the powerful arm of emperors and the great ones of this earth. Where are they now? Where is this Arianism? It is buried in a grave of shame and oblivion. Where is Nestorianism? It exists only in a little obscure corner of Africa; for the rest, it is dead. And so it is, or at least will be, with the modern heresies. Where is Lutheranism? There are some people who call themselves Lutherans; but if Martin Luther were to come back from hell—for I am sure he is there (laughter)—he would find no followers here on earth. John Calvin the institutor of Presbyterianism, if he were to come back—and I guess his place is not any better than that of Martin Luther—if he were to come back, I am confident he would not find anybody that believed in his doctrine. All these different heresies, or would-be religions, are dead.

WHAT IS PROTESTANTISM

now,—the Protestantism of the present century! It is a negative thing. If we ask them, what do you believe in? They can hardly give you an answer. I have found it out. I have now received, in the United States, between six and seven thousand persons into the Church, and when you asked them "What do you believe in?" there was a pause, there was a silence, they did not know what to say. But they said: "I guess I believe in the Bible." That is a very vague answer. All these different sects have only an existence of a few days. Not so with the Church of God. To-day, in the 19th century, in the year 1873, she is as fresh and as beautiful, and as strong, and as powerful, as she was in the year 33 when she came from the hands of her divine founder Jesus Christ. She has never changed, she has never varied, she has the same Church government, the same Sacraments, the sacrifices of the body and blood of Jesus Christ, which we call the Mass, the same head under which we all gather, the Pope of Rome, the successor of Peter, the chief of the Church of Jesus Christ. She is now what she was 1840 years ago, and we are sure, we are confident, we would stake our life for it, she will be so when the whole of this physical creation shall fall into chaos, when time shall be no more, when the whole universe shall lay in ruins; at that time she will be as fresh and as pure and as holy as she is to-day. It is the lot of the church of Jesus Christ to be persecuted, and she never has been without persecution. When one persecutor died, another rose to take his place. When she was left free in one country, in other countries she was fearfully persecuted and trodden under foot. While we have here in America comparative rest, in almost all European countries there is a most fearful persecution against the church of the living God. But light is appearing. To-day we read that

AN IRISHMAN

has been put at the head of the French Government, and if so, I think we are all right here. (Enthusiasm.) Yes, if the Irishman, General McMahon, has been put at the head of France, he has sufficient Irish blood in him to be a Catholic, and to defend the Catholic religion and the rights of the Church; and we have reason to rejoice at the news we see to-day, that an Irishman, or a man at least of Irish blood, is put at the head of a great nation, a great people, the French, who have always been a Christian people. Of course, there are bad people in France, and if there were not, France never would have such great humiliations as she has had, and still has, under the Prussian persecution and oppression. If France had been united, had been one people, France never would have suffered the persecution, the shame, the disgrace and the humiliation it has suffered from the Prussian triumph. If France had been united—and why were they not united? Because there were many bad men in France. There were the Internationals, there were the secret societies, and, bear it in mind, my dear Catholics, it is

THE SECRET SOCIETIES

that have humbled France, and have suffered it to be crushed to the very dust of the earth. If you are sons of the Church of God, if you are real Catholics in heart and feeling, as I know every Irishman is, and every Irishwoman, too, then keep aloof from all secret societies—"Paddle your own canoe"—don't lean upon the shoulder of any one. But even in this country where we enjoy the liberty of conscience, even here the prophecy of the Saviour is fulfilled. Even here we are calumniated, we are slandered, we are misrepresented. Even in this land of the free, even in this glorious republic, living under this free constitution, than which we desire nothing better, even here, I say, we are slandered, calumniated, and misrepresented as Catholics. It is, of course, through ignorance. Our Protestant friends do not know any better. They have been brought up with their own ideas of the Catholic religion. Their reading, their education, their instruction, all is against our Holy Faith. When they only know the Catholic religion as it is—why, the American people, who are an independent people, and a people who love the truth—if I say, this people only knew the Catholic religion as it is, they would be in love with it, they would say: "Truly this is a most rational religion, a most comprehensive religion, and it is a most Scriptural religion." If, my dear people, reasoning naturally, the Bible and true religion come from God, there can be no contradiction in the works of God; God cannot contradict Himself. Hence the true religion must be a religion of reason, a religion of nature, and a religion of the Bible. For the three things,

REASON, NATURE, AND THE BIBLE,

come from God as well as the true religion comes from God. Hence, there can be no contradiction in these works of God. There must be a union, a harmony, a concord between Reason, Religion, Nature, and Divine Revelation. They all do harmonize in the Catholic religion. I have announced that on this evening I would answer all the popular objections against the Catholic religion. These objections are many. I shall commence with the leading one, namely, the Bible. Most of our separated brethren are under the impression, and thoroughly believe, that Catholics are not allowed to read the Bible. Of course, you, my dear children of the Faith, you know better than that. You all know that you are allowed full liberty to read God's Holy Book, for you have only to open your family Bible, and on the very first page you find a letter of the Sovereign Pontiff, Pius VI., exhorting all, encouraging all, to read God's Holy Book. "And that Book," says he, "the Bible, must be open to all for instruction, for edification, and for sanctification." It is therefore false to assert that Catholics are not allowed to read the Bible; and yet this is a common opinion among our separated brethren. I have no doubt that during this mission the Protestants that live in the neighborhood of this church, who have seen the enthusiasm and the fervor of the Catholics of this congregation,—they have heard them run-

ning in a trot to the church at half-past four o'clock in the morning, and would be waked up by them returning from the church at half-past ten or eleven o'clock at night,—I have no doubt that many of our Protestant friends have said: "Poor, benighted Catholics; poor, ignorant Catholics! Hear them running in a trot at half-past four in the morning, hurrying off to the church, and returning from there at a late hour at night. What a pity that these poor Catholics are not allowed to read the Bible! Why, if they only had the Bible, and read it, they would all turn their backs upon the Catholic Church; they would all turn Protestants at once, and wouldn't they make

NICE PROTESTANTS!

Ob, what a fine set of Protestants they would make: what a zealous set of men—for they make so many sacrifices for their Church and for their faith—nothing is too much for them! Oh, how they throw us Protestants into the shade!" If their minister were to announce on Sunday that he was going to preach to them (his congregation) at 5 o'clock in the morning during the week, they would all say: "Why, what ails the man—is he not crazy? Five o'clock in the morning!—and whom does he expect to have there? Why, the preacher will preach to an empty church, with only the pews for his congregation. Five o'clock in the morning! What in the world is the man thinking about! 11 o'clock, we think we are doing wonders; but five o'clock in the morning! What a zealous people these Catholics are, and what a nice set of Protestants they would make! Why, they would convert the whole country. The poor, ignorant people; the poor, benighted people. What a shame it is they are never allowed to have a peep into the Bible! The priest knows very well that if they only read the Bible, they would all turn their backs upon him, and he would have an empty church."

Now, you all know, my dearly beloved Christians, that this is

AN OBJECTION TO PROTESTANTISM,

against the Catholic Religion, founded in ignorance. Every Catholic is allowed to read his Bible and is exhorted every day he goes to Church to read his Bible more and more, and very few Catholic families there are but have a family Bible, and it is open to all. Protestants think that we are afraid of the Bible. We are afraid of the Bible! Why, my dear Protestant friends, who gave you the Bible? Was it not the Catholic Church? If it had not been for the Catholic Church, you never would have laid your blessed eyes upon the Bible; you never would have seen it; for, in ages before Protestantism came into the world, the Catholic Church preserved the Bible. Before the art of Printing was invented, in every monastery and in every convent, a room was set apart in which nuns or monks or priests were constantly engaged in copying the Bible. How would you know that the book which you call the Bible is the Bible at all, were it not for the Catholic Church? It is from the Catholic Church that you have learned that this book is the Bible, is the language of inspiration, is the revelation of God. The Catholic Church afraid of the Bible! Why, my dear friends

THE BIBLE IS OUR BROTHERHOOD,

is the Catholic's fortification, the Bible is our defense and weapon, by which we refute all Protestantism and prove that the Catholic Church is the only true Church of God, and that all others are the institutions of men or of some crazy woman. (Laughter.) There is not a doctrine of the Holy Catholic Church, not a precept, but we can prove, and there is not an error which you claim, but what we can prove is an error based upon the teaching of God's Holy Book, the Bible.

The second objection against the Catholic Church is, that she wants to keep the people in ignorance, that she is opposed to education, to progress, and to enlightenment. Never was there anything false than this. The Catholic Church has at all times been the friend of education, of learning, of the fine arts, and of progress, in the right direction. The Catholic Church opposed to education! Why, my dear beloved people, you have only to look around—you need not go to any foreign land to see the workings of the Church, or to see her efforts to advance and foster education. Where is the city in the United States that has not its Catholic College and Catholic University, and Academies and Parochial Schools? Hardly will we find a Catholic church but it has its Catholic school connected with it. He opposed to education! Why, my dear friends, it is an easy thing to prove that the Catholics in this country do twice as much as any other denomination for education. Don't we all pay our taxes for the public education, for the maintenance of public schools—don't we? And at the same time, the Catholic taxes himself secondly to establish parochial schools, and to maintain them. So that, first, the Catholic pays his taxes to educate your Protestant children, and he gets no benefit from these taxes; and he goes and builds his own schools and maintains them from his own voluntary contributions, thus taxing himself twice for

THE CAUSE OF EDUCATION.

Catholics opposed to education! Go and examine all the Catholic Colleges and all the Catholic Universities and academies of this country, and you will find one-third of the students of Catholic Colleges and Universities, and one-third of the young ladies that are educated in Catholic Convents and Academies, a third of each are Protestants. Well, my dear ladies and gentlemen, why do you send your son to a Catholic College, and your daughter to a Catholic Academy or Nunnery? Have you not institutions of your own? Why do you prefer our Catholic institutions? They answer you that they send their sons and daughters to the Catholic institutions because they are convinced that a Catholic education is more thorough, more solid, is combined with virtue and morality. They are convinced that in their own institutions, as a general thing, the education is superficial and less solid.

The Catholic Church opposed to education! There are here, in the United States, about a hundred religious orders, made up of women who bind themselves by a solemn vow to spend their lives in holy seclusion, in order to teach and for the education and for the advancement of the young. Not for the purpose of making money, receiving nothing for their salary but mere simple plain food, and simple plain clothing; having no money at their own disposal. No individual in these

RELIGIOUS ORDERS

is allowed to spend even five cents to take a ride in the street cars without the permission of the Superior. Their lodging is plain. Their own private rooms are without carpets and embrace the plainest furniture—a wooden table and a couple of wooden chairs; their clothing is—as you see it—plain; no gold watches, no gold chains or anything of the kind; they have the plainest sort of garments and of clothing; such, too, are their table and their kitchens. As a general thing, these instructors go to the parochial schools for two hundred and fifty dollars a year. Will you find Protestant ladies or Protestant gentlemen to-day that will go and teach, from morning till night, for only two hundred and fifty a year? How say you, would you do so, Protestant gentlemen here? "Why, there is hardly enough in that to keep boots to my feet and a cigar to my mouth"—will he answer. In the Catholic church alone, you will find such sacrifices made for the cause of education. Leland, the historian, listen to what he says on the subject of Catholic education:—

"It should be known," says he, "to every reader of History that the Catholic Church has been the educator of the whole civilized world, not only in religion and morality, but in science, literature and

art. When barbarism fell like an avalanche on ancient Rome, it was the Catholic church which extinguished all that was most valuable in that period.—And with a holy and heroic zeal she instructed the barbarians for centuries, and at last perfected this civilization which we boast of. The monasteries, schools, colleges, and universities of the Catholic church enlightened all Europe and prepared for the discovery of the new route to India and the new continent of America, to spread that

CIVILIZATION

all over the world. Through those ages which Protestants call 'dark,' but which possessed many things which we may envy; every monastery was a school, a public library, and a manufactory of books. The great Catholic Universities of Europe had thousands of students where now they only have hundreds. Education of the most practical and beneficial character was the mission of the Priesthood, and religious orders were diffused more in some centuries than at the present age. There was not one half the poverty and ignorance among the masses of the people of England five hundred years ago that there is at this present moment."

A few years ago the English Government commissioned certain men to travel all over Europe, to collect statistics in every country, and examine which of the European countries did the most for free and liberal education. These commissioners travelled all over Europe, made their statistics and then returned to London. They gave in their sworn statistics; and upon examination it was discovered that the Papal States—this was before the Pope was robbed of his property—it was discovered that the Papal States were at the head of all education in Europe that more was done by them for free and liberal education than by any other European country,—in a word, that Rome pre-eminently stood at the head of all education. Next to the Papal States came France, another Catholic nation; she was the next in free and liberal education. Then came Prussia, then Austria, and

ENGLAND WAS THE LAST OF ALL.

Less was done in England for the education of the masses than in any other country in Europe. And mind, these commissioners were not Catholics; they were either men of no religion, or they were Protestants—and they gave in their sworn evidence and statistics showing that the Catholic nations were at the head of all education. I know you will say: "And what about Ireland?" Ireland, for the last three hundred years, has been crushed under the tyrannical heel of England. Irish fathers were not allowed to educate their own children, under a penalty of a severe fine and transportation, and, in some cases, of death. If Ireland had been left free, it would have, perhaps, been at the head of all education, as it once was. The Catholic Church, then, is the friend of Education—she always has been so. She is also the friend of the Fine Arts. History is there, my dearly beloved people. What are the Fine Arts? The Fine Arts are painting, sculpture, music and architecture. Now, all history is there to prove that the moment Protestantism came into existence, it gave the death-blow to the Fine Arts, for the "Reformers" believed that these were only means of superstition and of idolatry. Hence, they destroyed the statuary and they tore the paintings from the walls of the churches, which they took away from the Catholics and appropriated to themselves. Protestantism for three hundred years was the sworn enemy of

PAINTING, SCULPTURE AND MUSIC.

When Protestantism came into existence, its followers not only did away with painting and sculpture, thus taking the bread out of the mouths of the artists, but they did away with music. In Protestant churches nothing was heard but the singing of psalms and of hymns, and all the grand Catholic music, that elevates the soul, that lifts it up from this earth to Heaven, was done away with. Where is the great artist, the great painter, the great sculptor, the great musician, the great architect that Protestantism has ever produced? For three hundred and fifty years Protestantism has been in existence, and during that time it has produced no artists of any account, in any sphere whatever. As for musicians, you all know, my dear people, that the great masters of music of old were Roman Catholics. Mozart, Beethoven, Cherubini, Rossini, and a number of others, were all of them Roman Catholics; and Protestantism has never produced a man that can be compared to them. So with regard to sculpture; and so with regard to architecture. What has Protestantism ever done in the shape of architecture? Where are the great Cathedrals that it has ever built? When the great architects of this country go to Europe, they stand with astonishment and with wonder before St. Peter's at Rome, Notre Dame at Paris, and the Cathedrals at Florence, Amiens and Milan. They stand with astonishment and with wonder when they see the

GRAND STRUCTURES

the Catholic architects have conceived, and the greatest that have ever been conceived and carried out—their just and beautiful proportions, their lofty elevations, their wonderful construction. And when this taunt was thrown out to England, England said: "Let us make a name for ourselves; let us throw St. Peter's in the shade"—and they commenced building Saint Paul's in London. I have visited Saint Paul's, and I have visited Saint Peter's; what is Saint Paul's in London, compared to Saint Peter's in Rome?—A shanty! (Laughter.) It is a mere shanty compared with Saint Peter's. To become a great artist, a great sculptor, a great musician, where does one go to perfect himself in his art? Does he go to Protestant Berlin or to Protestant London? No! In order to become a great artist—he goes to Catholic Rome, he goes to Catholic Munich, he goes to Catholic Paris; and never does he dream of going to Berlin or to London, the capitals of Protestantism, but to Catholic capitals, where the Fine Arts are encouraged, and he knows that those are the only places to go to in order to become a master of the art at which he is aiming. The Catholic Church, then, at all times has been

THE FIRST PATRON OF THE FINE ARTS,

and do we not see it here again in the United States? What has Protestantism done for architecture in the country? They have immense wealth, there are among them thousands and millions of millions. Where are the great cathedrals and the great churches that they have got? The only thing they can point out is Trinity church, here on Broadway, New York, and what is that compared with the grand structure Catholics are building on Fifth Avenue, New York? Poor as we are, and you may say that Catholicity has hardly an existence of eighty years in New York, yet see the magnificent cathedral we are building there, that will cost millions, and that will be the honor and glory of America. See the Cathedral of Philadelphia, and the Cathedral of Boston, and the Cathedral which we have commenced here in Brooklyn. All throw Protestantism into the shade—an evidence that the Catholic Church is the friend of the fine arts, and so she is of progress—of progress in the right direction. Not into Radicalism, not into Infidelity, not into tyranny and despotism. It is into these all the others have fallen by degrees. But

THE PROGRESS OF THE CATHOLIC CHURCH

is in the liberty of the people, the freedom of the people, and the happiness of the people; to lead them not only to happiness and prosperity in this world, but to an eternal prosperity and happiness in the next. Is the Catholic Church opposed to progress and discoveries? Why, my dearly beloved people all the great and most useful discoveries are of Catholic origin. The art of printing, whence does it come but from a Roman Catholic, a hundred years nearly before there was a Protestant in the world. So is

gunpowder an invention of a Roman Catholic. So are clocks and watches; so are magnificent spectacles, and at least one hundred and fifty wonderful discoveries are of Catholic origin. The mariner's compass, the need of which is so great that without it 'tis almost impossible to cross the seas,—who invented that but a Roman Catholic before there ever was a Protestant in the world. The Catholic Church opposed to discoveries! Why, my dear friends, who gave you this very land on which you stand and in which you have made your money and your independence in which you enjoy all these liberties—who gave you this land of America but a Roman Catholic, Christopher Columbus? And what man can say, my dear friends, that the Catholic Church is opposed to discoveries when it has given you this land of the free, this land of abundance? But you have often said, you have often heard it during the excitement that arises from time to time, some persons have told you that the Catholic Church is incompatible with

REPUBLICAN INSTITUTIONS,

that the Catholic Church is opposed to republican principles. You must be stupidly ignorant of the history of the world, or you would never dare to make such an assertion as this; and I tell you tonight that all the Christian republics that have ever been instituted are of Roman Catholic origin—except this republic of our own, and I will say a word about that after a while. The republic of Florence, the republic of San Marino, the republic of South America and of Mexico,—why, all these republics are of Roman Catholic origin. I do not know of a single Christian republic, not one in the whole world, which was established by Protestants. All of them were of Roman Catholic origin, with the exception of this, our own. And this American republic, was it established exclusively by the Protestants? Why, all of you that are acquainted with the history of the United States, must know that the United States never, perhaps, would have been established, never, perhaps, would have been able to burst asunder the chains that held us in bondage and in slavery to England, had it not been for the existence of Catholic France and Catholic Maryland. Catholic France came to our assistance, and Catholic Maryland fought bravely to burst asunder the chains, in order to make us a free, independent, happy, and prosperous people; and without the Catholics had lent their aid, this republic and this Union—never, in all its probability, would have had an existence. George Washington felt it, George Washington was convinced of it. Therefore he said: "We must have freedom of conscience; we owe a great deal to the Catholics; there must be no light consideration any more of any man on account of his religion. Let all be free." And

FREEDOM OF CONSCIENCE

was given. And again, says my Protestant friend: "In spite of all that, sir, I could not be a Catholic, for Catholics break the commandments of God. The commandment says: Thou shalt not make to thyself any graven image, nor the likeness of anything that is in the heavens above or in the earth beneath or in the waters under the earth; thou shalt not adore nor worship them." "Now," says my Protestant friend: "You Catholics believe that commandment, and we assert there is no slander, no calumny in this—you have only to go to the Catholic Church to be convinced of this. What do you find there?" he asks. "The image of Christ crucified and the statue of the Blessed Virgin and likeness of things that are in the Heavens above; therefore your images break the commandments of God." Well, I say to that reverend gentleman: My dear friend, will you allow me to come to your house?" "Yes," says my Protestant friend, "I am a liberal man, I will allow even an old Jesuit to come to my house." And I go to his house and I am introduced into his drawing-room or parlor; I look around and I see a painting hanging on the wall, and I say: "My dear, reverend sir, what is that painting there?" "That is the portrait of my mother," answers he. "I hope my mother is in Heaven; she was a very good woman, she was an excellent woman." Looking further round, I say: "There you have another painting; what is that?" He says: that is a portrait of my wife.

"And where is your wife?"

"She is upstairs in the nursery with the little one."

"And there you have another painting; what is that?"

"Well, sir," says he, "That is an oil-painting by one of the great masters."

"What does it represent?" I inquire.

"A Fish," says he.

"I establish: My dear man, what an awful breaker of GOD'S COMMANDMENTS

you are, and especially of the commandment in which He says: "Thou shalt not make to thyself any graven image, nor a likeness of anything that is in the heavens above"—and there you have the likeness of your mother, and you say she is in the heavens above. The commandment of God says: "Thou shalt not make to thyself any graven image nor the likeness of anything that is in the earth beneath" and there you have the likeness of your wife, and you say she is in the earth beneath. The commandment of God says: "Thou shalt not make to thyself any graven thing nor the likeness of anything that is in the waters under the earth," and there you have that fish, and that is the likeness of a thing that is in the waters under the earth.

"Why, I declare," says he, "if you are an ignorant man, I have always understood that these priests were an ignorant set of people, and now I have an evidence of it before me. You say I break the commandment of God because I have a likeness of my mother there, and a likeness of my wife, and that poor fish hanging there, and do you say I break the commandment?" "No my friend, but will you be kind enough to inform me for what purpose do you have them?" "Oh," says he, "that likeness of my mother is so dear to me! When I look at the picture of my mother, I am reminded of all the good examples she set before me and all the good lessons and admonitions she has given me. When I see the portrait of my mother, it seems to me I hear her speak and tell me to be good and religious, and to read my Bible." My dear Protestant minister, that is precisely the purpose for which we make the likenesses. When a Catholic looks on

THE IMAGE OF CHRIST CRUCIFIED,

at once he is reminded how much his Saviour has done for him, how much He has loved him, how much He has laid down His life and shed His blood to save him. When I look at the crucifix I feel my heart warm up with love for Jesus; and when I look at the picture of the Blessed Virgin, I say to myself: Oh, how pure she was, how holy! and she was a creature! I feel within myself a desire to emulate the virtues of which she has given me an example. And when I see the statues of St. Peter, of St. Paul, of St. Joseph, or any other of the saints of God, I say to myself: Well, those men were as I am; they had the same passions, they lived in the same wicked world in which I live, and yet they were all virtuous, they were pure, they were religious, sober, and upright, charitable and benevolent. I therefore can do the same thing, and I must endeavour to walk in their footsteps and imitate their example. This is the purpose for which statues and likenesses of the saints and of Christ are used, to excite within the soul a love for God, a love for charity towards my neighbor, and to excite the feelings of benevolence, sobriety, honesty and morality.

"Yes," says my Protestant friend, "but you Catholics go farther than this. I have seen something of the Catholics when they came into the church;

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