very cheap editions alone. There are bargains to be had in the book line ; but keep clear of the "twenty nine cent counter" when you are buying your favorite essayist. He should be enshrined in a certain dignity; and good paper, good type and a modest but agreeable binding, are not too much tribute to pay him. Moreover, the typographical errors, omissions, and other defects of the cheap editions are grievous and not to be borne. Forego some little luxury and have your Loweil or your Ruskin in proper form. It would be delightful to claim

Some little luxury here, Of red moroccos gilded gleam And vellum, rich as country cream."

But it is the inside of the book we want first. Let its material part be sound and serviceable; but for 'editions de luxe 'have grace to wait "till the ship

A few good novels should have a place, even in a small library. Make your first selections according to your individual taste from the works of Scott, Cooper, Thackeray, Dickens and Hawthorne. Select critically, and let your choice be based on the artistic and spiritual qualities of the book, not on its more superficial attractions. Finally, the suggestion for letting new novels ripen before you read them applies still more emphatically to the buying.

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Another thing to avoid is the buying of books whose value is enhanced by the number and splendor of their illustrations. The reason is obvious. Poor illustrations we do not wantgood ones increase the cost of the book, which is just what we are planning to avoid. An illustrated edition of a single long poem by a standard poet will cost at least twice as much as a good plain edition of the same poet's entire works. Moreover, the illustrated edition, even as an extra indulgence, is but a doubtful joy. It is often too large for your book-case, and has consequently to be kept in some place where the dust cannot get at it. In frequent removals it becomes a burden. In addition to this it is apt to have a too impressive personality for a library of small proportions, and thus be like Mr. Austey's Greek goddess in a barber shop.

We grow remorsefully conscious of wishing it could be transformed into a pair of boots or anything practical and

These remarks, of course, do not apply to books whose illustrations are a necessity ; as for instance a "History of Art;" or to books, which, like the "Stories of Nations" series, derive some part of their instructiveness from pictures of places and portraits.

The sort of thing meant is usually a poem or a novel issued in a "gift" or 'holiday" edition with pictures. These vary in artistic excellence, some of the most expensive even being atrocities of bad taste; but even the better ones are not desirable in a small library.

If some well meaning, but undiscriminating friend, who thinks of you as a person "so fond of books," should show signs of remembering you a Xmas with an addition to your library, do not hesitate to assert some explicit preference in his or her presence. Such people have a fatal tondness for the "gift book;" and almost any device is excusable to circumvent their amiable intentions.

A few books of reference are de sirable, even in a small library. A good dictionary is almost necessary Then a good work on English and American literature, one of not too recent date. Add a concise universal history, a book of quotations, a primer of mythology, and your reference list will be fairly adequate.

If you have a special interest in some branch of study, history for example, you will be able by careful selection to get a very satisfactory and useful though not all-inclusive collection inside this margin.

Thirty volumes well-chosen would make a worthy storehouse of facts. Then you can finish up the last shelf in the volume to suit your own natural bent.

Now as to Catholic books. There i a decidedly wrong idea abroad that a distinctly Catholic book is out of place in our collection. Though why such a book should lack literary merit is beyond the writer's ken. We have good Catholic writers-plenty of them-writers whose works we should be proud to own and exhibit; who have won the endorsement of the most competent critics and who have hosts of interested readers outside the

The fact is to be deplored that we are not anxious enough to see our heroes placed in a Catholic atmosphere such as surrounds ourselves. It would comes so thin as to be invisible and in- 1 Catholic Church.

seem almost prosy to find the hero a practical Catholic ; for we are so used to the average novelist's model, as a good "natural" man, -one whose virtues are the outgrowth of inherited tendencies, not of his knowledge of or love for God. Now what incentive can such a mcdel be to those who lack his ennobling qualities?

On the contrary, let us take the ordinary man and show his possibilities for virtue with religion as an aid, and are we not encouraging good by showing a possible perfection? Let us, then, be glad to see our heroes and heroines in the same air we breathe,

that reading of them may tend to turn

our eyes inward towards improvement

-surely the aim of all good literature. Besides the Catholic novel, we should have some books of good serious religious thoughts. And what a grand line we have here to select from ! A volume might be written on this section. But - our library was to be small, and so we must select with that thought in view. We want something to suit our every mood, and what book can answer the purpose so well as that which has never failed to give light, comfort and cheer-the book without which no library is complete - the

NO BRIGGSISM IN THE CATHOLIC CHURCH.

little gem, "The Imitation of Christ."

The Pailadelphia Chirch Standard, commenting on Dr. De Costa's recent

"There is something remarkable in the tendency of radical Protestants like Dr. De Costa-after vainly endeavoring to impose their own opinions and policies on other people, and after loud assertions of their independence—to lay down their independence, and all their cherished opinions and policies along with it, in abject submission to the Church of Rome!"

Why does the Church Standard, which, from its name, is assumed to believe in the inspiration of the Bible call Dr. De Costa a radical Protestant for maintaining the inspiration of that Book against these who deny it or explain it away? Should he not rather be called a Conservative for insisting on a doctrine which all the sects of Protestantism since its origin have professed and insisted on as an article

In holding to the inspiration of the Scriptures he makes no new departure he protests against the radicalism o so-called "higher criticism," which would destroy belief in that inspiration and relegate the Bible to the do main of mere literature. The Church Standard misuses terms when it calls Dr. De Costa a radical. His offence is in the opposite direction; it is conser vative, in insisting that the Protestant Episcopal Church should keep to its standard of faith. It is because that Church has, in his judgment, failed in this regard that he no longer recognizes it as a faithful teacher and guardian

The Church Standard continues :

"The phenomenon is more than usually peculiar in this case, because the Church of R me does just exactly the very thing which offends Dr. De Costa in the Episcopal Church, and does it systematically."

The charge here is that the Roman Catholic Church compromises with error, permits her members to hold doctrines contrary to her teaching. This charge is absolutely false. One of the leading objections of Protestantism to the Catholic Church is that she tolerates no opinions contrary to her ductrines, and that on this account she is opposed to progress. Even the Church Standard admits that the Cath olic Church requires what it calls "abject submission" to her teaching. How can it accuse the Church in one sentence of requiring "abject submis sion" and in another that she tolerates in her members opinions cont ary to her teaching? We leave the Church Standard to reconcile its two contradictory statements.

The Church Standard goes on : "Men of the most advanced critical school high place in the Roman Church; moreover, strange as it may seem to some people, some of the broadest of Broad Churchmen now of the broadest of Broad Churchinen has living are in the priesthood, the episcopate and even the Curia of the Church of Rome and she does not cast them out."

Doubtless, meh of the most advanced scholarship in general and special hermeneutics are to be found in the Catholic Church, and always have been, for the Church has always en-couraged that kind of scholarship. But if, by "men of the most advanced critical school" the Church Standard means men who advocate theories that antagonize or contradict the doctrine that the Scriptures—all of them—are inspired of God and are truly the Word of God, it is again mistaken. Church tolerates no broadness on this subject, or on any other subject or doctrine on which she has passed a judg-

ment. If by "broad churchmen" Church Standard means men who hold opinions contrary to the doctrines of the Church it is again mistaken. their opinions are not contrary to the teaching of the Church they may be called broad or narrow, or thick or thin; it is of no consequence. But the term "broad" is not applicable to But those who believe firmly and unhesitatingly every doctrine defined, or to be defined, by the Church. And any one who does not so believe is not a Catholic ; and if he makes his state of mind known and persists in it he will be promptly thrown over the wall into the Protestant commons. where he can

tangible. But while in the Church he must believe the doctrines as defined by the Church, and in the sense and and meaning of the Church. This stands to reason, for one who believes in the infallible authority of the Church cannot, without stultifying himself, believe anything contrary to that authority. His assent to that authority must be absolute, even at the expense of being called by the Church Standard "abject submission." Just here it must be observed that the Church Standard again over-does the thing. It has told us that the Roman Catholic Church requires "abject submission." Forgetting, apparently, that it has said this, it new tells us that men of the most advanced critical school and some of the broadest of broad churchmen now living are in the priesthood, the episcopate, and in the Curia of the Church of Rome. How can "abject submission be reconciled with this wonderful broadness? The Church Standard should try to be consistent. It should not accuse the Church of requiring abject submission and at the same time accuse her of tolerating opinions contrary to her teaching. The two can't go together. They don't consist.—N. Y. Freeman's Journal.

FATHER MATURIN

Former Member of the Cowley Order Now Residing With Cardinal Vaughan.

From the Weekly Register, London. As we reported some weeks ago, Father Maturin has now come to work in this country. The advent among us of one who until lately occupied what many considered the foremo place as an Anglican preacher and spiritual director is not an event to be assed over in silence.

It gives us opportunity to pause and look back upon the policy of the Catholic Church in past ages in her dealings with converts * * * We can ings with converts not keep too clearly before our mind this rational spirit of the Catholic Church, lest at times we seem to only partially recognize the supreme wis dom of her policy. That one occasion-ally meets with a born Catholic whose narrowness of conception inclines him to cast doubt upon the efficience of convert's work is not to be denied; still we make bold to say that such persons are in the minority and their counsels of little weight in the Church at large But the fact that even isolated symp toms of intolerance, of petty jealousy of thinly disguised feelings of disbelies in the thoroughness of a convert's earnestness and sincerity, exist at all, requires that we should ever be on our guard lest we lose by our coldness and distrust the valuable services of those who have sacrificed much to place the best of their enthusiasm at the service

of the Church. Those of jour readers who have a knowledge of Anglican matters will not need to be reminded of the position which Father Maturin held in this country and in America, but it may not be without interest to others to hear some details of the life of one who will, we are sure, meet with a cordial welcome from the Catholics of Eng-

Basil William Maturin, who is now fifty-two years of age, comes of an old Huguenot stock. His ancestors settled in Ireland in the seventeenth century. His father, the vicar at All Saints' Grangegorman, Dublin, was a promi nent figure in the Protestant Church of Ireland. By his noted eloquence, and by the lead which he took in the High Church movement, he gained for him elf the name of the "Irish Pusey." Father Maturin is proud of his Irish birth. Sometime before his conversion he created a sensation among Angli caus by a speech which he made on the occasion of the dedication festival at St. Alban's, Holborn, and where he had preached an admirable sermon In returning thanks at the luncheon for the toast of "The Preacher," he expressed his pleasure in coming to St. Alban's, where "everything is so Roman, because," said he, "I am an Irishman and I love all things Roman." Those who knew Father Maturin in old days can testify that he has no lack of Irish humor, and will remember how his sallies enlivened the Cowley community and many a clergy house.

Father Maturin and his brothers. who are Anglican clergymen, and at the time of the disestablishment. His first curacy was in the diocese of Heretord, but after two years he joined the Cowley Fathers, or the Society St. John the Evangelist, whose habit he wore until his reception into the Catholic Church three years ago. After going through two years' severe novitiate he soon began to make a name as a mission preacher. Indeed, the memory of some of those early mis sions of his remains vividly impressed on the minds of his hearers to this day Such is notably the case at All Saints' Clevedon. After some years' work in England, Father Maturin was sent to take charge of the important parish of St. Clement's, Philadelphia, which then belonged to the Cowley Society Under him this vast parish became model of organization. It is often said that Father Maturin changed the face of the Episcopal Church in Americareports of the phenomental success of his preaching, and the multitudes that flocked to hear him, reached this country continually. Father Maturin and the late Bishop Philips Brookes were considered the two best and most rapid preachers in the States. After welve years' work in America Father Maturin gave up his charge, in which by a curious coincidence he was succeeded by Mr. Sharpe, who afterwards the Protestant commons, where he can became vicar of St. Peter's, Vauxhall, broaden out until his Christianity be

On his return to England, Father Maturin was eagerly welcomed both on account of the memory of his former ministrations and of the reputation he account of the mem had gained in America. It has always been one of the features of Father Maturin's ministry that, admired as he is by all, he has been essentially a man's man; and has been able to draw huge congregations of the sterner sex who require better stuff than mere pulpit oratory. From the date of his arrival in England, where he remained, with the exception of a year's absence in Africa, in '89 90, Father Maturin was in constant demand for missions, retreats and sermons, and perhaps few Anglicans have done more

in building up the spiritual life in the confessional. One of the last of the missions which he conducted as an Anglican was at St. Bartholomew's, Brighton, when his fellow-missioner was Canon Scott Hol land. This huge church was packed by a congregation of two thousand, and the streets outside were lined by crowds eager to gain admission. In a recent issue, the Church Review speaks of the immense influence which that mission exercised over the Church life of Brighton, and the multitudes that went to confession. Father Maturin's last Anglican sermon was, if we re member rightly, at Leicester, on Sexagesima Sunday. It is a fact that he was engaged to preach no less than seven important Lenten courses when he became a Catholic.

Father Maturin was received at Beaumont by Father Pope, S. J. He shortly afterwards received the first tonsure from Cardinal Vaughan, and then proceeded to Rome. After a year's study he was ordained priest by His Eminence at the Carmelite Chape of the Carmelite nuns, St. Charles

Square. Father Maturin returned to Rome for another year's study after his ordination. Last Lent he preached a course of sermons, and the Three Hours at St. Sylvestro, Rome, to large congregations, among whom were many ion-Catholics Father Maturin in his Anglican days published several works which had a large circulation, notably, "Practices of the Spiritual notably, "Practices of the Spiritual Life," which ran through five editions in on year. His works on the parables, which came out almost at the date of his conversion, suffered some-what from that fact. His little brochure on confession is in the hands of nearly every advanced Anglican

During his stay in Rome Father Maturin lived en pension at the French Canadian college, and attended lec tures at the Propapanda. He has al ready received several persons into the Church, and has sent many more to

At the request of the Cardinal Archbishop he has gone to live with His Eminence at the Archbishop's house. Father Maturin is full of zeal for the conversion of his former co-religioniste, but is a firm believer in the policy we have so often advocated, which con sists in the avoidance of controvers with a fearless statement of truth His work will doubtless not be confined to the conversion of Anglicans, though we have no doubt his readiness to enter into their difficulties and his sympathy with their troubles will lead many of his former friends and others to seek his advice. We trust that all will have many opportunities of benefitting by those gitts which were the instrument of so much good in old days, and which we rejoice to know are now placed at the service of the Catholic Church.

COME BACK TO THE CROSS.

In his book, La Bonne Souffrance M. Francois Coppee, the celebrated French literary man, who not ago returned to the Catholic Church in

which he was baptized, says:
"Wretched one, who art staggering under the weight of a conscience bur dened with impure and wicked remem brances, come and lay down all human respect. Thou hast not to fear that thou mayst inspire with horror or dis gust the unknown, the anonymous one whom thou art to choose for a confidant. Moreover, to keep thy secret his lips are closed under the sacramental seal. He who listened to thee, from that little cell, will not even recognize thy countenance; he will not see thee blush. Speak, confess to him all thy shameful deeds! He will answer thee only with paternal indulgence, to thee ne will speak words of mercy and forgiveness

"For a long time had I been a poor sinner with a troubled soul like thee my brother. No more than thee was I great culprit. But alone the hypocrite pharisee has the impudence to say, 'I am pure.' And Joseph de Maistre is right; even the conscience of an honest man is something abom inable. Like thee, therefore, was I most wretched, and did I instinctively seek for a confidant full of clemency

and tenderness. I have found him.
"Do as I do. Open thy gospel
again and come back to the cross. Divested of all pride, present thyself before the tribunal established by Jesus, wherein is seated a mercy that surpasseth even our most sublime dreams of justice. It was but yesterday that we stood amazed at the pity of those magistrates who excused a poor mother for having stolen a piece of bread for her child. The minister of God who waits for thee in the confessional requires of thee on his part only a few tears to wash away all stains of thy soul; for he holds his power of the Master of infinite good-

It is from the Precious Blood of Jesus alone that our salvation comes .-

NEWMAN ON EPISCOPALIANISM

Catholic Telegraph.

Apropos of the contession of disap pointment made by Dr. Da Costa, the virile sketch Cardinal Newman has drawn of that hybrid of Protestantism called Angelicanism, will bear re reading. In his sermon on "Saintliness the Standard of Christian Principle

that great preacher says :
"The national religion (Established Church) has many attractions; it leads to decency and order, propriety of conduct, justness of thought, beautiful domestic tastes; but it has not power to led the multitudes upward or to de lineate for them the Heavenly City It comes of mere nature, and its teach ing is of nature. It uses religious words, of course, else it could not be called a religion; but it does not impress on the imagination, it does not engrave upon the heart, it dees not inflict upon the conscience, the supernatural; it does not introduce in to the popular mind any great ideas, such as are to be recognized by one and all, as common property, and first principles or dogmas from which to start, to be taken for granted on all hands, and handed down as images and specimens of eternal truth from age to age. It in no true sense incul cates the Unseen; and by consequence, sights of the world, material tangible objects, become the idols and the ruin of its children, of souls which were made for God and Heaven. It is powerless to resist the world and the world's teaching; it cannot supplant error by truth; it follows where it should lead. There is but one rea antagonist of the world, and that is the faith of Catholics: Christ set that faith up, and it will do its work on earth, as it ever has done till He comes again. Discourses to Mixed Congregotions, p.

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