

A Glad New Year.

Sing soft and low, with tender tone,
Requiem for the years gone by.
With rains that beat and winds that moan
We'll join in mournful melody.

MODERN RELIGIOUS SKEPTICISM.

Bishop Ryan's Eloquent Discourse on Some of its Causes.

Western Watchman.
CONTINUED.

Again, how often do we see it asserted,
and no doubt the assertion has produced
scepticism in our minds, that the immortality
of the soul was not recognized in the
Jewish Scriptures, that their rewards and
punishments were all temporal, and that
nothing of the future state was revealed
in the old law.

BOTH ASSERTIONS ARE FALSE.

Both the assertion that there is no evidence
of the doctrine before the captivity,
and the assertion that there is no evidence
of the immortality of the soul in the
Jewish Scriptures. Solomon said, "Before the
silver cord be broken and the golden fillet
shrink back, and the pitcher be crushed at
the fountain and the wheel broken at the
cistern, and the dust go to the earth from
where it came, and the spirit go to the
God who gave it." And Isaiah describes
the descent of the King of Babylon when
the princes of nations that were con-
demned to that place of suffering rose
from their thrones of infamy and received
him and said, "Behold, thou art wounded
as we are. Behold, thou art made like
us. Thy pride is brought down to
hell." How can we understand it but on
the doctrine of the immortality of the
soul that Samuel should have appeared to
Saul? How can we understand the words
of Daniel the prophet, conspicuous among
the young captives, when he says in the
tenth chapter, "I saw these things that
many of those that sleep in the dust of
the earth shall awake, some unto life everlasting
and others unto reproach," or as the
Protestant version has it, "some to shame
and everlasting contempt." Here from
Daniel is the resurrection, the immortality
of the soul, the everlasting doom, the
everlasting reward, and these things that
instruct many unto wisdom shall shine
as stars for all eternity." Voltaire, venturing
the mad assertion that the doctrine of
the immortality of the soul was not found
in the book of Job, had his attention
called to the magnificent words: "For I
believe that my Redeemer liveth, and that
on the last day I shall rise from the earth
and shall be clothed with my skin and in
my flesh I shall see my God, and with my
own eyes I shall behold him and not
another." When confronted with these
words the wily infidel endeavored to evade
their force by saying that

of his recovery from sickness and leprosy,
because he had lost his flesh, and that he
should regain his flesh, but Job speaks of
being clothed again in his skin. And Job
indeed lost much, for he says in one place,
"My flesh being consumed, my bones have
adhered to my skin, and there is nothing
left but the lips to my teeth." Satan had
robbed Job of everything. But Voltaire,
if his interpretation be true, would have
robbed him of that which remained, and
supposed that he was denuded even
of his skin, because the Patriarch says:
"On the last day, when I shall rise out of
the earth, I shall be clothed with my skin,
and in my flesh I shall see God." Oh,
the credulity of infidelity! These be thy
gods, O infidelity! And this talented
Voltaire, but wretched man, was a specimen
of the infidels and a leader of his day.
There are such things as honest infidels,
men who never knew the truth, who had
no opportunity of knowing the truth, who
may be loyal to the main idea they know.
I can imagine the possibility of such a
thing as that. But a man like Voltaire,
who had been a Catholic and well in-
structed, a man who, when he thought he
was dying, sent for the priest and went to
the confession and made a recantation of his
errors—and in this act I believe he was
honest, he had no motive for hypocrisy
on the confines of eternity—can not be
excused. He was attempting to take
back his own revellings, stifling his own
pride, and my experience is that the last
thing that God robs a poor Catholic of is
his faith; and wicked as he may be, and
doubt as he may do, God in his mercy,
leaves it to him, in the hope that it may
be the means of saving him from eternal
separation from that God who once he
loved and loved, and hoped in for eternal
union with him. But afterward Voltaire
relapsed into his errors, and it is said on
some good authority that when he was
really dying he desired again to receive a
priest, but his infidel followers would not
permit it—they regretted his previous
weakness, and

HE HAD RECONCILED.

To the church he reviled, and God only
knows his eternal destiny. But the man
that called Jesus Christ the Infamous One
and had in his soul when he did it, for
he knew he was not infamous—the man
who was not honest, and who had all the

malice of Judas without having his re-
pentance—the man whose rational character
is infinitely beneath that of a tramp of
Jesus Christ, who in the hour of remorse
hung himself, and wished that the distance
between heaven and earth would be the
distance between him and the holy, tender
Being that he betrayed—that class of in-
fidels to which Voltaire belonged are de-
scribed by St. Jude, the apostle, when he
says of the Agnostics of his day, as may be
said of the Catholic Agnostics of our day:
"But these men blaspheme what things
they know not, and what things sever
they naturally know, in these they are
corrupted." * * * Clouds without
water which are carried about by winds;
trees of the autumn unfruitful, twice
dead plucked up by the roots, raging
waves of the sea foaming out their own
confusion, wandering stars to whom the
storm of darkness is reserved for ever.
* * * These are murmurers full of
complaints, walking according to their
own desire, admiring persons for gain
sake." Of such men God, through the
prophet Isaiah says: "I will make the pride
of infidels to cease."

I have thus endeavored to show you, my
dear friends, that ignorance and not
knowledge is the cause of much of the
scepticism of the present day. But some
one may say to me, "Are Catholics so
wonderfully learned in their religion? If
ignorance be the parent of scepticism, it
ought to have a most numerous harvest
amongst Catholics. They are ignorant,
and yet they are very firm believers and
their faith sometimes seems to be in pro-
portion to their ignorance?" Catholics
have another mode of ascertaining reli-
gious truth than those outside the church.
They have accepted a teaching church,
and they say that God

LEFT SOMEONE ON THE BARTH.

To teach them that if they were without
a teacher they should be sceptics; that
they would listen to this learned man and
to that eloquent man-to-day and believe
as he does, and to-morrow listen to
another and believe with him; but they
have accepted a teaching church, and
though they should be instructed in the
dogmas of their church as far as their
education would permit, yet a religion
must be for all men, for those who have
opportunities of instruction as well as
those who have not, for the lowest as well
as the highest, for the rude as well as
the philosophic, and therefore they accept
this teaching, and their position is very dif-
ferent from that of those who do not recog-
nize a teacher left by God—a man who
can teach them without the possibility of
giving them poison for food or falsehood
for truth.

And this brings me to the second cause
of religious scepticism in the present day.
I confess it is not without reluctance that
I treat of this cause, for two reasons: The
first has come when all believers in Chris-
tianity ought to stand together as far as
possible for their common Christianity
against their common foes. Therefore
they should leave untouched as far as pos-
sible those points on which they disagree.
Again, we are indebted to Protestants for
many noble defenses of the Christian re-
ligion, for men like Paley and Bishop
Butler and many others, and the great
scriptural scholars amongst them, espe-
cially those who know only the English
language. But I should not be honestly
treating the present subject if I did not
state that the rejection of church author-
ity in the religious revolution of the six-
teenth century was a fruitful cause of the
scepticism of the nineteenth. The right
of private interpretation of Scriptures in-
volves logically the right of rejection of
those points which the reader cannot ac-
cept, and the right of scepticism of those
points on which he is in doubt. There
may be Scriptures to direct him, there
may be

LEARNED MEN TO INSTRUCT HIM.

But the Scriptures and the learned men
and their teachings come also within the
domain of private interpretation, and
there is no living speaker with authority
to explain what is the meaning when there
is doubt in the mind. In a State it is
only necessary to have a Supreme Court
that is final, whose decision, whether right
or wrong intrinsically, is yet final, and
unity follows. But in legislating for the
intellect itself, in deciding for me
what I am to believe when I am in doubt,
not merely what I am to do, but what I
am to believe, if the tribunal of last resort
be not an unerring one, the doubt re-
mains. If that decision can be wrong,
I can still be right, though I oppose it.
Hence, it seems to me, the logical neces-
sity of a Supreme Court in spirituals, to
decide and end disputes unerring for the
intellect itself. I may say, "I believe I
obey the court, as I obey the Supreme
Court of the State, even though I feel
the Supreme Court is wrong and unjust
to me, but I cannot believe on a decision
which I feel may be itself erroneous."

THE THIRD CAUSE.

As it seems to me, of the religious skepti-
cism of this day is the Parthenian train-
ing in religion of our children. This is
not peculiar to any church. It is more or
less amongst all of us. Catholics are not
entirely exempt from it. The good and
pious sisters in their convents are not ex-
empt from it. There is too much of pre-
judice and too much of Sunday-school
sometimes. Religion is rendered unam-
ple to the child, and what is the effect?
It is that afterwards, when the young
man, who had always associated with re-
ligion and truth, who knows no piety but
the "bilious piety," as somebody called it,
of those around him, is emancipated from
this restraint, he flings off the influence

of home, gives up entirely the practices of
religion, and tries to doubt the truths he
has learned and to get rid of the causes of
the old systems that disturb him, or, if he
perseveres in the right way, he is one of
those dark, gloomy people who seem to
be perpetually in a straight jacket, and
who look at the loving portion of human-
ity as though they were necessarily pre-
destined to damnation. He becomes a
man who renders religion itself unam-
ple, and people begin to think that if
his life is the inspiration of religion, then
the religion that inspired it cannot be true,
or, at least, it is very doubtful whether it
is true. Teach him that He is the God
of the beautiful, that He is the God that
inspired the joy that leaps in his young
heart. Teach him that He is a God who
loves little children, that He is a God who
adorns and everything in creation; the
God who, incarnate, went to the feast at
Cana, in Galilee, and gave those who were
there the means to enjoy it a little longer;
that He is the incarnate being who feasted
with publicans and sinners, and by
His consecration won them; that Christ
loved little children, that He is a God
around them, told them to come to Him,
and said that of such was the Kingdom of
heaven. Let this be your view of religion,
which is the true one; religion which is
not that starchy formality, that deep gloom
and long faces, which is supernatural,
but natural too, and in harmony with
everything that is beautiful in our na-
ture, which is joyous to the senses, and
which is of God, that God who made the
human heart to be glad. This is the true
view, and the Christian view of religion,
and this is the view the young ought to
have of it, and then they will persevere,
then they will rejoice. They will be glad
except when they approach the haunts of
sin, and then they will think it is mean
for us, it is contemptible for us to defend
the God whose sun we enjoy, who clothes
us, who feeds us, who gives us gladness
and happiness upon this earth, and we
can have joy enough without sin.

THE FOURTH CAUSE.

Of the scepticism of today and of every
age is the war between conscience and
the sophistries of passion. Man lives in war-
fare. Passion is always contending with
conscience and conscience with passion. If
a man follows the dictates of passion,
conscience torments him; if he follows the
dictates of conscience, passion allures him.
To follow conscience requires restraint.
Man does not naturally love to do so, and
then the tempter whispers, "Perhaps this
restraint of conscience is not well founded;
perhaps these truths that terrify you are
not truths at all, or only half truths.
Reject them, or, at least, doubt them."
And you do not doubt them the tempter
knows that temptation will overcome
doubt, that it is not necessary that the
truths should be absolutely rejected, but
only that their force be weakened. Pas-
sal makes the remark that if the axioms
of mathematics imposed moral obligations
men would doubt them, and that is a fact.
Things are doubted that are as clear as the
axioms of mathematics, in a certain
sense, such as the clearness of faith in the
Catholic heart, for the Catholic's assurance
of truth is as real as the axioms of mathe-
matics, whoever comes and disputes
against them, of course he is welcome;
much more than he who comes to enforce
them. Why? Because he is the liberator
of passion from the thralldom of con-
science. We accept his words just as Eve
listened to Satan, Eve wanted to eat
the apple; her natural tendency was
toward it. Satan satisfied a more every-
thing, stronger than those of her God,
because on one side was the natural ten-
dency. The popularity of scepticism and
infidelity to-day is accounted for in this
way. Of course scepticism and infidelity
must be somewhat popular, because they
are more pleasing to passion, because they
satisfy, or half satisfy, a more every-
thing of his passions. Scepticism and
infidelity are thus easily accounted for,
and especially are the two passions of
inquiry and pride. These passions blind
the soul, and they have made more skeptics
and infidels than all the arguments of
all the agnosticism of the nineteenth cen-
tury. Pre-eminently, it seems to be the
case with pride, which is beginning
now to be regarded not as a vice at all, but
as something highly respectable, something
that people are rejoicing to be charged
with. And, above all, the pride of intel-
lect! The pride of intellect! What
folly! The pride of intellect, that has
become constantly

LET US ASK IN THE PAST.

That pride of intellect which we will not
trust in the little affairs of every day life,
but must go and consult some one else
before we risk a little money; that intel-
lect which wisely and reasonably we dis-
trust somewhat because of our past expe-
rience with it; that intellect we enthroned
and we call God before us. We summoned
Him to come before this tribunal and
answer to its charges. That pride of
intellect that caused the fall of the first
angel, and the fall of Adam, and has
caused from the beginning until now the
fall of so many glorious spirits, those who
were once holy servants of God. Pride,
that binds the soul even more than im-
purity, and lasts longer, is one of the causes
of the scepticism and of the immortality
of the present day. It has another dis-
advantage. It is shared in more by women.
Formerly, to a great extent, infidelity was
confined to men, but now women desire
to be the equal of men in intellect and
everything else, and she, too, has become
tainted with this scepticism and infidelity.
A talented writer in one of the English
reviews—the "Nineteenth Century." I
think—herself a woman, and a Christian,
writing on the subject of agnosticism
amongst women, laments its spread among
the women of England. These women
think it strong and intellectual to deny
the truths of religion, but were so society
when its women become agnostics. Who
to society when the safe-guards that sen-
tinel their purity and moral duty are
stricken down! Wee to society when the
barriers are removed which protect their
love, which purify and continue to purify
their hearts. Max Muller in his Origin of
Reason gives the opinion of one of these
lady philosophers who had learned to
emulate man in his infidelity, who had
lost her faith through her pride, and, with
her faith, her reverence for all those
beautiful things which faith surrounded

with a halo of sanctity. How does he
speak? I give you this remarkable
extract to show you how dangerous to
society is the scepticism of the age; how
the passions, pride especially, blind the
soul, and what will be the effect on human
society of the spread of scepticism and
agnosticism, or infidelity, or whatever you
may call it, when the woman whom God
created naturally purer and better in many
respects than man, when the woman of
the nineteenth century will speak her
opinions as this woman speaks whom Max
Muller quotes on page 478 of
"THE ORIGIN OF REASON?"

"Employment is good, and frenzy and love
are good, but hatred also. Hatred answers
well when we can not love. Wealth is
good because it can be charged into en-
joyment. Power is good because it satis-
fies our pride. Truth is good as long as it
saves us pleasure, but good is lying also,
and perjury, hypocrisy, trickery, flattery,
if they secure us any advantage. Faith-
fulness is good as long as it pays, but
treason is good also if it fetches a higher
price. Marriage is good as long as it
makes us happy, but good also is adultery
for every one who is tired of marriage or
who happens to fall in love with a married
person. Fraud is good—debt, robbery, and
murder, if they lead to wealth and
enjoyment. Life is good as long as it is
a riddle; good is suicide, also, after the riddle
has been guessed. But, as every en-
joyment culminates in our being deceived
and tired, and as the last pleasure vanishes
with the last illusion, he only would seem
to be truly wise who draws the last con-
clusion of all science, i. e., who takes prae-
sidiac acid, and that without delay."

THE LEGITIMATE RESULT.

This is the legitimate result of the
principle that we are not born but for
our pleasure, and as pleasure is the end
of man, whatever stands between him and
his god is evil, and whatever brings him
pleasure and good is good, and crime is
good, because it helps him to the end of
existence, the end being the foundation of
all. How terrible, my dear friends, would
be the result of these false principles when
they are acted out. Men, look to your
wives and daughters, and their reading
and their agnosticism, and their scepticism
and their infidelity. If you think it
eminently respectable to reject revelation,
see well to your wives and your daughters,
or the result will be that appalling result
foreshadowed in this perfectly logical
passage from a philosopher who ignores
things supernatural and the immortality
of the soul, and who has confounded all
real distinction between good and evil.

Now, before I close, having endeavored
to show you some of the causes of the
religious scepticism of the nineteenth cen-
tury, I wish to give you a few words on
what I consider remedies for these causes.
First of all, I would say to the skeptic
who desires the truth of God, if there be
truth of God, who feels the religious
element disturbing him at times, who is
nearing the shores of eternity—and we
are all nearing them, and know not how
near we are—to such a one I would say,
"Purify your heart first. If you are im-
pure or proud, conquer your impurity
and your pride with the amount of light
you possess. God requires not an im-
possibility of you. You may say: 'But
my doubts are intellectual.' Yes, but the
intellect and heart have a deeper symp-
athy than you think." Religious truth
belongs both to the intellect and the heart.
"Blessed are the pure in heart," says Jesus
Christ, "for they shall see God." "Curs-
ed are the impure in heart, for they shall
not see God."

"If you do the will of my Father," says
Jesus Christ in another place, "you will
know of this doctrine if it be of God."
Singular mode of knowing truth, by sim-
ply doing good.

From the valleys of the heart rise the
exhalations, poisonous and dark, that
settle upon the head lands of the intel-
lect, and they must be removed before
God is seen. And in the night, when the
pall of darkness falls, the light is silent,
he himself into the thicket, and the flowers
are seen no more, and the beautiful rivers
that flow toward the ocean are viewed no
more, and all is darkness—but let light
come back on the morrow, after the eclipse
of faith let the heart be purified, and the
man sees things differently. The birds
begin to sing again with the rising orient,
to sing praises to Him who feeds them,
and the flowers again appear in their
perfume, and send up the incense of their
nature to God, and all that is glorious in
nature is now visible to the eye on which
THE LIGHT OF HEAVEN IS SHED.

The great sea with its ships appears, the
mountains in their glory, and all
the works of God, with heaven's
golden sunshine streams above and
ground them all. Purify the heart, and
things will appear differently to the in-
clination. Remember "via crucis via lucis,"
"the way of the cross is the way of light."
As we overcome the passions we give
the intellect light, and He who hanged upon
the cross was the light of the world, the
light of light, and who followed Him
walked not in darkness from the cold
snowy paths of purity must you
climb if you would ascend the mountain
where the soul may commune with its
God. There is no other way for lost
innocence to regain its virtue.

And, as on the Alpine heights, when the
traveller meets the mist on the mountain,
and possibly the great dangerous precipices,
and possibly the loud catarract, and is
in the midst of danger, only enlightened
by the flash of lightning that comes but
for a moment and leaves him in denser
darkness than before, he needs a guide that
can grasp his hand, that he may feel
secure, so on these mountains where we
seek the truth of God, men need a
guide—not a guide that says to him: "I
am not certain of the path; there are
many guides that disagree with me; here
is a guide-book; when the next flash of
lightening comes, when the next oppor-
tunity comes to consult it, I will look
into it, but you must take the guide book
and the risk together"—not a guide that
is in doubt and who leaves you to find the
way amongst these dangerous precipices
alone with your guide book, but a guide
that says: "This is the way—this is a
certain and infallible way to go. I have
troubled these mountain passes for nine-
teen centuries, I have passed over these
precipices, and here is

THE ROAD THAT LEADS TOWARDS GOD.

Here, in the midst of danger, I have
met despairing men who had scorned me
and endeavored to find the way alone,

who have come to me and I have seen
them safe over the precipices. I have
dwelt among these precipices, amid sun-
shine and storm for those nineteen cen-
turies, and I have had skieites to give me
their hands and say, 'Lead me in the way
that old Aquinas went, the way Augustine
and Copernicus and of other great
and intellectual men. Lead me in the
way of the martyrs and apostles, of the
virgins and the doctors, lead me in the
way that they trod to the sublime heights
where stands Jesus Christ, the light of
light.' That is the guide man wants, and
when you have found such a guide from
whom to receive such instruction as God
desires you to possess, do not fall into
that superstition, as Herbert Spencer
calls it, the superstition of the nine-
teenth century that intellectual culture is
enough for moral improvement. This
leading mind of this age saw clearly the
absurdity of such a position so popular
amongst the people, that the possession of
intellectual truth without religious truth
is all sufficient, and that a man will in-
crease in morality in proportion as he in-
creases in intellectual knowledge. Learn
the truth of God; learn something con-
cerning God; that great Author of truth
and the maker of that immortal soul
within you. Let your first lesson be con-
cerning Him who came from the bosom
of His Father, and from the glory that
He had before the world was made, to
teach you. Learn something of the
character of the teaching of our Divine
Lord. The apostles in their day had false
philosophers to meet and skeptics to re-
fute. How did they refute them? "For
the Jews," says the Apostle, "seek a
sign and the Greeks search for wisdom,
but we preach Christ and Him crucified,
to the Jews a stumbling block and to the
Gentiles folly, but to all who are called,
whether Jew or Gentile,

CHRIST, THE WISDOM OF GOD.

And the power of God." Be brought to
Him, the most attractive, the most satisfy-
ing and the most sanctifying. He is King
of the kings of thought, for He is the wis-
dom of God. He is Lord of the lords of
power, for He is the knowledge of God,
and knowledge is that power. And we
have advantages that those Apostles had
not in their day. No longer is Jesus
Christ a stumbling block or a folly. On
no other point is there such agreement as
in admiration of His character, and this is
one of the great grounds of hope of the
nineteenth century. It is marvelous how
Protestant, Agnostic and skeptic all unite
in one chorus in praise of the character of
Jesus Christ. Even the Jews, that were
an exception, He has won them over, and
the Reformed Jews of this century speak
of Him with esteem and glory, that He
was of their race; and the Rabbi of the
Reformed Jews of this city has said beau-
tiful things of the character of Jesus Christ.
So that wherever you go in this nineteenth
century there is one subject on which all
seem to agree, that being lifted up He
hath drawn all things to Himself. "And I,
when I shall be lifted up, will draw all
things to myself," said He, speaking con-
cerning His crucifixion. What a change,
even for a Jew! What a change, even for
the Jewish priest, the successor of Annas
and Caiaphas with respect to Jesus Christ?
Come, then, to Him who is the wisdom of
God and the power of God, who is the
fountain of all morality, for, as Dr. Young
says, "Talk to me of morality, oh, thou
bleeding love! The highest morality is
love of Thee." He is the hope of the
nineteenth century, as He was the hope
of the first. He is the founder of
Christianity, and He, until time is over,
can preserve it. Whichever remains in
your heart of esteem for that beautiful
character of Jesus Christ, even if you only
esteem Him as a wonderful man, even so
far come to Him, for He it is that will
illumine the intellect by purifying the
heart. He it is to whom you must come,
by purity and humility, and then He will
give you a guide upon the mountains, and
guide you and instruct you in His truth,
for He is the way, and the truth, and the
life.

A PARTING WORD TO SKEPTICS.

And now, skeptics, who may have come
here to night, one word before we part,
perhaps never to meet again, such as the
last time that you may hear from a Chris-
tian pulpit of the great truth of Christian-
ity, and its beauty and its consolation for
souls. And that last word shall still be
concerning Him, my Lord and my God,
and your Lord and your God, though you
may not believe, or only half believe it,
I shall be concerning one moment of His
life whilst on earth. His disciples were
in a boat on the Sea of Galilee, and in
the midst of the storm the boat was
dashed from wave to wave. Though the disciples
feared, and they saw in the distance,
walking upon the waters, a figure that
approached them, and believing it an
apparition they feared the more. It was
the fourth watch of the night, and Peter
peering into the darkness cried out to
the figure on the water: "If it be Thee,
Lord, command me to come to Thee,"
and Jesus answered, "Come," and Peter
walked upon the waters. But the wind
was high, he feared and commenced to
sink, and Jesus stretched out His hand,
and after Peter had cried, "Lord, save me,"
and reproved him, saying, "Why dost
thou fear, oh thou of little faith," and
then walked upon the waters to the
boat, and when they entered the boat
the wind ceased, and the men that
were in the boat fell down at the
feet of Jesus Christ, and adored
Him saying, "Indeed, Thou art the Son
of the living God."

If tonight, speaking in his name who
hath sent me, I have said anything that
brought even a momentary illumination of
your intellect, or touched your heart, if
you doubt, and difficulty, tossed upon the
storm child of sorrow, and by God, who
throughly would save you—if I have said
anything concerning Him, whom I repre-
sent, say to him, in the prayer of the skep-
tic, "If it be Thee, Lord, command me
to come to Thee." If this illumination of the
intellect and this touching of the heart
be from God, and would give me an
answer to the riddle of my life, command
me to come to Thee." And if walking
upon the waters, you fall, if you sink in
doubt, cry out to Him:
"LOVE SAVE ME."
And he will stretch out His hands as He
did to doubting Peter, and you will be
enabled to walk upon the troubled water.
He is the way, and the truth, and the
life, and as when they all entered the bark
the wind ceased, so shall the storm of doubt

and difficulty cease in the depths of your
soul. And no longer doubting, but fall-
ing at the feet of Jesus, your skepticism
will disappear and you will cry in the ve-
hementness of your faith and hope and love,
and gratitude to God. "Indeed, thou art
the Son of the living God. Here is
peace. Here is certainty. Here is the
answer to the questions of my soul. Here
is the truth, the answer to the cry of the
darkness of my heart, my God and my
all, indeed thou art the Son of the living
God."

A CALVINIST ON THE JESUITS.

The Abbe Moigno has the following in
the last number of Les Mondes: My friend,
M. Sacc, who has taken such a lively in-
terest in progress under every form, sends
me the following letter on his return from
South America, where he made a lengthened
sojourn. It is the more worthy of
notice that it comes from the pen of a
Calvinist says:

"During my long peregrinations from
one end of America to the other, the im-
mense services rendered there by the
Jesuits were made in some manner pal-
pably visible to me. To them alone the
civilization of that immense continent is
due, and what remains of their works at-
tests both the might of their genius and
the perseverance of their efforts to civilize
those wonderful countries which their
barbarous Spanish conquerors sought only
to profit by. At present, of all their ad-
mirable works nothing is left but ruins
and fond remembrances which the poor
Indians cherish and bless. They still weep
at the thought of their lost 'Robes Noires'
whilst the same remembrances are branded
with ostracism by the present governments
who reject any bribe that may be used
to reign in the course of brutal passions.
There we have the true cause of the social
disease which blights the very existence
of all the Hispano-American Republics,
and which ceases only for a while when a
new dictator arises. There also we have
the true cause of the prosperity of Canada
and Brazil, where a strong executive power
sets due limits to the selfish struggles of
unbridled private ambitions.

It is my conviction that nothing short
of a recall of the Jesuits can raise the re-
publics of South America. They are
fallen so low merely because they have
become a prey to constant revolutions
brought on by ambitious men who place
the government of their country in jeop-
ardy by the vilest devices. The order of
the Jesuits alone, with its military organi-
zation, represents the interests of all, and
can bring back order to those unhappy
countries. They alone can save the In-
dian tribes, which are threatened with
complete extinction, although laborers
are the only thing required to work out
the incredible wealth of that soil, which
contains all imaginable treasures, either
at its surface or in its bosom. When the
civilization of these tribes is brought
about, colonization will be easy enough,
because they know the country thor-
oughly, without them it will always be
extremely difficult, chiefly on account of
the obstacles they put in the way. Un-
fortunately it is to be feared that the re-
call of that order so deservedly famous
will meet with many difficulties, because
it would stand in the way of all those
personal ambitions to whose shameless
and relentless rivalries those unfortunate
states have become a prey."

We merely subjoin one remark; the
writer being a Protestant, every Catholic
missioner is a Jesuit for him. Yet it must
not be forgotten that the children of St.
Francis and St. Dominic were not slow in
evangelizing the New World. For the
rest we register this letter as a remarkable
one. The South American Republics are
pointed at by our Protestant friends as
being sunk low by their Catholicism; but
since 1830 Freemasonry has taken the
lead of everything there, and after sixty-
two years of masonic rule the result is
misery and anarchy. The candid opinion
of M. Sacc that Catholicism alone can
rebuild the edifice, which it had built at
first, and which the masons have pulled
down, recommends itself to the attention
of all serious readers.—Indo-European
Correspondence.

What the "Pledge" is.

Total abstinence practiced through a
supernatural motive is a great virtue. The
motive may be a desire to avoid the occa-
sion of falling into the sin of intem-
perance, or it may be mortification or self-
denial, or a desire to save the souls of
others by means of good example. A
temperance pledge is a public avowal of
one's resolve to abstain wholly from the
use of intoxicating drink through one or
all of these motives, and is therefore a
great act of virtue. On the other hand,
it should be distinctly understood that the
will of the Church in this matter is that
persons taking the pledge are not to bind
themselves under the pain of sin. A
pledge is not a vow. Of course, it is
possible for persons to thus bind them-
selves; but such is neither the intention
nor the wish of the Church. A vow should
never be made unless under the direction,
or with the consent, of one's spiritual ad-
viser. Much harm, we mean much sin
before God, may result from the mistaken
idea that a temperance pledge binds under
pain of sin. Some years ago the Arch-
bishop and Bishops of Quebec petitioned
the Holy See to favor in a special way the
total abstinence societies of that Province.
The Holy Father replied that their request
was granted, "providing the members of
said societies bound themselves by neither
vow nor oath, and providing that the
promise to abstain from wine and other
intoxicating drinks would be so made that
its violation be not a sin."

It, however, one's previous intem-
perate habits make intoxicating drink in any
quantity an immediate occasion of drunk-
ness, then such a one commits a mortal
sin by breaking the pledge, or by indulg-
ing at all even if no pledge were made.—
Antigonish Aurora.

Get Rich.

When Hops are \$1.25 per lb. as now, an
acre will yield \$1,000 profit, and yet the
best family Medicine on earth. Hop Bitters
contain the same quantity of Hops
and are sold at the same price fixed years
ago, although Hops now are twenty times
higher than then. Raise Hops, get rich
in pocket; use Hop Bitters and get rich
in health.