

tween such assemblies, and when the Pope could not consult the Bishops, it was all-important that there should be the immediate present voice of the Supreme Head, to decide doctrinal and other controversies. Such decisions were not to come by miraculous inspiration, but presupposed knowledge and careful examination. But as one man could not possibly attain such knowledge and make such examination, the Pontiff surrounded himself by learned ecclesiastics whose counsel he sought. These ecclesiastics in our day are known as the Cardinals of the Roman Church.

"It is the duty of the Pontiff and these ecclesiastics to be vigilant not only as regards positive doctrines and discipline, but also to observe tendencies toward errors in faith and morals. These tendencies are sometimes more dangerous than expressed false principles. The false doctrine can be condemned at once, and the heresy and the heretic withered by the Church's stigma; but false tendency, almost invisible, insidious, harmonizing with the age and with the spirit of the country in which we live and which we love, becomes more perilous.

"Not, indeed, that we should be antagonistic to our age and country. God forbid! We should try to be in harmony with both. We should love them, but we must love God and truth still more. What, for instance, is more in harmony with our age than the exclusion of religious teaching from popular education, and yet what has proved more appalling in its effects, as we see in the youthful immorality of France, and which we begin to realize in the youth of our own country. Can we love this feature in the spirit of our age and country?

"And when we see this system extending to the poor Indian children, who have no opportunity of learning Christianity at home or in Sunday schools, and the Government claiming the right to do this in opposition to their parents' wishes, are we not cowed if we look on and protest not? Such abuse of power seeks its justification in false principles of government—paternalism. No doubt the State has its rights in the matter of the education of its own subjects, but not to the exclusion of the rights of God and of parents. Even among those who are otherwise quite orthodox, there are, on this subject, false or doubtful principles which are dangerous though not actually condemned by the Church.

"In this supremely important work the Pontiff is aided by a body of the most learned and observant men in the world, and even abstracting from Divine assistance it is more probable that he and they should be right than each of our individual judgments.

"It is also necessary that the Pope, as supreme ruler, should be solicitous in regard to the relations between his kingdom—the Church—and the rulers of the nations, in which his spiritual subjects abide. Even where there is no union of Church and State there cannot be a complete divorce of Church from religion, not only because religion is essential to the well-being of the State, being essential to morality itself, but because there are great indirect temporal interests in which both Church and State are concerned. Hence most governments of Europe, Protestant as well as Catholic, have representatives at the Court of the Pope, and His Holiness in turn is represented by nuncios or delegates at their courts.

"Prussia and Russia, having broken off such relations with the Roman Pontiff, found it necessary afterward to resume them. Other governments like that of England, though not having official representatives in Rome have sent agents from time to time to treat of questions relating to their Catholic subjects. The Pope therefore, must know well the outside world and its governments in order to protect the interests of his own children. In this department he requires the efficient aid of congregations of Cardinals, and this aid he enjoys in the Cardinals for 'Immunities' and 'Extraordinary Affairs of the Church.'

"In these relations with the governments of the world it is necessary for the good of the Church that the Pontiff should be entirely free from the control of any one of them. This spiritual independence can only be secured by some amount of temporal power, to preserve the Pope from such control. For over a thousand years he possessed this independence, and must ever seek to regain it. Someone may ask, is he not spiritually free now? Yes, by mere permission of the King of Italy, who has power with his army to seize on the Vatican and his sacred person. No one has been able to devise any means to secure spiritual independence, other than by the possession of some temporal power. Guarantees of freedom, such as Victor Emmanuel offered, would avail little, for who can guarantee the guarantee?

"The religious orders, to one of the oldest of which Cardinal Martinelli belongs, have always been most dear to the heart of the Church. She legislates wisely for their internal government and their relations with Bishops and the secular clergy and defends them when attacked by the enemies of religion. The present attitude of Leo XIII. in their defence in France is the historic attitude of the Roman Pontiff. To many non-Catholics it must appear a puzzle and a scandal that educated Catholics should exhibit so deadly a hostility to them as to legislate their destruction. But such non-Catholics should bear in mind that this hostility is not so much against the religious orders as it is against religion itself. They hate the orders with the hatred that Christ prophesied the world would hate His fol-

lowers. Some of these enemies profess comparative friendship for the secular clergy, but we, Bishops and priests, resent the insult of such a friendship, and shall stand shoulder to shoulder with the brave army of the cross, who fight the battle of Jesus Christ. These soldiers are dear to us because He is dear to us, and they to Him, and with them we stand or fall! This comparative friendship is hypocritical, and we well know that when they should have destroyed the orders they would at once fall on us, as their fathers did on the secular clergy in the French Revolution. We should also bear in mind that most of the present persecutors of the Church are men who did not receive Catholic training and are members of secret orders condemned by the Church.

"But someone may further ask, What of those who did receive Catholic education and training? How account for their utter ingratitude to their religious mother and their present blind obstinacy of unbelief, if their is nothing in the Church or in her training to account for such hostility? I reply by asking, What was there in the teaching and actions of Our Lord that provoked such ingratitude, ending in unbelief? On the part of the people on whom He conferred so many blessings and never did them injury? He seldom complained. But on one occasion, when His sensitive, grateful heart was deeply wounded because the Jews took up stones to cast at Him, He turned upon these ingrates and indignantly said to them: 'Many good works I have shewed you from My Father; for which of those works do you stone Me?' As if He would say: 'I made you blind to see and your lame to walk and your deaf to hear; I cleansed your lepers and raised your dead; for which of those do you stone Me?'

"So may the religious orders of France expostulate with those on whom they have bestowed nothing but good: whom they baptized and taught and civilized, whose sick they cured, whose dead they buried. For which of these things, O France, do you stone us?'

"As to the blind obstinacy and infidelity of these persecutors, we find a parallel also in the same Jewish people, and among those especially who ought to be the most enlightened, illustrating how demoralizing and utterly blinding religious prejudice may become. These people had every reason that could convince the intellect to receive Our Divine Lord, but they not only rejected and disbelieved Him, but as He hung upon the gibbet expressed their infidelity in most insulting gibes and challenges.

"But, brethren, it is not sufficient for the Sovereign Pontiff and his Cabinet of Cardinals to see to the purity of faith and morals and the relations of the Church to earthly powers; they have to see, also, that the outside world is not neglected as far as they can minister to it. The Gospel must be preached to every creature and the administration of Church affairs in nations not professedly Catholic must be provided for. For these objects the Congregation of Cardinals known as the Propaganda Fide has been established. At its head stands one of the most interesting figures in Rome after the Pontiff himself, the brave old soldier and confessor of the cross, Cardinal Ledochowski. Adjoining its offices is that remarkable institution known popularly as the College of Propaganda, in which students of every nation under heaven are congregated to study for the priesthood and go forth to their people thoroughly equipped for the divine ministry. In no place on earth is more visible that marvelous combination of Catholicity and unity which is the most striking and convincing characteristic of the Catholic Church.

"As the Church in the United States is under the jurisdiction of the Cardinals of the Congregation of Propaganda, it is all-important that it should be well represented there. It is true that our well beloved and tactful American Cardinal belongs to it, but we need, also, local representatives there, who know our people and their wants. The former Apostolic Delegate, the learned Cardinal Satolli, is a member, and I trust it is not presumptuous to hope that his successor may occupy a similar position.

"Several other Congregations of Cardinals for specific purposes are organized in Rome. I have had time to glance at a few only. There is, however, a recently established Commission of Cardinals, with the Pope at its head, which I cannot pass by without directing your attention to it. It is the creation of the present Pope, and its object is the reunion of dissenting churches. We know how near to the heart of the Pontiff has been this object. Looking toward the East and the West he beheld the scattered children that should be in the fold. For the great Greek and smaller schismatical churches of the East professing almost the same articles of faith and receiving the same sacraments and under similar government, it seems so easy to return, if only the baneful influence of secularism did not stand in the way. Then there are the sectarian churches that sprang up in the West, at the Reformation, without any unitive principle and daily dividing more and more into sections, and in too many cases passing into partial or total infidelity. All these elements, the Pontiff sees, should be brought together, and that he must do his part to effect it, even though human perversity should oppose this most desirable reunion.

"How can this great object be obtained? First of all by finding some one point on which there is substantial

unanimity. But where can such a point be found? Where may we all meet to make some commencement for harmonizing all these discordant elements? That point I believe to be the foot of the cross of Jesus Christ. Reverence and love for Him are found in the hearts of many of those who profess Christianity under any form, and even now we find the Reformed Jews joining in the universal chorus in His honor. O, how many hearts there are outside the body of the Catholic Church who love Our God with great tenderness! Such are not from the kingdom of Heaven, and may be made to love when they know her, the Spouse of their Lord. And I, when I will be lifted up, will draw all things to myself. Christ crucified still remains the power of God and the wisdom of God. The encyclical of the Pope on the occasion of the opening of the Holy Year and his more recent one on 'Jesus Christ our Redeemer' are most opportune utterances, admirably calculated to enkindle the fire of charity in our own hearts and to proclaim to the children of the world without the Church that, though they refuse now to enter its portals, there is erected in front of the temple a great cross, under the shadow of which we may all meet and adjust our own differences in order to final union.

"Behold, brethren, some of the high purposes for which the Roman Pontiff calls around him the splendid College of his Cardinals. 'Glorious things are said of the O city of God! How little are we all—Cardinals, Bishops and priests—in thy presence! We meet under the shadow of thy wings. We are but as shrubs beneath thy branches, O Cedar of Lebanon! We pass away, but thou remainest and thy years fail not. Thou art exceeding beautiful, because of the Lord's beauty, which He has put upon thee according to promise, and whatever we have derive from thee. Protect and guide the nations! Save the world from its own passions; strengthen our faith and love in Jesus Christ, thy Spouse.'

"Receive to day into the sanctuary of Thy inner councils this son of Augustine. Bless him with Thy choicest Benediction, and may he never forget in the glorious assembly of Thy spiritual rulers and in presence of Thy supreme head on earth, the far-off devoted young nation which he has learned to love."—Baltimore Sun.

RATIONALISM AND OBEDIENCE

The Independent, commenting on the joint address of Cardinal Vaughan and the English Bishops to their flock, and the Pope's approval of the principles maintained, says:

"The one protection against Rationalism, it seems, is 'subjection and obedience' to one's spiritual masters. This is the true Papal doctrine."

If we substitute "divinely commissioned teachers and rulers in the Church of Christ" for the Independent's "spiritual masters," its statement expresses very fairly the Papal or Catholic doctrine. What other attitude can be taken by a believer in the divinity of Christ than that He established a Church—a teaching and governing body—and commanded us to hear it under penalty of being considered as heathens and publicans? What other attitude can one take in the presence of a teaching body which Christ Himself commissioned, and of which He said, "He that heareth you heareth Me; he that despiseth Me despiseth Him that sent Me?"

No society, human or divine, can exist whose members are not required to assent to its principles and obey its decisions and laws. How long could the government of the United States exist if its citizens claimed and exercised the right to disobey its laws and reject the decisions of its Supreme Court? We must be reasonable. If civil society has the right to exact of its members obedience to its laws and submission to its authority that it may preserve peace, order, security and continued existence, has not the Kingdom of Christ on earth built by Him for all time a greater—because more directly a divine—right to insist on obedience of its members to its laws and their submission to its authority?

Every society has the unquestioned right to determine its conditions of membership; to say who may enter and on what conditions they may remain and receive the benefits that make membership desirable. The Divine Founder of the Church has very explicitly laid down the conditions of membership in His society. "If he will not hear thee, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and publican." (Matt. 18: 17.) That is the condition of membership, and it is founded on the very nature of society and government.

"The bishops," says the Independent, "are the lords of the opinions of the people." This is not Catholic doctrine. The relations between the Catholic layman and the priest or prelate is not that existing between the lord and the serf, or master and servant. It is rather that which exists between the legitimate officer of a society or government and the member or citizen. The doctrines of the Church are as obligatory on the bishops as on laymen.

Laymen, continues the Independent, "have no right to an opinion, except as it is taken from or approved by the bishops."

The bishops, as officers of the Church are bound, each in his diocese, to see that the conditions of membership are

compiled with; and the individual cannot expect to enjoy the benefits of membership while he disregards its conditions.

But you may say the conditions are too hard. That is for the individual who seeks membership to determine, and he should not be so stupid as to need to be told that he cannot at the same time have the benefits of a membership and the independence of one who is not a member. Rights of membership, like all other rights, are coupled with obligations.

"They [the bishops] are the only people that have a right to think; and they can think only on the lines dictated in turn to them by the powers above them."

This is mere loose talk, and is below the character and mental tone of the Independent. To think is to form judgments by comparing ideas, and every human being who has come to the use of reason and is awake is constantly doing this. It is the nature of the mind to do it, and consequently there can be no question about the right, and there never has been. But while we have the right to think we have not the right to think as we please; to think, for example, that two and two make seven, or that the diameter of a circle is greater than its circumference. If the right to think thus exists, it belongs only to minds diseased.

Now, revealed truth is just as true, though of a different order, as mathematical or geometric truth, and when this revealed truth is presented to the mind by an infallible, divinely commissioned teacher, the same mind is bound by the very laws of its being to accept that truth as it accepts the truth that the diameter is less than the circumference. The mind is therefore not free to form and adopt a judgment contrary to a revealed truth presented to it by infallible authority. To refuse assent would be an act of unreason, and reason has not the right to abdicate and be unreasonable. That is the position of the Catholic, and it ought to be the position every one who believes in the existence of a supremely perfect Being, Creator, and in the divinity of Jesus Christ, and in the Church He founded and commissioned. This position rests on the highest dictates of reason, and to deny it involves absurdity.

You will say: This is all very well if an infallible authority exists on earth. But does it? That is not the question just now. The whole drift of your article is to show the unreasonableness and stupidity of Catholic believers and the tyrannical requirements of the Church. And it has been our purpose to show that the Catholic, believing as he does in the existence of an infallible Church, is most reasonable, logical and wise in preferring its judgment to his own, in preferring the infallible to the fallible. Would you do otherwise?

But does such an infallible Church exist on earth? That is a question that is to be determined by evidence. The Catholic believes the evidence is conclusive in the affirmative, and he is ready to give an account of the faith that is in him. To give it here does not come within the range of our present purpose, which is to show that the Catholic is reasonable and logical, and is free to think anything but the false and absurd. Greater freedom of thought he does not desire, nor should any one else who loves truth and consistency.

"Nothing," says the Independent, "ought to be sacred from those who are seeking to find new truth, or to verify old truth, or to overthrow old errors." This has an exalted, scientific tone, but if some inquisitive surgeon wanted to cut a hole in the side of the writer of it, in search of a new truth or old error, it is more than likely that he would object, and revise his universal proposition. Universals have a fascination for some people; but they should be used with great prudence and circumspection, like razors, didn't know it—was loaded pistols, dynamite bombs and things of that kind.

But the Independent goes further still. "Nothing ought to be sacred from those who are seeking new truth."

But as marriage is not for this world only, but is intended by God to lead to the kingdom of Heaven; and as grace does not destroy, but complements a perfect nature, God is pleased that husbands and wives should love one another, not with a natural love only, beautiful as that is, but also with the very love of charity, by which we love God Himself. Nay, by the right order of that same charity they must love each other more than any other being upon earth, next to God.

Next to God and to his own salvation, charity inclines each one to love the partner to whom God has joined him. And, lastly, it is the very end and object of the special grace of the Sacrament of Matrimony to inspire its recipients all through their married life with innumerable lights and helps, making it easy for them to love and to be faithful to each other. Lastly, husband and wife are helped by God to love and be united to each other, by the children whom He gives them. These children belong to them in common, and they have from God in common the duty and the privilege of maintaining, educating and guiding their common offspring. This duty and authority belong to both in common; for, though the wife's authority is subordinate to the husband's, it is not delegated to her by him, but is an independent parental right, given to her by nature and by God. Now, where there is good-will and ordinary prudence, the common management of a task so interesting and so affectionate ought to have a powerful influence in drawing them together.

D. V. M. in American Herald.

Church, and all his snivelling about intolerance will be so much energy wasted.

If we understand the Independent rightly, it makes the labor and energy expended in the search after truth the only vivifying state of mind, and not the actual possession of truth. It is the eager striving of the hungry man after food that nourishes him, and not the actual eating and assimilating of the food; the grasping of the thirsty man for water that refreshes him, and not the drinking of it. In other words, the seeking after truth is not for the possession of it, but for the sake of the exercise one gets in the performance. It is like running after a departing train; whether you catch it or miss it you have got the healthy and invigorating exercise all the same.

But if this theory be correct, why seek after truth more than after error? Would not a vigorous search after the latter afford as much intellectual exercise as seeking after the former?

The Catholic theory is that it is the possession of truth that is the object of the search, as the possession of food is the object of the hungry man's search, or the drinking of water the object of the thirsty man. In the matter of truth the Catholic wants no Barceide's feast for the sake of the exercise it gives to the imagination. He prefers objectivity to rationalism, and faith to skepticism. —New York Freeman's Journal.

MATRIMONY AND CONJUGAL LOVE.

In discussing the awful increase in divorces the secular press displays gross ignorance of the Sacrament of Matrimony. God has not ordained and created the wonderful union of marriage without giving to men helps of every kind, abundantly sufficient to enable them therein to produce those fruits of peace, happiness and holiness which He intended. We will consider these both in the order of nature and in the order of grace. First, then, God has so created men and women, and endowed them with such dispositions, as that from that union, which is naturally the object of their desire, there should also naturally arise a most intimate, strong and tender friendship which draws them together more closely and affectionately than any other kind of friendship.

The mutual love of which we speak is a great gift of God. It elevates, ennobles and spiritualizes the desire of union to which nature tends. It unites the wedded pair by a spiritual bond far more precious and excellent than any carnal bond can be. It makes them become one spirit, as they are one flesh. It makes them companions in intelligence and in affection of soul, as they are companions in the care of their household and of their children.

This conjugal love, which by the gift of God rises so naturally and so happily in the hearts of married persons, disposes them to fulfil with joy and good will all the duties imposed upon them by God; and by a special disposition of God's kind providence, it so far differs in each partner as to urge them to delight each in the special duty which attaches to them. In both it leads to an unselfish devotion, which is often so strong as that he or she who feels it would gladly suffer or die for the one who is loved, but in each it has a special tendency and outlet, according to the part which nature destined for each.

The love of a man finds its delight in defending his wife from all evils, and in laboring for her welfare, in guiding and instructing her, and in cherishing her with a tender, protecting affection. The woman, on the other hand, delights in being dependent on her husband, in being subject to him, in learning from him, in watching for and supplying his every want and wish, and in soothing his cares by her loving endearments. Thus nature itself, or rather God, the Author of nature, fits and provides His creatures for the parts which He destines them to play.

But as marriage is not for this world only, but is intended by God to lead to the kingdom of Heaven; and as grace does not destroy, but complements a perfect nature, God is pleased that husbands and wives should love one another, not with a natural love only, beautiful as that is, but also with the very love of charity, by which we love God Himself. Nay, by the right order of that same charity they must love each other more than any other being upon earth, next to God.

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D. V. M. in American Herald.

THE NEW "GOSPEL PREACHING."

From the New York Sun, Sunday, May 12. We copied from a Chicago paper, the other day, a list of the advertised subjects upon which sermons were preached in that town the Sunday before. It was presented to show how far the Chicago pulpit had got away from the old "Gospel preaching." This list of sermons to be preached to-day in New York suggests that the departure here is not less:

"The Heroism of Common Life." By the Rev. Dr. Hepworth.
"Elements that Help the Young Man to Win in the Race of Life." By the Rev. Dr. Stinson.
"The Average Man." By the Rev. Henry E. Cobb.
"Have Animals Souls?" By the Rev. Percy S. Grant.
"Success in the Home." By the Rev. R. Q. Donham.
"The Prodigal Mother." By the Rev. Robert Bruce Smith.
"The Slaughter of Birds, Cruelty to Animals, the Heartlessness of Sport," etc. By the Rev. Dr. M. C. Peters.

VICTORIA DAY CONCERT AT MORRISBURG

Under the Auspices of St. Mary's Church.

The concert given in the Music Hall, on the evening of the 5th under the auspices of the Catholic Church was in every way worthy of the generous patronage received. The spacious hall was well lighted long before the appointed time, despite the fact that there were many attractions in other places and a considerable number of people were present at an evening which no doubt prevented many from attending. The programme contained many names of people from a distance who had heard here, as well as nearly all of our own local entertainers. The Morrisburg Orchestra opened the evening, and surprised everyone by the marked improvement in their work. They were followed by Miss Jessie Barry, whose recitation "A Tale of Housatonic" was well received. Miss Ida Barlowe looked dainty, and sang "Dolly Gray," a military air, in charming manner. Miss Maud Bowen of New York was heard here for the first time, and her singing of "Who'll Buy My Lavender" was pronounced success charmingly rendered. She has a sweet, cultured voice, a good stage presence, and looked beautiful. She was preceded with a magnificent bouquet of beautiful pink and white roses. Mr. Davy's song, "The Bandoliera," was just suited to the singer and to his deep, base voice and showed the effect of his environment while in Toronto. The singing of "The Sea Girl" and of "Home" by Mr. R. H. Montgomery and a chorus of young ladies was much admired. This concluded the first part of the programme, and during the interval the audience were treated to a clever address appropriate to the occasion—"Victoria Day" by Mr. J. A. Chisholm, R. C. Cornwall. His touching reference to the Green Isle beyond the sea and the noble and patriotic part Erin's sons took and proudly claim in the building of Our Great Empire was enthusiastically applauded. The second half of the evening was opened by the great masters, Chopin, Schubert, Weber, and Liszt. Special mention should be made of Schubert's "Kameralchor," making one forget himself and everything worldly, thus illustrating the true power music possesses. Liszt's "Erl-König" was one of the gems of the evening. Its impassioned, beautiful singing movements and rich chords thrilled one. Mr. Morris especially pleased in passages containing runs when one was reminded of a running brook. His playing was artistic, combining much animation with technique. Miss Minnie Hickey followed, who sang "Leave Me Not," a selection that showed her at her best and called forth unstinted applause. Miss Eva Sherman, and Miss Kathleen Piper gave a "black four" sketch in costume—"Goon Town Guards." These clever little ladies are always well received, and on this occasion surpassed their former triumphs. They were immediately followed by Mr. Arthur McKinnon, who sang "Play in Your Own Back Yard," made up as a novelty that pleased everybody. Miss Duboule of Prescott, sang "Matches." This was her first appearance in Morrisburg, though her reputation had preceded her, and she more than justified all that had been said. Her singing throughout was charming. She will be warmly welcomed in the future. The duo "Katie Evans" by Messrs. R. H. Montgomery and W. Thom was artistically rendered by these clever young vocalists, and the evening was brought to a close by a selection and "God Save the King," played by the orchestra and sung by the entire company. The concert was one of the best ever given here and the programme was faultlessly carried out. Father Fleming, our zealous pastor, and the committee deserve great praise for the great success of the entertainment. Every one was pleased and a neat sum was added to the church fund.

"BEHOLD I STAND AT THE DOOR."

FLORENCE RAIN SEYMOUR.
Through the noise and turmoil of the days
That my soul to the Father sends
Unheeded, meek, with patient love,
I stand at the door and knock.
I ask no gifts, My child, of thee,
Nor of wealth nor fame a part,
That which to others thou freely give—
A share in a loving heart.

Why is that heart against Me closed
With bar and bolt and lock?
All others may enter when they will,
While I stand at the door and knock.
Through the quiet hours of the lonely night
That sound may reach your ear:
Refuse Me not entrance—turn not aside
And pretend that you do not hear.

Let not your heart where I long to dwell
Be as the unyielding rock—
So open, My child, to Me, your God,
That I may stand at the door and knock.
—Sacred Heart Review.

LORD SALISBURY.

To the Editor of the CATHOLIC RECORD:
Dear Sir:—I have carefully read the extracts from the London Times, published in your issue of the 5th May. With regard to your would only remark at present that with your kind permission I may at a later date have something further to say.
But the second paragraph of the notice in the RECORD of 25th May commences as follows:—
"In the issue of 6th April exception was taken to this statement, etc."

Now having read and re-read my letter in your issue of 5th April, I fail to see the slightest degree of "exception" was taken to anything. I merely quoted your article and asked to be referred to the speech or other emanation of or from Lord Salisbury, in which the statements had been made by him.
Your obedient servant,
D. MILLER.

C. M. B. A.

RESOLUTION OF CONDOLENCE.
St. Albert, May 21, 1901.
The CATHOLIC RECORD, London:
Dear Sir:—At the last regular meeting of Branch No. 87, C. M. B. A., the following resolution of condolence was moved by Bro. Archie McDonald, seconded by Bro. J. Illebrun.
Whereas Almighty God, in His infinite wisdom, has called to His eternal reward Mr. Timothy Father of our President, Dr. John A. Tierney. Be it hereby
Resolved that his fellow members of Branch No. 87, extend their sympathy to Bro. Tierney in his bereavement. M. HOGAN, Sec. Rec.

NEW BOOKS.

Clearing the Way. By Rev. Xavier Sutton, Passionist. Published by the Catholic Book Exchange, 120 West Sixth Street, New York. Price 10 cents.

Though intended mainly for converts and for Protestants inquiring into the teachings of the Catholic Church, it will be eminently useful to Catholics, old and young, making them familiar with logical reasons for the faith they profess, and ready to help any inquiring or doubting neighbor, and combat successfully a bigoted one. For sale by Thos. Coffey, London, Ont. Price 10 cents.