

**SENSE VERSUS FAITH.**  
Serialized by Cardinal Manning

In the Church of Our Lady of La Salette and St. Joseph Melior street, South Park S. E., the Cardinal Archbishop preached on Sunday evening to a crowded congregation. His Eminence took for his text the words—'And as He sat at the table with them, and their eyes were opened, and they knew Him, and He vanished out of their sight.' In the course of his remarks he said: There are three ways in which God is present in the world. He is in the first place, present in a Divine way. From the beginning of the world God has been in all things he has made. God is present by His essence, by His being. Nothing could exist if God did not call it into existence and if He did not support it by His Own presence. Next, God is present in all His works by that presiding intelligence which has been given to every creature He has made its proper kind and form, and perfection and beauty. Lastly, God is present in all His works by His power and that power takes up, orders and governs all things. All created things are moulded in His Hands; as clay in the hands of the potter. Some men say that the turning of water into wine at the marriage feast was very wonderful. Every year the grain sown in the fallow is turned into the harvest and how? Because God presides over His work. What men in the blindness of their hearts call the laws of nature are no more than pressure and the guidance of the hands and the will of God. God was present at the beginning of the world, but at a time when men, like the philosophers of the nineteenth century, knew not God. They shut their eyes to that plain and legible writing in which God's wonderful works proclaim His Presence. The Son of God came into the world, and was made flesh and dwelt amongst us. As man he was subject to the laws of nature; nevertheless, for the three and thirty years He was upon the earth He was sovereign and supreme over those laws. And yet while he was upon earth there were those who said this is the son of a carpenter. They judged him by sense they looked on Him with their eyes and heard him with their ears; they touched him with their hands. He was palpable, visible, sensible, and they took him to be a man like themselves. But Nicodemus said to Him: 'We know that thou art a teacher sent from God for no man could do the things which thou dost unless God be with him.'

His sense told him that Our Lord was man, but his reason told him that He was something more than a man. Peter said to Him: 'Thou art Christ, the Son of the Living God, and Jesus answered and said: 'Flesh and blood hath not revealed this unto thee.' Here we have the three degrees of knowledge—the knowledge of sense, and of reason, founded upon sense, and the knowledge of faith, founded upon sense and reason, elevating both sense and reason with the illumination which comes from God Himself. Well before Our Lord ascended into Heaven, He promised His Apostles that He would be with them all days even to the end of the world. And He has now left us with His presence. He has fulfilled his promise. In the Holy Sacrament of the altar He is present amongst us. His presence is Divine and Supernatural, above all the laws of nature when He walked upon the sea and when he raised Lazarus from the tomb. Proceeding to dwell on the duties which Catholics owe to the presence of Our Lord in the Sacrament of the altar, His Eminence pointed out that these included adoration and loyalty. That loyalty could be tested by two things—our love of the holy Mass and our frequent and prepared reception of Our Saviour in the Sacrament of His love. When we receive Our Lord in the Holy Communion, the eyes of our souls, the eyes of faith and love and devotion will be opened, and we shall know Him as we never knew Him before, and He will come and dwell in us; for 'He that eateth My flesh and drinketh My blood abideth in Me and I in him.'

**NO MORMON CONVERTS AMONG CATHOLICS.**

The State Department is collecting information as to the means employed by the foreign agents of the Mormon propaganda. Some startling reports have been received which will doubtless soon be made public. A report from the United States consul in Switzerland gives the following information: There are twenty-eight leaders, sixteen priests, and thirty-four teachers of the Mormon Church in Switzerland. Their chief function is that of missionaries. The communicants of the Mormon Church here number 610. Many Mormon converts are shipped through these instrumentalities

to the United States. This Mormon propaganda is being prosecuted with much vigor in the northern parts of Switzerland and all the converts thus far have been members of Protestant denominations. Great attention is being paid by these missionaries to women and young girls. The younger girls are educated, and when grown, are sent to the United States. The missionaries seem to be well supplied with money, and have organized many benevolent societies, especially relief of women.—Washington Post.

**THE HELPS THAT GIRLS CAN RENDER**

Many a home circle owes all its charms to the girls of the family. Brothers come home tired and often out of humor, ready sometimes, to quarrel with a straw, if it happened to be in their way. Mother is tired too, and father worried, but boys hardly ever think of this. They want their dinner or their tea, the moment they come in, and somebody to sit by and help them, or talk them into good humor all the time they are eating it. I know you girls would be pleased to help mother and father—lift a portion of the heavy burden that presses upon them day after day, only you think to do this you must do some great thing—something that is quite unattainable to your power and means. No such thing. The happiness of means is made up of little things that make her happiness, a mother is often dependent upon her daughter. Think of this girls, especially you who have not been helpful daughters and sisters, and resolve that from this time you will make home brighter, happier, and more pleasant for every one in it by doing what you can to help father, mother, brothers and sisters. Just do what you can for each and all. It may be only the fetching of a pair of slippers, or pouring out a cup of tea, or sweeping the hearth, but do it cheerfully, gladly not as though it were a hard duty; but as if it were, as it should be in reality, a pleasure. 'But such things are not pleasant to me,' some one may say. That is because you have never learned the pleasure of being helpful. To learn this you must practice these things at the cost of a little self denial at first, and ere long, depend upon it you would not let another perform these little acts of loving service for anything.

**HOW TO GO THROUGH LIFE.**

The grandest of all empires is the rule of one's self. There is nothing grand that is not also calm. Who has most? He who desires least. Throw away all anxiety about the earthly life and make it pleasant. If you hear others have spoken ill of you, consider if you have not done the same to many people. How much better to heal an injury than to avenge it! Guard vigorously that tie which binds man to man, and establish the right common to the human race. Life is a warfare, and those who climb up and down steep paths and go through dangerous enterprises are brave men and leaders of the camp; but to rest basely at the cost of others' labours is to be a coward, safe because despised.

**HOW TO TREAT CHILDREN.**

As the boys grow up, make companions of them; then they will not seek companionship elsewhere. Allow them as they grow older, to have opinions of their own; make them individuals and not mere echoes. Remember that without physical health mental attainment is worthless, let them lead free, happy lives, which will strengthen both mind and body. Bear in mind that you are largely responsible for your children's inherited character and have patience with faults and failings. Talk hopefully to your children of life and its possibilities, you have no right to depress them because you have suffered. Teach boys and girls the actual facts of life as soon as they are old enough to understand them and give them the sense of responsibility without saddening them. Find out what their tastes are and develop them, instead of spending time, money and patience in forcing them into studies that are repugnant to them.

**FIRESIDE READING.**

A fond mother, hearing that an earthquake was coming, sent her boys to the country to escape it. After a few days she received a note from the friend, saying: 'For goodness' sake take your boys away, and send along that earthquake instead.'

'Pawpaw,' said a New Jersey young lady, 'will you look into the dictionary for 'mosquito,' and let me know how it's spelled?' 'Taint here,' said the old man after a search. 'It must be, pawpaw. Have you looked carefully?' 'I've been through the S's five times, and there aint nethin' that ever looks like skeeters.'

'My little boy,' said a gentleman; 'you ought not to eat those green apples. They are not good for little boys.' 'They

ain't, eh? the boy replied with his mouth full. 'Guess you don't know much about 'em, mister. Three of these apples will keep me out of school for a week.'

A lady had placed her easel in a field and sat down by it, sketching from nature, when she was accosted by a boy with: 'Please, ma'am, is that me you're drawing milking that cow in the picture?' 'Yes, my little man, but I didn't know that you were looking.' 'Cause, if it's me,' continued the boy, 'unmindful of the artist's confusion, 'You've put me on the wrong side of the cow, and I'll get kicked.'

A young Scotchman at Aldershot felt ill and was sent to the hospital. A bath was ordered. It was brought into the chamber where the invalid lay. He looked at it hard for some time, and then he threw up his hands and bawled:—'Oh? doctor, doctor, I canna drink a' that!'

The Browns are spending their holiday at 'dear Parry.' It was their first visit to the gay capital. Brown pere: 'Garsons, bring us some lunch. Garcon: 'Oui, m'sieu, pour quatre?'. Brown: 'Cat, No, hang it all, I say—'. Garcon: 'Peut etre, m'sieu—'. Brown: 'Potaters? Well yes, potater, if you like, and beef; but, mind you, no cat?'

When Mr. Parnell made his revelations on Monday night, all eyes were turned to Lord Randolph Churchill, and everyone seemed to be surprised that he did not get up and give Mr. Parnell permission to speak. He did not, for a very good reason. He had nothing to do with the interview to which Mr. Parnell alluded. The member of the Cabinet who had met Mr. Parnell was not in the House of Commons. Had Mr. Parnell stated the name, it is probably that the bill would have been carried. This was strongly urged to do in a personal explanation after the leader of the Opposition had sat down; but, after consultation with a few friends he decided that this would be a breach of good faith without the permission of the person concerned. Thus the very two men—Mr. Gladstone and Mr. Parnell—who have been denounced as utterly unscrupulous, had each the fate of the bill in his hands, and preferred defeat to any tampering with the strictest veracity and the strictest honour. London Truth.

**MAIL CONTRACTS**

SEALED TENDERS addressed to the Post-General will be received at Ottawa until 30th JULY, 1886, for the conveyance of Her Majesty's mails, on proposed contracts for four years over each of the following routes, from the 1st of October next:—  
Brandon and Two Rivers, twice per week; computed distance 31.3 miles.  
Broadview and Railway Station, twelve times per week; computed distance 1.8 of a mile.  
Burnside and Railway Station, twice per week; computed distance 3.5 miles.  
Qu'Appelle Station, six times per week; computed distance 18 miles.  
Qu'Appelle Station and Railway Station, 12 times per week; computed distance 1.5 mile.  
Printed notices containing further information as to conditions of proposed contracts may be seen at blank forms of tenders may be obtained at the post offices at the termini of the respective routes.

W. W. McLEOD,  
Post Office Inspector.  
Post Office Inspector's Office,  
Winnipeg, June 18, 1886.

**MINNEAPOLIS & ST. LOUIS RY**

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