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PRIVATE JUDGMENT.

of plan, this progress with a firm step towards a definite object and end; and, this admirable unity of actions this admirable unity of actions to the principle on which knowledgment in favor of Catholicism by M. Guizothimself, have not been imitated by Protestantism, either in good or evil. Protestantism, indeed, has not a single idea, of which it can say: "This is my own." It attempted to appropriate to itself the principle of private judgment in matters of faith; and if several of its opponents have and if several of its opponents have He can no longer imprint upon them been too willing to accord it it was the seal which raises them above all because they were unable to find therehuman thoughts, and His sublime inin any other constitutive element; is structions cease to be lessons flowing was also because they felt that Protestantism, in boasting of having given birth to such a principle, labored to throw disgrace on itself, like a father who boasts of having unworthy and deprayed sons. It is false, however, that Protestantism produced this principle of private judgment, since it was itself the offspring of that principle. before the Reformation, that Protestantism produced this prinit is the real germ of all errors; in proclaiming it, Protestants only yielded to a necessity which is common to all the sects separated from the

PRIVATE JUDGMENT DANGEROUS.

abilities; the ignorant are reduced to

Of what use then would Christianity

have been on the earth and what would

have been the progress of humanity?

Happily for the human race, the Chris-

Catholic authority she has found ample

If she cannot show us her heavenly

was only human, and in all discus-

sions on the truth of her doctrines she

Assisting Daily at Mass.

her origin was an imposture.

superstitions and absurdities.

GOOD REASON SACRIFICED.

There was therein no plan, no foresight, no system. The mere resistance to the authority of the Church included the necessity of unlimited private tion in which Christianity found it, and from which, with so much exertion, judgment, and the establishment of understanding as supreme judge; even she had withdrawn it. Doubt, pyrrh had the coryphali of Protestantism wished from the first to oppose the onism and indifference become the lot of the greatest minds; vain theories, consequences and applications of this right, the barrier was broken, and the torrent could not have been confined. torrent could not have been confined.

"The right of examining what we ought to believe," says a celebrated Protestant, "is the foundation of Pro-testantism. The first Reformers did not think thus: they thought them-selves able to place the pillars of Hercules of the mind according to their own lights; but they were mistaken in hoping to make those who had rejected all authority of this kind in the Catholic religion submit to their decisions as infallible." This resistance on their part proves that they were not led by any of those ideas, which, although erroneous, show, in some measure, nobleness and generosity of heart; and that it is not of them that the human mind can say: "They have erred, but it was in order to give me more lib erty of action." "The religious revolution of the sixteenth century," says M. Guizot, "did not understand the true principles of intellectual liber." In some than a beautiful dream, related in enchanting language by a great philosopher? Yes I must repeat, with out the authority of the Church there is no security for faith; the divinity of Jesus Christ becomes a matter of doubt; His mission is disputed; in fact, the Christian religion disappears. If she cannot show us her heavenly erroneous, show, in some measure, the true principles of intellectual liberty; it liberated the human mind, and

But it is in vain for man to struggle against the nature of things; Protest: antism endeavored, without success, to limit the right of private judgment. It raised its voice against it, and sometimes appeared to attempt its total destination; but the right of private judgment, which was in its own bosom, remained there, developed itself, and acted there in spite of it. There was no middle course for Protestantism to adopt; it was compelled either to throw at thus acknowledge itself into the arms of authority, and thus acknowledge itself into the arms of authority, and thus acknowledge itself into the arms of allow the dissolving principle of eight and the acknowledge itself into the arms of allow the dissolving principle of eight and the acknowledge itself into the arms of allow the dissolving principle of eight and the acknowledge itself into the arms of allow the dissolving principle of eight and the acknowledge itself into the arms of allow the dissolving principle of eight and the acknowledge itself into the arms of allow the dissolving principle of eight and the acknowledge itself into the arms of allow the dissolving principle of eight and the acknowledge itself into the arms of allow the dissolving principle of eight and the acknowledge itself into the arms of allow the dissolving principle of eight and the acknowledge itself into the arms of allow the dissolving principle of eight and the acknowledge itself in the wrong, or eight allow the dissolving principle of eight and the acknowledge itself in the wrong, or eight allow the dissolving principle of eight and the acknowledge itself in the wrong, or eight allow the dissolving principle of eight and the acknowledge itself in the wrong, or eight and the acknowledge itself in the wrong, or eight allow the eight and the eight and the eight and the eight and the free fleth of the eight and the founders and the form of the Church is sate of things as site of the order of Sisters and the of other instance.

The beautiful love and as isster her believed of the yet pretended to govern it by law."

But it is in vain for man to struggle or else allow the dissolving principle to exert so much influence on its various sect, as to destroy even the shadow of the religion of Jesus Christ, and debase Christianity to the rank of a

school of philosophy.

The cry of resistance to THE AUTHORITY OF THE CHURCH once raised, the fatal results might be easily imagined; it was thus easy to foresee that that poisoned germ, in its development, must cause the ruin of all the Christian truths: and what could prevent its rapid development in a soil where fermentation was so active? Catholics were not wanting to proclaim loudly the greatness and imminence of the danger; and it must be allowed that many Protestants foresaw it clearly. No one is ignorant that the most distinguished men of the sect gave their opinion on this point, even from the beginning. Men of the greatest talents never found themselves at ease in Protestantism. They always felt that there was an immense void in it; this is the reason why they have constantly inclined either to wards irreligion or towards Catholic

Time, the best judge of opinions, has confirmed these melancholy prognostics. Things have now reached such a pass that those only who are very ill instructed or who have a very limited Christian religion as explained by Protestants is nothing more than an opinion-a system made up of a thousand incoherent parts, and which is degraded to the level of the schools of philosophy. If Christianity still seems to surpass these schools in some respects, and preserves some features which cannot be found in what is the pure invention of the mind of man, it ought not to be a matter of astonishdoctrine and that sanctity of morality which struggles with darkness after the sun has sunk below the horizon, cannot be compared to that of day; darkness advances and spreads; it extinguishes the expiring reflection, and night comes on. Such is the doctrine of Christianity among Protestants. A glance at these sects shows us that they ment. It is owing to that sublimity of

are not purely philosophical, but it MOTHERHOOD OF THE CHURCH.

Instructive Extracts from the Writings of Rev. James Balmes.

The following interesting abstract is taken from that widely-known masterpiece of language and of reasoning, "European Civilization," by Rsv. James Balmes, the renowned Catholic thinker of Spain. Writing of Protestantism and the questions of intellectual and political freedom, he says:

This fixedness of idea, this unanimity of plan, this progress with a firm step towards a definite object and end; and, its fundamental principle, by subjecting that gospel to private judgment, weakens its authority. If it speaks of the sanctity and purity of Christian to the Cradle to the Grave She Cares for Her Children.

The Catholic Church has one characteristic of which her opponents know little, and which they greatly undervalue. It is her all-abounding, all embracing motherhood which, tender and alert from the cradle to the grave, protects, instructs, sustains and soothes. Each jewel and every ornament of the Church is dear to her children, and become more and more evident as they study her beauty and dwell in her courts, but to the poorest and weakest the same time that they have not the characters of true religion. Christianity has no authority therein; and is there like a bsing out of its proper element—a tree deprived of its roots; its face teristic of which her opponents know little, and which they greatly undervalue. It is her all-abounding, all embracing motherhood which, tender and alert from the cradle to the Grave She Cares for Her Children.

The Catholic Church has one characters of the state of a corps. The Catholic church has one characters of the state of which her opponents know little, and which they greatly undervalue. It is her all-abounding, all embracing motherhood which, tender and alert from the cradle to the grave, protection of the court of the court of the state of the st teristic of which her opponents know little, and which they greatly under value. It is her all-abounding, all embracing motherhood which, tender and alert from the cradle to the grave, protects, instructs, sustains and soothes.

Each invalend every ornament of the Carbon invalence of the content of the co Church is dear to her children, and become more and more evident as they Cullen." Father Cullen lived in Ann study her beauty and dwell in her Arbor, and his housekeeper was an Irish dame of mature years and of no very the meanest and most abject of her offsprings, as to the nearest and dearest of her most spiritually-minded heirs, her motherhood is apparent enticing. With the little child's first breath, Mother Church stands ready, openedarmed, to enfold it in the mantle of baptism even before the first bitter tears have stained its innocent face. Side by side with its opening intellect this wise and gentle Mother keeps pace, instructing, warning, guiding, with ever-expanding exactness and minutiae, until the Catholic child and youth has matured in knowledge as in years. She confirms in virtue, offers daily the If you deprive the human mind of Holy Communion (thus meeting every the support of authority of some kind accident in life and every emergency or other, on what can it depend? Abandoned to its own delirious dreams of fortune with healing and renewing grace), stands waiting with greater blessings for all happiness, with health for the sick, with aid for the needy, comfort for the sorrowing, courage for the dying, and, at last, commits the hallowed dust to the rest of that tomb from which her Well Beloved chased substitute the private judgment of Protestants for the authority of the Church all the questions respecting God and man remain without solution. All the the shadows of despair and the awful chill of endless night. She is never difficulties are left: the mind is in absent, never sleeping, never indiffer-ent, never harsh. The life of a Cathodarkness and seeks in vain for light to guide it in safety; stunned by the voices of a hundred schools who dispute lic is never lonely in the full sense of the world, and never without the gentle stimulus of a waiting and exwithout being able to throw any light on the subject, it relapses into that state of discouragement and prostrapectant friend beyond the home threshold.

From the darkest house the Catholic is sure of passing at will to the silent but soothing welcome with the mother arms of Holy Church. Before her altars he may kneel in supplication or in thanksgiving as sure of unwearying attention as though the spoken assurance sounded clear in his mortal hearing. It is no superstition, no effect of early teaching, no blind clinging to a deceiving hope when hope is dead. It is truth and reality, beyond proof, without expression, but undoubted. Abused and neglected by tian religion was not abandoned to the whirlwind of Protestant sects. In him in health and prosperity this characteristic of the Church brings back to means of resisting the attacks of sophistry and error. What would have beher the erring child in sickness and in trouble. He may live apart, but rare come of her without it? Would the indeed is it that a Catholic is willing sublimity of her precepts, the unction of her counsels, have been anything more than a beautiful dream, related so gently bears to him, so persistently urges him, so lovingly entreats him with a Mother's power. The Catholic who has been called from the outer darkness into the light of faith fully realizes and expresses what the Catho lic born and bred instinctively accepts, but both are at home and at rest only within the Church, both experience the titles, give us full certainty that she has come from the bosom of the Eternal, that her words strengthening, cheering and enlight-ening sense of that beautiful love and

mother's word, a mother's watchfulness will have this fatal presumption against her, viz., that the account of and preparation for danger. No religion, no sect, no "original thinker," has perfected a system or evolved an idea embracing this sweet and nourishing, this holy and gracious motherhood. It is one of the characteristics of the sublime, the majestic, the all perfect Catholic Church. - Catholic Standard.

Professor Huxley.

man enjoying such a reputation, he

had some mental tendencies that to some may seem rather peculiar, is

Ward, the great philosopher who was

for so many years owner and editor of the Dublin Review. It appears that

Huxley frequently perused and greatly enjoyed the "Summa" of St. Thomas Aquinas, of whom he evidently

entertained a very high opinion. Oa

"' 'Aquinas' bust on the Pincian Hill,' he once said, 'shows a combina-

tion of a singularly simple and devout

heart, with a head of very remarkable

capacity. He got his premises from

his heart, and reached his conclusions

with the admirable logical force of his

intellect.' 'His marvellous grasp and subtlety of intellect seem to me to be

almost without a parallel is the tribute

this point Mr. Ward remarks:

"Make every effort," says St. Francis de Sales, "to assist daily at the Mass in order that with the priest you may offer up the Holy Sacrifice of your Redeemer, to God His Father, for yourselves, and for the whole Church." Temporal blessings are frequently poured upon those who obey this injunction of the saint. It is related in the life of St. John the Almoner, of some tradesmen, who lived in the same town, that one of them who had a large family, and daily heard Mass, lived most comfortably, while the other, who had no one to support but his wife, could scarcely live, though he worked day and night, not allowing himself time to go to church service, perhaps on Sundays. Wondering at this, he once asked his more devout fellowtradesman, how it happened. "I'll show you," replied the other, so he led him to Mass next morning. "Here it is," said he, "that I lay up treasures for the next life, and procure a suffi-ciency for this, for you know our Lord said, 'Seek first the kingdom of God, grasp of mind can fail to see that and His justice, and all things else shall be added unto you."

Benziger Bros., New York, have lately published a very attractive edition of The Following of Christ. The work is put up in a neat and attractive style, printed on good paper, and is beautifully illustrated throughout. An appendix contains Morning and Evening Prayers and Devotions for Mass. Price \$1.59.

A STORY

I believe it was Father Hudson who recently quoted in the Ave Maria the cynic who said that the mildest form of dotage was anec dotage. At the 'The Pioneer Irish Catholic Priest of amiable disposition. However, she worshippped Father Cullen and heeded his behests, one of which was to admit no one during his absence. The Vicar-General of the diocese was a most excellent man, but little used to American ways and manners, not having been in this country many years. It happened one afternoon that Father Cullen had gone on a missionary visit to a neighboring village and was to return at 6 o'clock. About 3 o'clock a dignified appearing gentleman in priestly attire and carry-ing a grip entered the pastoral gate and rang the door bell. The dame partly opened the door, and as the Vicar was about to push his way in she prevented him and asked his busi

ness. "I want to see Father Cullen," he

replied.
"Father Cullen is away on the mis sion and will be home at 6 o'clock," the dame responded and was about to close the door. "But I must come in," said the Vicar

who was now slightly ruffled. "My orders are to admit nobody while the priest is away."
"But I must come in, my good woman," insisted the Vicar.

"You can't come into this house I tell you," said the angry dame.
The Vicar replied with dignity, must come in, for I am the Vicar General."

The dame with a resolute look re-plied, "I don't care if you were Gineral

confidence in a mother's love, a graphic reply that he could be absent from England but a month and a transcontinental trip would be imposs-

ible.

The Russel family is a very remarkable one. There were twelve children of the same mother, six by a first and six by a second marriage. Seven of the twelve entered religious institutions. Of the two boys and four girls in the Russel family one daughter died young, another, who was a Sister of Mercy, died fifteen years ago, and the two living daughters-Sister Mary During life Professor Huxley had Baptist of this city, who was born Catherine Russell, being the elder. the reputation of being one of the apostles of irreligion in England, in the domain of science and philosophy, Charles was the only one who entered secular life, the other brother being a and an opponent of the truths and Jesuit. A half-sister was in a convent claims of Christianity. But that, for a

sixty-eight years.

Mother Russel is sixty-eight years of age and has been in California since shown in an article contributed to the Nineteenth Century by a Cetholic writer, Mr. Wilfrid Ward, son of Dr. management, among them St. Mary's Hospital, Oar Lady of Mercy's Academy, the Old Ladies' Home, the Mater Misericordia Sewing School for poor girls, the Magdalen Asylum, St. Peter's Convent, Our Lady of Mercy's Academy at Berkley and other schools. Mother Russell is loved for her kindness and esteemed for the same quality of mental gifts which have made her

brother famous. She has the same sort of mind as the man who defended Parnell in the London Times suit, who has been in every great suit for years, was the head of the English bar and Attorney-General under Mr. Gladstone's government in 1886, finishing his career by becoming which Mr. Huxley has paid in print ('Science and Morals,' p. 142) to the Angelic Doctor." — Standard and Lord Chief Justice of England.—San Francisco Chronicle.

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son himself, I would now and closed and botted the door.
When, about 6 o'clock, Father Cular of drove home and entered his rounds, he found the Viear-General pacing the gravel walk and reading his office. He was greatly irritated, and as he related his experience, with the final emphatic allusion to "Gineral Jackson," the good natured missionary had much difficulty in restraining his mirth; while the Viear-General of Dominion Reading Charts of Colors mounted on 14 boards, Size 233,323 inches.

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