

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclian, 4th Century.

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THE PASSING OF INTOLERANCE.

It is often said that intolerance has passed away. The old controversies, the passages at arms between skilled disputants that interested our forebears have no fascination for the present generation. The softening touch of progress has toned down the elemental passions of the past, and we have as a result the toleration for which we are thankful and of which we say many and curious things. Just how this came about we are not going to point out. But we may remark that it does not spring from education or civilization and is no wise indicative of charity or of a better grasp of religious matters. It is to our mind the offspring of weariness or indifference. When Protestants, for example, staked their future on an iron-cast confession they took heed that no one interfered with it. They were deadly in earnest and intolerant towards anything that conflicted with their official credo. The outsider was met by an avalanche of argument and at times by the rack and the scaffold. But though all this is a matter of history we are at present confronted by a more insidious and dangerous enemy than intolerance. When men were persecuted the religious fibre was tough. They were ready to stand and fall by their belief and we cannot conceive them as listening readily to the airy imaginings that find their way into the public prints. They believed that God's will should be obeyed, His revelation accepted, and His voice to man, the Church, listened to unquestioningly and with reverential docility. The doctrine that religious forms are matters of indifference if the heart is right, and that we can manufacture a better sort of Christianity than Christ has entrusted to us, had no place in their lives. "Truth is what you make it. It has no objective reality; religion is not an external fact and work of God. Deeds, and not creeds advance us heavenwards: so let us have no talk about dogma and the necessity of believing under pain of condemnation—no investigation as to what God requires of us: we are all right, no matter what we profess!" The individual who would attempt to apply this theory to an ordinary business of life would be looked upon as a madman. It is popular and accommodating, but it has the disadvantage of being against reason and God's word. A thing, for example, cannot be black and white at the same time. Of two contradictory creeds one must be true and the other false. The man who looks upon the Roman Pontiff as the divinely appointed ruler of the Church, and the man who accounts for authority by some human way, cannot both be right. If I am right in believing that Christ is God, my neighbors who regard Him as merely a great philosopher must be wrong. And to say that God is equally pleased with truth and error is to insult and to place Him in a position that would degrade any human being outside of a lunatic asylum.

BROAD CHRISTIANITY.

There are too many individuals who are trying to stick their own little amendments to God's revelation. And they do it so politely. One is apt to be on guard against a howling infidel, and that is we presume one of the reasons why the devil no longer employs him in his business. His favorite advance agent is the gentleman who makes a critical investigation of Revelation and then gives us what he deems suitable for this swift-moving generation. As soon as he makes himself solid with the public the devil comes on the scene and the rest is easy. Said Rev. Father Pardow in New York a short time ago:

"You may, perhaps, tell me that advanced research is casting new light on all subjects, and why not on religion? Has there been light on all subjects? There has been no new light on any established truth, and there cannot be, for truth does not change. If Christ came upon the earth and taught truths, those truths cannot change with each generation. These are settled forever. Men and women who teach broad Christianity apparently do not realize that this teaching, if carried out, would bring the idea of religion down to the level of a human theory.

"It is not that the Catholic Church is narrow; it is that we believe Christianity is not a human institution. It is not too bad that professing Christians should try to de-throne Christ from His rightful position? The Catholic religion is alone supporting and teaching the truths taught by Christ. Christianity was made as much for the poor man who cannot make research as for the wealthy and cultured who have the means and leisure to make investigation of historical material. The Church is not narrow; she is only loyal to God and the teachings of Christ. The Church has through twenty centuries preserved the Bible. Any man who stands up in his pulpit and declares that a man need have no denominational belief so long as he believes in broad Christianity is a liar. Broad Christianity! I resent the term. There is no such thing in reality. They are hypocrites who say so."

PHILANTHROPISTS?

One happens upon frequently in current publications ingenious plans for the betterment of mankind. Men are exhorted to succor their less favored brethren; and scribes have visions of a day when culture and education will girdle the globe with the golden chain of love and sympathy and happiness. On that day poverty shall be struck off the list of human miseries; science shall be the victor of disease; and education break down the wall between class and class. It is all very beautiful, this theory of the perfectibility of the human race upon earth. But we look in vain for any evidences of its practicability on the pages of the Gospel. For those who look upon pain as an unmitigated evil and pleasure, the highest good, it may be a reality; but to those who believe that we are to enter the Kingdom of God through many tribulations it is a dream.

Some of the men who fashion this dream are interested in many schemes. They may be an outlet for superfluous energy or it may be because they are naturally kind-hearted. We give them

ONE WAY TO REFORM THE STAGE.

Report has it that Rev. Dr. Smith, the New York litterateur, has written a drama which will be put on the boards this autumn. This is one way of enabling the stage to return to its role of educator. It was the method adopted in the fourth century by St. Gregory of Nazianzen and later on by the builders of the Miracle play. Honest criticism may do much towards stemming the onrush of such things as Campbellites and Belasconia. But the trouble is that honest critics are sometimes not competent; and when competent are apt to pay more attention to the artistic rendition of the drama rather than to the drama itself. There are journals also which wax indignant over the iniquities of the "red light" district and at the same time chronicle glowing accounts of the same thing when presented on the stage. If they were consistent and sane-minded they would understand that the bespangled, well-groomed portrayal of vice is more alluring and dangerous than the vice which creeps through the slums.

We hope Dr. Smith's venture will be a success.

DISINTEGRATING PROTESTANTISM.

The Rev. Theodore Bacon, a Congregational minister of Detroit, has an article in the current number of the Outlook, entitled "The Outcome of the Higher Criticism," which no Protestant minister could have written a half a century ago and have retained a good standing in his Church.

There are no essential doctrines of Christianity, such as the divinity of Christ, atonement, heaven and hell, which do not disappear under the handling of this Congregationalist minister. God becomes a sort of a Pantheistic pervading influence which has no conscious interest in mankind. The Christian idea of fatherhood disappears altogether.

Briefly summed up, that is the Rev. Mr. Bacon's analysis of the effects of the Higher Criticism of which he is enamored. He tells us that "these methods are not those of historical investigation alone; they are but the application to these questions of the universal methods of scientific investigation which has proved so marvelously fruitful during the last century. The analogy is made complete when, as a result of this investigation, the Bible is found to be a result of that great process of evolution which has been found to be working throughout the universe."

Having thus given what may be called the Genesis of the Bible the Rev. Mr. Bacon arrives at the conclusion that "it simply can no longer speak with unquestioned authority." The teacher is the vicar of the parent—and has the forming of the tender and susceptible heart of the child in his or her hands.

"If our homes were all that they should be—and unfortunately they are not in a great many instances—then the work of the teacher would be comparatively easy. It would find the child well prepared for the work of the school. Directed, the external manner that of a lady or gentleman, then all that the teacher's mission would involve would be the addition of the superstructure of knowledge to this moral nature. Too often the parents know not how to train children, or if they know, they do not want to take the trouble, they send the child to school to get rid of him. Then the teacher's work becomes more like the taming of young colts than the development of human intelligences. The nervous strain from such an unnatural state of affairs is intense—and as a result the teacher's work never represents the actual power which one has for teaching. I heartily sympathize with the teachers; their mission is sublime—but their efforts are hampered by the want of co-operation at home. Until our homes are what they should be, and until parents know how to give the preliminary education and formation of character, the teacher's effort will be formulated as the maximum expenditure of nerves and the minimum of intellectual results.

"Many of our teachers have produced marvelous results with most unpromising material. They have done much more than supplement the home—they have done both the work of the home and of the school. All praise is due to them—I am not here to censure—and hence I shall not allude to the faults in the schools, the existence of which Mr. Hill of the State Board of Education has just admitted to you. If parents realize the solemnity of their obligations—and if teachers realize the solemnity of their mission—and if both realize their moral accountability to the child, we shall have a nobler race of children growing up to form the basis of the State's next generation. 'Those who instruct others unto justice shall shine as the stars for all eternity.'"

Nobility of soul is preferable to that of birth.—St. Ambrose.

credit for what they do, but unless a man love his fellows because God loves them, and as God loves them, he is not working on right lines. The Lord came on earth not to abolish suffering and poverty, but to teach us how to bear and use them and to make us understand that it is to Him we minister by our acts of mercy and charity. There is, however, a philanthropist—a sickly sentimentalist whose pratings are no earthly use except as copy for indulgent magazines. He takes away the Cross, pushes Christ out of his programme and undertakes to heal man's wounds with its own medicaments. We do not question his sincerity, but just why he expects other men to join him is beyond us. Why should they? We love our friends and parents; but why, if there is no Christ, should we love those whom we do not know? Why succor the poor and wretched? Would it not be better to put them once for all out of misery? Why should a man of culture take any interest in the crowd? Let them fight it out and the strongest survive. This is the law of nature. We may be attracted by those who are endowed with estimable qualities of body or mind, but what about Chinese, for example, in the last stage of leprosy? And yet on such have been lavished the treasures of charity? Nay, all over the earth men and women are spending themselves for the poor and outcast and the suffering. And they are the true humanitarians, who believe that the love for the Lord is shown by kindness to men. The Gospel alone can give us adequate motives for loving our fellows.

FATHER J. H. ROCKWELL, S. J., ON TEACHERS AND PARENTS.

He Represents Catholics at Boston Teachers' Club.

Boston Pilot.

The Boston Teachers' Club held its annual parents' meeting at the Girls' High School, Boston, on the evening of March 19, Miss Mary T. Adams, the president, in the chair. There was a large attendance. The speakers were in order of their appearance, the Hon. F. A. Hill, of the State Board of Education; the Rt. Rev. Dr. Lawrence, Protestant Episcopal Bishop of Massachusetts, and the Rev. Joseph H. Rockwell, S. J., vice-president of Boston College.

We append a summary of Father Rockwell's address, which was evidently very acceptable to his audience:

"The object of this meeting, as I understand from the invitation which your secretary so kindly sent to me, is to create in the community at large a deeper sense of the dignity of the teaching profession and the importance of the interests which it represents, and to strengthen the bond that unites the home to the school.

"To understand the dignity and sublimity of the mission of the teacher, and to appreciate the importance of a harmonious co-operation between parents and teacher, one must intelligently consider the ethical and philosophical relation of the two.

"When Herbert Spencer remarks that the home is the most important factor in civilization, and that civilization is to be measured at different stages largely by the development of the home, he is undoubtedly right. The units of which the State is composed are the homes, the families. The State and its civilization will therefore be what the home is.

"The parents have the right and the duty to educate the child. The God-given trust to form the heart of the child to integrity, sincerity, and purity of morals belongs to the parent. No one but the parent can do it properly. The instincts of motherhood, which are the foundation of education, can be felt only by the mother of a child. Because of her motherhood and the instincts accompanying that growing honor of her womanhood, she alone is truly fitted to educate her child's heart. Even in the development of the child's intellect, the ideal education would be to assign that too to the mother, but generally other domestic duties or the want of sufficient knowledge make it impossible for the mother to do all this work.

"Hence the mother consigns the child to others, in the hope that they will try to supplement the home education. Civic education is only supplementary—nothing can ever supplant the home training, but necessarily calls upon others not of the home to assist in the moral and intellectual development of the child. From this you can see what a solemn and important trust is committed to the teacher of children. The teacher holds the parent's place, stands in loco parentis. It is merely a vicarious function. The teacher is not first and the parent second. Such an order would be the overturning of nature. It is quite wrong for parent or teacher to look upon the office of teaching as a merely mechanical, automatic function, as though the teacher were to be regarded as a paid official, who grinds out so much knowledge at so many dollars a week. No teaching involves a far higher and nobler mission. The teacher is the vicar of the parent—and has the forming of the tender and susceptible heart of the child in his or her hands.

"If our homes were all that they should be—and unfortunately they are not in a great many instances—then the work of the teacher would be comparatively easy. It would find the child well prepared for the work of the school. Directed, the external manner that of a lady or gentleman, then all that the teacher's mission would involve would be the addition of the superstructure of knowledge to this moral nature. Too often the parents know not how to train children, or if they know, they do not want to take the trouble, they send the child to school to get rid of him. Then the teacher's work becomes more like the taming of young colts than the development of human intelligences. The nervous strain from such an unnatural state of affairs is intense—and as a result the teacher's work never represents the actual power which one has for teaching. I heartily sympathize with the teachers; their mission is sublime—but their efforts are hampered by the want of co-operation at home. Until our homes are what they should be, and until parents know how to give the preliminary education and formation of character, the teacher's effort will be formulated as the maximum expenditure of nerves and the minimum of intellectual results.

"Many of our teachers have produced marvelous results with most unpromising material. They have done much more than supplement the home—they have done both the work of the home and of the school. All praise is due to them—I am not here to censure—and hence I shall not allude to the faults in the schools, the existence of which Mr. Hill of the State Board of Education has just admitted to you. If parents realize the solemnity of their obligations—and if teachers realize the solemnity of their mission—and if both realize their moral accountability to the child, we shall have a nobler race of children growing up to form the basis of the State's next generation. 'Those who instruct others unto justice shall shine as the stars for all eternity.'"

ON BEING HOLIER THAN THE CHURCH.

The piety which exceeds the ruling of the Church on one side is sure to fall below it on the other. The pride of the Jansenist Nuns of Port Royal is almost a proverb.

A sure test of right-minded piety is one's attitude to the duties of one's state of life. Goodness, may, holiness, is possible in every state, but the means to it are not uniform. The sanctity of a business man, father of a family, may equal that of a Trappist, but it will present a different aspect to the world. The virtuous secular woman may be destined to a place among the martyrs, or to shine as a star among those who instruct many unto justice, but she will not go thither by the road of the Carmelite Nun or the Sister of Mercy.

After those religious duties of universal obligation which are the creature's indispensable testimony of submission to the Creator, there is nothing more important for man or woman in the world than the day's work, so to speak. The working man who would neglect the decent maintenance of his family to devote himself to works of piety and charity would be as violently out of order, as little pleasing to God, as the cloistered nun who would habitually follow with curious interest the world's fleeting fashions in dress and furniture.

We hear sometimes of the misguided pious woman who leaves her little household to shift for itself while she attends weekly Masses; who collects for the orphanage or reads for the sick in hospitals while her own children go shabby and play truant at their will. She is kindred to the non-Catholic of the common satire who works for the heathen missions while her sons swell the ranks of the heathen at home or to the "public-spirited" woman leader in the moral reform society whose own daughter came to grief in the unmothered home.

Daily Mass, an hour's meditation unmovably at 5 in the evening, conventual frugality at table are not for the mother of a household of moderate means, where the little ones will be late for school and off without their morning prayers or a thorough toilet, if she is not there to oversee them, and where the hard-working father demands as his due a breakfast as hearty and probably more varied than the nun's dinner. The house-mother cannot visit the Blessed Sacrament more say her rosary nor make her spiritual reading at the sound of a bell, as the nun does. She must make these acts of piety when and how she can, remembering that the duties of her state, however mean and undignified in themselves, have always the right of way.

Her holiness is in doing common things uncommonly well and cheerfully, with the pure purpose of pleasing God and obeying His will.

A TOUCHING SIGHT.

It was just noon. The bell of St. John's Church was pealing out the Angelus. Its sound floated above the noise and hum of Olive street, St. Louis; but now and then in a moment of calm, penetrated downward. To the crowd it had no significance; but to one, at least, it meant more than the simple pealing of a bell. He was only a streetcarman, an Italian, and when the notes of the bell, muffled in the roar of the city, met his ears, he removed his soiled hat, and leaning forward on his shovel, crossed himself devoutly and bowed his head to the simple words of prayer.

In the middle of the street, thousands passing on either side, he was far from the city's throng—away in the sunny fields and vineyards of Italy. In pose and reverent attitude, he was the living embodiment of Millet's famous "The Angelus." There was even a touch of the indescribable loneliness of the picture in the figure of the man. Despite the crowds and the noise and the roar of the city, he conveyed an impression of aloofness as of a man apart from the world. The moment of prayer lifted him above his mean surroundings, and in the figure of this humble Italian was a spirit of simple dignity and reverence that would lend power to a painter's brush.—Western Watchman.

Faith the Basis of True Charity.

There are a great many good people among our Protestant friends. Many of them are liberally endowed with the natural virtues. Some are very benevolent and spend their lives in doing good. Some even seem to make their good deeds a kind of substitute for faith. We often say to ourselves: "What splendid Catholics these good people would make! How much more good they might do, and how much happier they would be, if they were members of the one true Church!" They would then have what they now lack a definite, fixed faith upon which they could rely with implicit confidence and love. No doubt acts of benevolence done from the promptings of a naturally kindly disposition are attended with a degree of pleasure, but the danger is that those acts may be accompanied by a spirit of self-complacency which will very much lessen their merit and deprive them of the happiness derived from acts of charity prompted by motives derived from a definite, well-grounded faith which promises such splendid rewards to those who do works of charity for the love of God.—Sacred Heart Review.

A false report does not last long, and the life one leads is always the best apology of that which one has had.—St. Jerome.

pillar of fire by night—never running ahead of them.

Saints! why anybody might live like that if one could but bear the monotony and stupidity of it. Aye, there's the rub! But it is these saints of the by-gones, these mignonette and smilax of holiness that set off the rose-trees and the clumps of lilies that bloom in the gardens of God.—Boston Pilot.

THE DEVIL'S PEN AT WORK.

There are few thinking men who do not lament the degradation of the "art preservative" to the vilest uses, and assert that if the authorities are really desirous of checking crime they must remove the incentive to it provided by bad books and other publications in which the path of shame is the sure road to happiness and success in life. Some observant writers do not hesitate to say that bad reading leads directly to murder and suicide, and others, while they do not go quite so far, assert that it tends to the serious demoralization of the young, and that it often spoils promising characters, and creates ruinous habits and tendencies at the most critical period of development. For it is not adventure merely that this class of fiction treats of, but distinctly low and vicious adventure. It pretends to describe life among the criminal classes. It decorates with tawdry rhetoric careers which in reality are monotonously dull, sordid and dreary. It apothecizes the foul orgies of the gin palace and the gambling den, and makes heroes of thieves, pickpockets, burglars and their loose female companions.

The flash literature of the day gives currency to thoughts and language that are subversive of social order and morality. The law is set at naught, and the hero is often a detective in league with thieves and murderers. The plain deductions to be drawn from such books are those which silly boys too often draw, namely, that it is fine and manly and independent to be a rovy and a criminal; that a spirit of adventure justifies all manner of debauchery and dissoluteness; that a life of honest work is beneath the ambition of a high-spirited youth, and that the rum shop and the thieves' cellar are the avenues to fame and pleasure. It is an old story, no doubt, but it may be questioned whether societies for the suppression of vice could not extend the field of their labors so as to include the class of fiction which, without being positively obscene, exercises in all probability a more far-reaching influence for evil than those more coarse and brutal publications which are from time to time confiscated and destroyed. A censorship of this kind would need to be carefully restricted, no doubt, but seeing the magnitude of the evil to be contended with, it may be asked in all seriousness whether some legislative remedy ought not to be sought. And we hope that some member of the incoming Legislature will take the matter up and push it to a successful issue.—American Herald.

A servant with this clause.

Makes drudgery divine.

Who sweeps a room as for Thy laws.

Makes that place and time.

Said wise old Abraham Lincoln: "God must love the common people; He makes so many of them." Similarly, we may say—God must hold in high esteem the simple duties of the modest household, since He wills so many people to sanctify themselves in doing them.

The angel painters delighted to show the angels assisting the Blessed Mother of God in her household labor, and singing to her and making melody on heavenly instruments, as she sat beneath the vine and fig tree of Nazareth, with her Divine Son, when her tasks were ended.

Men and women wage-earners must give the right of way over all but the essential obligations of religion to the work for which they are engaged. If they have a certain latitude to the time and place of doing it, they may not drive it into holes and corners in the interest of any other work, however beautiful and meritorious. It is as grave an injustice to one's employments to go to one's work unwilling to do it well, because one's strength has been depleted by fasting, penance and protracted prayers, as if one's strength had been exhausted in pleasuring. We owe all the vigor, interest and alertness which we can command to the work by which we and those who depend on us are to go to our work unwilling to do it well, because one's strength has been depleted by fasting, penance and protracted prayers, as if one's strength had been exhausted in pleasuring. 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"SHAKESPEAREAN RELIGION."

Rev. Hugh T. Henry's Reply to a Harvard Professor Who Argues its Non-Existence.

Philadelphia Catholic Standard and Times. Rev. Hugh T. Henry, rector of the Catholic High School, lectured under the auspices of the Knights of Columbus at Witherspoon Hall on Thursday evening of last week.

Father Henry's discourse dealt with "Shakespearean Religion." At the outset he disclaimed any intention of attempting to prove that Shakespeare was a Catholic.

His first argument deals with the religious vocabulary of Shakespeare, and is curiously restricted to the discussion of one single word, blood, (his blood), and that an oath occurring twelve times in Shakespeare and used once by Iago.

In the months of men like Iago such an oath does not argue religiousness either in the character of the author, but it certainly witnesses the existence of a religious belief that may or may not have passed away from the earth.

Although Christian, Jew and infidel utter with the same lips the Name of God, no witness against the present belief and devotion founded on that adorable Name.

Our critic is certainly the first to notice the absence of religion in the poet, Coleridge, speaking of the treatment accorded to priestly characters by Shakespeare as contrasted with that given by Beaumont and Fletcher.

When he finds his "best laid schemes gang a-glee," calls on St. Francis to be his speed, so, too, the Cardinal, when he finds how precarious are the gains of human ingenuity, places his whole future in the care of heaven.

Not despair, either Christian or pagan, is the outcome of his sad meditation; a sudden accession of sublime Christian hope turns the tempest in his heart into the peace which surpasseth understanding.

THE CONFESSORIAL AND MONASTICISM. With respect to Juliet's going to shrift to arrange her love affairs, it should hardly need to be pointed out that she did not do this at all.

With respect to Ophelia, it is to be noted that the words of Hamlet do not represent the conviction of the poet or even of the melancholy Dane who utters them in a feigned insanity.

It is a man's voice. Gentle Isabella. Turn you the key, and know his business of him.

Dr. Santayana next essays to prove that Shakespeare was a positivist and bases this argument on the quotation from Hamlet which speaks of "that undiscovered country from whose bourn no traveler returns."

Our critic is certainly the first to notice the absence of religion in the poet, Coleridge, speaking of the treatment accorded to priestly characters by Shakespeare as contrasted with that given by Beaumont and Fletcher.

He is therefore sure of the vision, but suspicious of its purpose, and his suspicion arises out of the knowledge he has of the existence of the unseen world, assisted by the faith he has in the testimony of the Apostle.

Professor Santayana seems to have forgotten the fact that the words "discoverer" and "traveler" had a meaning attached to them peculiar to the age of exploration, discovery and de-

scription in which Shakespeare lived. The country that remained undiscovered was for the rest of the world an "undiscovered country," like that of Hamlet. From our modern addition to the study of geography we are most accustomed to apply the word to the finding out by exploration of places not known before.

THE ARGUMENTATIVE METHOD ADOPTED BY THE CRITIC is surely an exasperating one. He interprets away, by means of pleasant epigrams, Shakespearean characterizations in which many evidences of religion are to be found.

STODDARD'S RESURRECTION.

BY JOHN TRACY JONES.

The red light of the driftwood fell full on Marston's face, giving it, I thought, a strange, weird expression. Gary lay with his head on a log looking out to where, in the darkness, the waves could be seen falling in long, luminous, phosphorescent lines on the beach.

Not a word had been spoken for quite twenty minutes. I think we all had a touch of the blues. It was our last night. We had a glorious time camping in the woods and on the beach. The thought of going back to San Francisco and civilization was unpleasant.

"I don't agree with you," said Erikhart, looking up. "The most awful thing in the world is to come back from the grave."

"I had no luck gold digging. He was lazy, the other men said. The truth was he couldn't keep from scribbling. I liked him. We took a claim together. He used to work five or six hours a day, then sit down and scribble."

In the last year of his life Walt Whitman, the peculiar Camden poet and seer, was surrounded by a galaxy of admirers, some of whom encouraged his poetic genius in more substantial ways than by words of praise.

On one occasion the gathering at the hermitage included Col. Robert G. Ingersoll and a distinguished professor of English literature at one of our institutions of higher learning.

Walt Whitman, as described by the professor of literature, sat silent in his chair throughout the entrancing recital. He was at this time far along in years, and his long, uncombed white hair and beard, with the loose and picturesque clothing which he affected, gave him a strikingly venerable appearance.

"Yes, Bob, that all sounds very well, but when a man gets so near to the end as I am he begins to have a different idea about those things."

It was Ingersoll's turn to be thoughtful. "Much against our will, we were

obliged to stay. It was worse for Stoddard than for me, for his scribbling fits used to come over him, and he would go nearly mad for want of paper.

"Never have I seen any one so happy as Stoddard was on that voyage. He was full of hopes and plans for the future. With the interest of his \$60,000 he would be able to make a comfortable home for the little sister, and devote his time to writing, free from all cares."

"On the cars, Stoddard bought a copy of 'Chiquita.' He was not surprised to find that Hilton had published the book. Of course he had heard and believed the news of our death, and hastened to fulfill his promise.

"Hilton is the author of 'Chiquita,'" he said. "Hilton?" I cried. "Why I saw you write the book myself."

"That it was his," I completed the sentence. "Already rich, he wished to be thought clever. It's not always safe to defend the dead."

"I would not have been so lenient," Gray remarked. "I'd have shown Hilton to the world in his true colors."

"The 'little sister,' he said, with a forced laugh, "thinks Hilton wrote 'Chiquita.'"

"Then you have seen Miss Stoddard?" I exclaimed. "She is in Chicago? Anyway, to deceive her will be a simple matter."

"I shall never deceive her," he answered, "she is Hilton's wife."

Before any of us had time to comment on his story, Erikhart sprang up, and strode away in the darkness toward the sea.

"After a while Marston said: 'Did Erikhart ever write anything?'" "I can't say. I know very little about him; he is a stranger in the city."

"I had no luck gold digging. He was lazy, the other men said. The truth was he couldn't keep from scribbling. I liked him. We took a claim together. He used to work five or six hours a day, then sit down and scribble."

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HE BELIEVED. Striking Story of an Atheist's Conversion.

A strong presentation was made a few evenings ago in a public lecture delivered at Grand Rapids, Mich., by Father Schrembs. Said the lecturer:

"Father Athanasius Kirscher, who lived in the seventeenth century, is recognized as one of the greatest scientists of his day. He was in turn professor of philosophy, oriental languages, mathematics, Egyptology, physical sciences. He was a voluminous writer on mathematics and physical sciences, and his famous work 'Mundus Subterraneum' was a real encyclopedia, comprising all the geological knowledge of the day.

"When we had been at Carara about two years, the field was discovered by some prospectors. They were more surprised to find us than the gold; we had been away so long that all those who knew us thought us dead. Two skeletons, supposed to be ours, had been found in the bush a year before."

"Stoddard and I disposed of our claims, made our way to Sydney, sold our gold and took passage on the Alameda, which was just starting for San Francisco."

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 17, 1902.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and commend you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success.

Believe me, Sir, to remain, Yours faithfully in Jesus Christ,

D. FALCONIO, Arch. of Larissa, Greece, Belgium.

London, Saturday, April 5, 1902

EASTER SUNDAY.

The feast of Easter is the most important of the festivals observed by the Catholic Church, as it is the day of Christ's triumph over sin and death, and of the accomplishment of His atonement for the sins of mankind.

Hence the words of the prophet David giving praise to God for his delivery from evils, and having in view the fact of our redemption by Jesus Christ our Saviour are properly applied by the Church to the day of the Resurrection of Christ:

"I will give glory to thee, because thou hast heard me, and art become my salvation. The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing; and it is wonderful in our eyes. This is the day which the Lord hath made: Let us be glad and rejoice therein." (Psalm cxvii, 21-24.)

In his first Epistle to the Corinthians xv. 12-14, St. Paul declares the resurrection of Christ from the dead to be the most important of the fundamental doctrines of the Christian religion.

This Apostle says: "Now if Christ be preached that he arose again from the dead, how do we say that there is no resurrection of the dead?"

But if there be no resurrection of the dead, then Christ is not risen again. And if Christ be not risen again, then is our preaching vain, and your faith is also vain.

Yea, and we are found false witnesses of God; because we have given testimony against God, that He hath raised up Christ, whom He hath not raised up. If the dead rise not again, then is our preaching vain, and your faith is also vain.

The miracles of Christ prove His divine mission. A miracle is an act whereby the laws of nature are for the time being suspended, and performed at the command or will of him who does the act in proof of a truth which God wishes to be believed.

As only God can suspend or derogate from the operation of the laws of nature which God has established, it follows that a teaching which is attested by a miracle has the divine sanction, and must be true, because God cannot give His sanction to a falsehood.

Hence Christ's miracles on earth prove His divine mission, and He Himself appeals to them frequently to establish His mission.

Thus when St. John the Baptist in prison heard of the works of Jesus, he sent two of his disciples to ask Him: "Art Thou He that art to come or look we for another?" Jesus said to them:

"Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are healed, the deaf hear, the dead rise again, the poor have the Gospel preached to them."

This was equivalent to asserting that His miracles were such that only the expected Saviour or Messias could perform them.

These words were in fact used by our Blessed Lord to show that the prophecies of the Old Testament, as (Isaiah xxxv. 5, and lxi. 1) which the Jews referred to the Messias, were fulfilled in Him:

"Then shall the eyes of the blind be opened, and the ears of the deaf be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free, for waters are broken out in the desert and streams in the wilderness."

The sense of Christ's words is therefore, "from My works you will see that I am truly the Messias Whom you expect."

Elsewhere throughout the gospels we find Christ appealing to His miracles as evidences that His teachings should be accepted with unshaken faith, as when He was about to raise Lazarus from the dead; elevating His eyes to heaven He said:

"Father, I give Thee thanks because

Thou hast heard Me. But I know that Thou hearest Me always; but on account of the people who stand about have I said it that they may believe that Thou hast sent Me." (St. John xi. 42.)

As the Resurrection of Christ from the dead is the most wonderful and striking of all His miracles, it is above all others the one whereby He shows that He must be believed.

Christ Himself prophesies His resurrection when He is asked by the Scribes and Pharisees for a sign of His divine mission to teach. He answers that no sign shall be given that wicked generation but the sign of Jonas the prophet, that as Jonas was in the whale's belly three days and three nights, so shall the Son of Man be in the heart of the earth three days and three nights." (St. Matt. xii. 39-40.)

The difficulty which appears to some readers how this prophecy is fulfilled inasmuch as Christ was in the tomb, not three full days and three full nights, but only during all Saturday and part of Friday and Sunday, will disappear when it is borne in mind that the Romans had introduced into Judea their method of computing days from midnight.

Hence to midnight the time of His remaining in the tomb covers one full day, Saturday with its night, and part of two other days with their nights, namely, Friday afternoon and night till midnight, and Sunday morning with so much of the night belonging to Sunday as comes between midnight and dawn.

In other passages of Holy Writ we are told that Christ rose from the dead on the third day and the great fact is stated in this way in the Apostles' Creed: "On the third day He rose again from the dead."

Thus we see that the Resurrection of Christ is a fact foretold in prophecy, and is also the greatest of Christ's miracles, and under either or both these aspects it is a sufficient demonstration of the truth and divinity of the Christian religion, and is declared by St. Paul on this account to be the foundation of our faith, so that without it the faith of the Christian would be vain and empty.

Our hope of an eternal reward would be also vain, for hope is the expectation of eternal life through the power, bounty, and mercy of Jesus. But His power would be nothing if He rose not from the dead, whereas by not fulfilling His prophecy He would have shown Himself to be not what He professed to be, and was believed by His Apostles and disciples to be, the Son of God and the light and salvation of mankind.

Besides these considerations we must reflect that the Resurrection of Christ is inseparably connected with our Redemption and is an essential part thereof. If Christ had not risen from the dead His triumph over sin and death would not have been complete, and so our Redemption would not have been effected thereby. St. Paul declares in the passage already quoted above that if there is no resurrection of the dead, then Christ rose not from the dead, and our faith is vain.

For these reasons, the Apostles of Christ from the beginning insisted most strongly on the fact of the Resurrection, and declared themselves to be the witnesses thereof. When Judas lost his apostolic office because of his treason against Christ, it was deemed by the Apostles necessary that another should be selected to fill his place, and Matthias was chosen through prayer and the inspiration of the Holy Ghost; but the reason assigned by St. Peter for making the choice was that one of the men who had been a disciple throughout the whole period while Christ was teaching should be a witness with the other Apostles to the Resurrection. (Acts I.)

In his first sermon to the Jews in Jerusalem, also, St. Peter puts forward the fact of Christ's Resurrection as the chief reason why they should believe in Him. Thus, he tells them that:

"The patriarch David, being a prophet, foreseeing, spoke of the Resurrection of Christ, and this Jesus hath God raised up again, whereof we all are witnesses. Being exalted, therefore, by the right hand of God, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which you see and hear. Therefore, let all the house of Israel know most assuredly that God hath made Him Lord and Christ, this same Jesus Whom you have crucified." (Acts ii, 25-36.)

Christ was arrested, tried and unjustly condemned to death on Friday, and at 3 o'clock in the afternoon was placed in the tomb, where He remained till early on Sunday morning when he rose triumphantly from the sepulchre, filling with confusion the soldiers who had been placed there by the Jewish High Priests to prevent the Apostles from stealing away the body and pretending that He had risen from the dead; for in such case, as they said to Pilate, "the last error shall be worse than the first."

For forty days after His resurrection Jesus remained with His Apostles on earth, speaking with them constantly, teaching them many things concerning the kingdom of heaven, eating with them, and walking with them so frequently that they could not be mis-

taken regarding the truth of the event. They were, therefore, valid eye and ear witnesses to the truth of the matter; and on the other hand, they had no reason to tell a false story, for if the resurrection were not a fact they could hope for nothing from their Master Who would then have been proved to be a deceiver, by foretelling frequently that He would be put to death and would rise again on the third day.

The Apostles could not be silenced from attesting the fact of the Resurrection, and in fact they actually endured the most cruel persecutions for giving testimony to it. It is a matter of history, that with the exception of St. John, they all proved their sincerity by meeting death rather than deny their Master. No greater proof than this of sincerity could be given; but beside this they showed their sincerity in many ways.

The resurrection of Christ is, therefore, attested by witnesses who were not themselves deceived, and who were not deceivers. Neither could they have deceived the multitudes who were converted to Christ at their preaching. Thus all who became Christians were in a sense witnesses that the Resurrection was a fact; for if it had not been true, Christ's body would have remained in the tomb, and would have been produced by His enemies to confound the Apostles.

As this was not done, the very enemies of Christ became unwilling witnesses to the fact which they were so anxious to disprove.

A PROGRESSIVE CONGREGATION.

The following account which appeared in last week's Huron Expressor, will be read with interest by the many friends of the good old parish of Irish-town:

The Rev. Albert McKeon became pastor of Irish-town six months ago. Since that time the Catholics of the parish there have contributed \$3000 for diocesan and parish debts and improvements; they have organized a choir and orchestra whose fame and influence may yet radiate beyond the confines of Hibbert and McKillop; they have also organized and trained a boys' band whose department in the sanctuary elicits unstinted praise from all present. Moreover, they have purchased and paid for a double manual, resonant church organ; renovated and beautified the priest's house; repaired, enlarged and improved the steam-heating apparatus, and better still they have broken all previous records by keeping the temperature of the church up to summer ever since last September. Father McKeon claims no credit for himself; he attributes all these results to God and to the generous co-operation of the warm-hearted people of his parish."

Irish-town is located on the Grand Trunk line between Stratford and Goderich. For forty years trains have been passing there at top speed; they were very nice to look at; but that was all. Now, however, through the good grace of the Governments both at Toronto and Ottawa, Irish-town has a station of her own, and, moreover, a new arrangement brings the king's mail from the north, south, east and west four times every day, Sundays excepted. The people of Irish-town, irrespective of politics are deeply grateful to General Manager Hays, McGuigan, Bell, Dickson of the Grand Trunk, as well as to Premiers Laurier and Ross, Messrs. Clias. Hyman, M. P., Chairman Dominion R. R. Committee, Dominion Whip W. S. Calvert, M. P.; Geo. McEwen, M. P.; Arch. Hyslop, M. P., P., and last, but not least, to their own eloquent and energetic pastor, Father McKeon.

A NOVEL SUGGESTION ON ANGLO-SAXON UNITY.

Mr. Robert Stein of the United States Geological Survey, who is well known as a courageous arctic explorer, has given publicity to a plan whereby he believes that more would be done towards effecting the much talked-of Anglo-Saxon unity, than Parliaments have achieved by the labors of the past century.

Mr. Stein's article on this subject appeared in the Anglo-American Magazine of London and New York for March, and his proposition is, indeed, a very simple one, namely, that the heir-apparent of the British throne should renounce the declaration which the king is now obliged to make, which is so insulting to Catholics.

Mr. Stein is himself, as we understand, a sincere Catholic, and we have no doubt he is fully convinced that the plan he proposes for reconciling Catholics in all parts of the world with Great Britain would be perfectly successful if it were adopted. For ourselves, we believe it would have an excellent effect, but we are inclined to think that Mr. Stein is over-sanguine in his very great confidence of most happy results.

He argues that "religious feeling is one of the most potent causes of animosity among men, and thus it seems incomprehensible how those who profess to aim at union can continue to demand that the sovereign in his accession shall pronounce words which

brutally wound the religious feelings of twelve millions of his subjects."

Mr. Stein adds that the "Irish Americans are one of the main obstacles to closer Anglo-American union, and thus when some people on the other side of the water are seen trying not to placate this hostility, but to feed it with the most inflammable of fuels, it seems no exaggeration to say that they are worse enemies to Anglo-Saxondom than Pathan or Boer."

It must not be forgotten that the Irish-Americans have other reasons for hostility to England than that she retains the anti-Catholic royal declaration. For the most part, these children of Irish parents bear in mind that their fathers were cruelly driven from their native land by the oppression of the past which has not yet entirely ceased, though the laws which govern Ireland have become much more just, or rather less unjust than they were formerly. No doubt the repeal of the King's Accession Oath would go far towards mollifying the hostile feelings entertained for England by these Irish Americans, but it can scarcely be expected that there will be any real friendliness on their part for England until the condition of Ireland be made better by good laws passed for the bettering of the condition of the Irish people, through the attainment of Home Rule.

Mr. Stein points out that from all the most important British colonies strong protests have been sent against the heinous blasphemy of the English oath of accession, sometimes erroneously called the coronation oath—"an oath which gibbets the two beliefs on which Catholics are most tremblingly sensitive: the sacrament of the Eucharist, and the veneration of the Mother of God." He believes that nothing would more surely propitiate the Catholics of the British Empire, and of the whole world, and nothing would more surely bring together the Anglo-Saxon nations in amity than to renounce the anti-Catholic oath.

Mr. Stein continues by saying that the powerful centre party in the German Reichstag would be moved to favor England if the accession oath were abolished, and that this would be effect on the relations between Great Britain and Germany. But he adds:

"All these happy results, however, will be small compared to the conciliation of Ireland. If the heir-apparent, as above suggested, were to announce before an assembly of Irishmen his determination not to submit to the foolish statute that would force him to insult their religion, it would startle the Irish nation as the 'sweet bell' which, according to the legend, is to proclaim to their isle a reign of peace and love."

We are pleased to note that Mr. John Cameron, founder of the London Advertiser, has been appointed Postmaster of this city. In taking leave of newspaper work, Mr. Cameron has reason to look back upon the long years he has spent in that profession with pleasure and pride. At the beginning he set up an ideal in the conduct of his paper and faithfully adhered thereto until he bade it farewell on April 1st. What was that ideal? It was to publish a paper fit to be read at the fireside. It was a noble resolve, nobly carried out. Would we could say the same for all our Canadian papers!

The new postmaster brings to the conduct of the office a character above reproach, and he will, we are sure, make a worthy successor of the late Thomas Browne. That long years may be granted him in his new sphere of labor is the sincere wish of the publisher of the CATHOLIC RECORD, who worked side by side with him in the production of the first Daily Advertiser, thirty-eight years ago.

Sunday evening, April 6th, Rev. Dr. Smith of New York will preach a charity sermon in the Cathedral, London, in aid of the funds of the Children of Mary.

THE GREAT RETURN.

It was reported, recently, that Paul Bourget, the distinguished novelist, had become a pronounced Catholic and a leader in the growing movement away from materialism and atheism toward the Church. This wave of belief is touching the masses as well as the intellectuals, but when it reaches a noted personage the secular journals discuss it. Says the Literary Digest:

"Even aside from the ritualistic movement in England, there has been evident in some circles a certain trend that has carried those whom it has influenced back into the fold of the Roman Catholic Church. A series of special articles has lately appeared on this subject by the noted German Protestant litterateur, Hans Fischer, entitled 'Die Hin zu Rom-Bewegung,' as illustrating especially by the conversion of the gifted but revolutionary Swedish poet, August Strindberg. This is all the more timely as it appears at the moment when the Protestants of Germany are chagrined to learn that Frau Gnauek-Kuhn, the leading woman representative of the Protestant agitation in favor of Christian Socialism, whose addresses in past years at national Protestant conferences had been re-echoed throughout the Protestant Church, has recently become a convert to Rome and is anxious to publish in Protestant papers, too, her reasons for this step. Fischer, in discussing this movement, says substantially as follows:

"It is perfectly correct to speak of a movement toward Rome among certain

classes of literary men of our day, and as is usual in the case of extreme and radical movements in literature, this, too, has come via France, and this country has furnished the first and most noteworthy examples of the agitation. Paul Verlaine, probably the greatest of modern French lyric poets, shortly before his death, found his way back to the fold of the only saving Church. Huysmans, one of the most consistent and persistent writers of the naturalistic school in France, even more pronounced in his naturalistic philosophy than Zola, has become a monk.—Catholic Telegraph.

AN IRISH MISSIONARY IN THE UNITED STATES.

The Progress of the Church and the Faith of the Irish.

The Rev. M. F. Shinnors is one of the Oblates of Mary Immaculate, who spent a part of 1890 and 1900 in this country, and gives his observation in the Irish Ecclesiastical Record, under the title, "Ireland and America: some notes of a Mission Tour in the United States."

He evidently found America much more cosmopolitan than he had expected and New York was rather disappointing to him.

"As a city I should prefer Boston with its stately mansions, its magnificent parks and boulevards, its splendid library its broad open streets and its unique underground tramway system. Washington and Buffalo, too, impressed me as being more beautiful than New York; but I think Chicago sins infinitely more than the latter place against the canons of civic architecture as well (so it is said) as against certain other canons of much greater moment."

The country in general awoke in him the wonder which is the first and strongest sensation of the traveller from beyond seas, who has to stretch his mind first of all to the bigness of things:

"The vastness of its territory, the extent and variety of its industries, its boundless material resources, its enormous wealth, its fearless enterprise, its insatiable activity, its grim fixed determination to keep ahead of all other nations in the arts of peace and war—all these things unite in making the States one of the greatest, if not the very greatest, of all the Powers that ever ruled the destinies of men. Irishmen may be allowed to indulge in a little national pride as they remember that in the building of this great social and political fabric Irish hands and brains and blood have been a chief factor."

But the religious interests were uppermost in our missionary's mind and he gives many details which must be of keenest interest to his clerical brethren as to the manner of giving missions, the splendid attendance of women and men, the size of the parishes, the order which rules in church affairs.

Indeed he finds the American priest remarkable for method, order and punctuality.

He continues: "The clergymen whom we met in the course of our mission tour were chiefly American by birth and of Irish parentage. There was a time when Ireland directly supplied the chief portion of the English-speaking priests of the state. In the various dioceses through which we passed the local supply of clergymen was quite equal to the demand, and in one or two instances we found that there were many as fifty or sixty priests sent to other dioceses. In some of the Western States, however, Bishops have still to depend mainly upon Ireland for their clerical recruiting ground, while in every diocese you are sure to meet a sprinkling of priests who were born, educated and ordained in Ireland. As to the high dignitaries of the American Church, such names as Gibbons, Corrigan, Feehan, Riordan, Ryan, Williams, Kane, Brady, Burke, Byrne, Donohoe, Phelan, Fitzgerald, Foley, O'Dea, O'Gorman, O'Hara, McQuaid, sufficiently bear witness to their nationality."

"As to the progress of Catholicity in the States it has been in one way as rapid and as marvellous as any growth of faith that we find in the Church's history. . . ."

What a contrast between the American Church of 1790 and the American Church of to-day! To-day the Catholic Church is unquestionably the greatest religious power in the country.

"True to its Apostolic mission, the Church in America not only guards its own flock with zeal and love, but labors hard and labors successfully to gather other sheep into the one fold of the one Shepherd. Missions to non-Catholics, conducted chiefly by the Paulist Fathers, are now very general, throughout the country. . . ."

In almost every parish in which we ourselves gave missions we found that there was constantly a certain number of Protestants preparing by reading and instruction, for admission into the Church. . . . From one extremity to the other of the great Republic, the Church throbs with life and vigor, and its pulsations are felt throughout the whole social and political body of the country.

THE DARK SIDE. IS THE MISSIONARY'S ESTIMATE OF LOSS EXCESSIVE? But Father Shinnors knows there is a dark side, and he gives what he has heard and noted concerning defections from the faith. He does not proclaim a "Twenty Millions Loss" but he fears that ten millions is not an excessive figure for this sad fact. He says:

"During the last sixty years, I think, it is no exaggeration to say that as many as 4,500,000 men and women of the Irish race emigrated to America. Of these nearly all were Catholics, and nearly all left their homes in the prime of youth or in the full strength of early manhood. With the proverbial fertility of the Irish race, is it too much to say that, at present, there ought to be as many as 10,000,000 Catholics of Irish birth or blood in the United States? But beside these, you have to reckon some millions of Catholics from other countries, from Germany, Poland, Italy, France, Austria and Canada. I do not

think, therefore, that I am very wrong in asserting that if all emigrants and their children had remained faithful to the Church, we should to-day have in America a population of 20,000,000 Catholics. In other words the leakage of the past sixty years must have amounted to more than half the Catholic population, as account must be taken of the large number of converts to which I have alluded.

"One out of every two lost to the Church. Ten out of 20,000,000 gone in the way of unbelief and perdition! The figures are appalling. To say that Catholics in the States 10,000,000 less of course, to assert that there have been so many actual deserters from the Church, but only that there are so many unbelievers or religious waifs and strays, most of whom would be Catholics but for the apostasy or the religious indifference of their parents."

"And let us always bear in mind that those who so fall away not only renounce the Catholic faith, but, as a rule, fling away belief in every form of Christianity and reject every idea of the supernatural. In these latter times you hardly ever hear of a Catholic going over to any one of the numberless sects in the country. They become atheists and materialists pure and simple. Their only God is the dollar, their only heaven a luxurious home, their only hell a life of poverty or privation. They think no more of a future state than the ox or the ass."

"What is the proportion of Irish Catholics who are thus swallowed up in the dark abyss of unbelief? One cannot conjecture with anything like accuracy, but there is no doubt that the proportion is large. Indeed, there are reasons to fear that the great majority of the apostates are of Irish extraction, and not a few of Irish birth."

A STRONG ARGUMENT AGAINST IMMIGRATION.

In what follows perhaps Father Shinnors generalizes unduly, yet certainly the dark picture of the immigrant's fate in America is true in so many cases that the Irish priests can make no mistake in pastoral or patriotic duty by putting forth every effort to keep the Irish people in their own land.

"This, I think is one of the most mournful facts in our mournful history. The people who would gladly die like their fathers for the faith of Jesus Christ liberally give up this precious treasure in America as a sacrifice to the unbelieving spirit of the country. In the mind of the priest, in the mind of any true Catholic, can there be a stronger argument against immigration?"

Our heart grows sick at our blood takes fire, as we read of the thousands upon thousands of our race who died of fever fifty or more years ago in their passages across the Atlantic, and whose uncolored bones lie at this moment in the depths of the ocean. From a Christian standpoint, was not their fate enviable when compared with that of the Irish emigrant of to-day who flies across the waters in one of our palace steamers, only to lose his faith and lose his soul to the other side?"

"Since my short tour in America I have been more than ever saddened by the sight of our departing emigrants, for I could not help looking on them as rushing to their own spiritual destruction. How heart-breaking this constant procession of our people to Queenstown or Liverpool for New York, this unceasing stream of the homeless of a nation that deserves to live, but that day by day comes nearer to death! See that crowd of fine young men full of faith, full of piety, showing in their faces the candor, the honesty, the courage, the hope, the manly purity within their souls! What will they be after a few years amid the corrupting influences of one of America's great cities? Still sadder is it to see our beautiful Irish girls, true children of Mary Immaculate, pictures of sweetness, grace and innocence, hurrying away unconsciously to their ruin, both temporal and eternal!"

"Much better than we at home can understand the awful perils that encompass the Irish emigrant in America, and they appeal to us in language the most earnest and the most vehement to keep our people in their own land. From Cardinal Gibbons, from Archbishop Corrigan, from Archbishop Ryan, from every American ecclesiastic that takes an interest in our Catholic nation, comes the constant cry to the Irish hierarchy and clergy: Stop the tide of immigration."

"Would that this cry rang in the ear and in the soul and conscience of every priest in Ireland! For I believe that to our priests more than to any other class of men it belongs to apply a styptic to this wound through which the nation's blood is flowing. Could there be any more useful subject for the pastoral discourse on Sundays than the perils of immigration? Could not priests use their great influence to create and foster a healthy public opinion on the subject? Could they not do much to tear away the glamor that surrounds American labor and American citizenship with a false splendor and to exhibit the Irish emigrant in the States, as alas! what he is too often found to be—Godless, faithless, hopeless, sunk into depths of social misery and spiritual debasement from which there is no arising.—Boston Pilot.

Praised Even by a Baptist.

"Of all sectarians," says the Ave Maria, the Baptists, it is well known, are most hostile to the Church. Anti-Catholic literature finds greatest favor among them; and Baptists are its chief producers, at least in this country. Nevertheless, it was a gentleman of this persuasion that at the Constitutional Convention of Virginia pleaded most earnestly for municipal aid to the Little Sisters of the Poor. He elucidated their charity, and mentioned incidentally that among their charges in Richmond was a Baptist preacher. When all other doors were closed to him this homeless and friendless old man found peace and comfort and rest with the Little Sisters of the Poor."

"Our Roman Freeman's J. . . . from a R. . . . terian Journ. . . . perfection of . . . best can be . . . fests that . . . number of . . . which man is . . . says: "In th . . . a divine com . . . second, direc . . . be perfected . . . God command . . . inspired writ . . . telling how . . ."

In reply to . . . contemporary . . . byterian Journ . . . texts out of . . . and that con . . . duced do no . . . enjoined on . . ."

Our argum . . . enjoined on . . . and just C . . . perfection is . . . contrary to . . . God to comm . . . possible to h . . . not doing i . . . bore direct . . . stance, the . . . on the Almi . . . and be per . . . Here is as v . . . in the Deca . . . after it ear . . . context mak . . ."

Again, . . . from spot . . . (Deuteronom . . . is a comman . . . the Ephesia . . . may be able . . . and stand i . . . 13.) Certain . . . said this i . . . onto you th . . . possible to . . . feet." He v . . . his letter to . . . says: "All . . . is profitable . . . correct, to t . . . man of God . . . every good . . . All these t . . . direct, and . . . ated and no . . . They all im . . . perfect, and . . . perfection. . . ."

We agree . . . with his nat . . . in this life . . . mandments . . . single step . . . But in hoc . . . When Sol . . . done. God . . . are above . . . adds to th . . . of His o . . . possible. T . . . this—at lea . . . —do not de . . . posed to de . . ."

God requir . . . perfection i . . . it was not . . . one ever a . . . will." The . . . Journ. . . . ceded its p . . . solute perfe . . . We call div . . . perfection, . . . it from co . . . perfection. . . . in referenc . . . pendent per . . . stood by th . . . spoke of m . . . order," that . . . dependent . . . "absolute . . . alone." He . . . late perfe . . . we should n . . . ing its pos . . . that; nor d . . . meant that . . . perfect man . . . will be a . . . latter would . . . and therefor . . . ing the for . . . eous thing. . . ."

When we . . . to any but . . . not deny t . . . pendent per . . . other finite . . . being a crea . . . in his being . . . time and sp . . . or archetyp . . . vine Mind. . . . replica is i . . . Creator, lik . . . realize or e . . . say this is . . . and a god . . . god. It w . . . that we obj . . . ing that. . . . ffection or e . . . therefore e . . . cenced it . . ."

But, says . . . of the arch . . . ture is one . . . archetyp . . . when He cr . . . is true agai . . . holy. Man . . . True, man . . . you must b . . . depection h . . . again by u . . . disposal by . . . terrention . . . mean if it . . . making pos . . . is necessar . . . heaven?" . . ."

But, says . . . of the arc . . . different." . . . It is cert . . . unrepentan . . . pentant sin . . . by sin. B . . . perfection . . . pondence . . . the replica . . . is; you, if . . . ly, hold i . . . salvation . . ."

PERFECTION.

"Our Roman Catholic friend, The Freeman's Journal, quotes the following from a recent issue of the Presbyterian Journal: 'No one ever attained perfection or ever will. All that the best can hope for is to live with their faces that way.' It then instances a number of passages from scripture in which man is enjoined to be perfect and says: 'In these texts we find: 'First a divine command to be perfect; and, second, directions given how we may be perfect. Does the Journal hold that God commands impossibilities, or that inspired writers would waste their time telling how to attain the impossible?'"

In reply to our question our esteemed contemporary, the (Philadelphia) Presbyterian Journal implies that we quoted texts out of their context, isolated texts, and that consequently the texts we adduced do not prove that perfection is enjoined on man and required of him. Our argument was that perfection is enjoined on man by his infinitely wise and just Creator, and that therefore perfection is possible to man, for it is contrary to the wisdom and justice of God to command man to do what is impossible to him, and then punish him for not doing it. The texts we quoted bore directly on the subject. For instance, the Lord said to Abraham: "I am the Almighty God; walk before me and be perfect." (Genesis xvii., 1.) Here is as positive a command as any in the Decalogue. Nothing before or after it can change its meaning; no context make it clearer.

Again, "Thou shalt be perfect, and without spot before the Lord thy God." (Deuteronomy xviii., 13.) Here also is a command. St. Paul in his letter to the Ephesians says: "Wherefore take unto you the armor of God, that you may be able to resist in the evil day, and stand in all things perfect." (vi., 13.) Certainly St. Paul would not have said this if it were impossible to "take unto you the armor of God" and impossible to "stand in all things perfect."

He was not a jester. Again in his letter to his beloved Timothy, he says: "All scripture, inspired of God, is profitable to teach, to reprove, to correct, to instruct in justice, that the man of God may be perfect, furnished to every good work." (iii., 16-17.) All these texts are clear, positive and direct, and the charge that they are isolated and not ad rem is without foundation. They all imply the obligation of being perfect, and therefore the possibility of perfection.

We agree with the Journal when it says that no mere man (that is, man with his natural faculties alone) is able in this life perfectly to keep the commandments of God, or even to take a single step towards supernatural life. But in how Providence man is not abandoned solely to his natural powers. When God gives commands that are above man's natural powers He adds to those powers some power of His own to make obedience possible. That He has done and does this—at least in the case of the saints—we do not think the Journal is disposed to deny. It follows then that God requires perfection of man that he should not have thought of disputing it was not justified in saying: "No one ever attained perfection or ever will."

The Journal errs in thinking we conceded its position when we said: "Absolute perfection belongs to God alone." We call divine, infinite and necessary perfection, "absolute" to distinguish it from contingent, dependent, finite perfection. In speaking of perfection in reference to man it is contingent, dependent perfection that is always understood by theologians. That is why we spoke of man's perfectibility "in his order," that is, in the finite, contingent dependent order; and why we said, "absolute perfection belongs to God alone." Had the Journal said absolute perfection is impossible to man, we should not have thought of disputing its position. But it did not say that; nor do we think it meant it. It meant that no man is or ever will be a perfect man, not that no man is or ever will be a perfect God. To say the latter would be to say a silly thing; and therefore we credited it with meaning the former, though it is an erroneous thing.

When we denied absolute perfection to any but the infinite Being, we did not deny the possibility of finite, dependent perfection in man, or in any other finite, dependent being. Man, being a creature, his perfection consists in his being a perfect copy or replica in time and space of the eternal original or archetype of him existing in the Divine Mind. To say that this perfect replica is impossible is to say that the Creator, like a clumsy inventor, cannot realize or externalize His idea; and to say this is to deny His omnipotence, and a god who is not omnipotent is no god. It was for these considerations that we objected to the Journal's saying that, "No one ever attained perfection or ever will." The Journal errs therefore egregiously when it thinks we conceded its position.

But, says our contemporary, "What of the archetype? A perfect creature is one that corresponds with its archetype in the mind of the Creator when He created it." Here our friend is true again. But the archetype was holy. Man has fallen.

True, man fell, but being a Christian, you must believe that through the Redemption he has been enabled to rise again by using the means placed at his disposal by that mysterious Divine intervention. What does the Redemption mean if it is not a rehabilitation, a making possible that perfection which is necessary to the supernatural life of heaven?

But, says the Journal, "the condition of the archetype and ours are widely different." It is certainly widely different in the unrepentant sinner, but not in the repentant sinner, or in the soul undefiled by sin. But the question is, Is that perfection which consists in a correspondence between the archetype and the replica possible? We hold that it is; you, if we understand you correctly, hold it is not. If it be not, then salvation is impossible to man, for

the perfection necessary for the gaining of heaven is the accord between the archetype and the replica. So, when you say "no one ever" attained perfection, or ever will, "the gates are no longer ajar; you have closed heaven forever to the human race."

Journal—"God's law demanded perfection." Here you concede all that we gave the many texts of Scripture to prove; and you should, as a believer in the infinite justice of God, conclude that the perfection demanded by Him is possible.

Journal—"It (the archetype) could not fall, because man did." But the design in the mind of the architect must fail if it be impossible of realization. An author who conceives an impossible hero shows a defective imagination, and when he conceives a possible hero and fails to give extraneous expression to him he shows lack of power. Neither charge can be made against the All-Wise and All-Powerful Author of things. The divine archetype of man is of a perfect man, and, if a perfect man is impossible, the archetype is that of an impossibility; in other words, no archetype. It is because we believe God's designs possible that we deny your statement that no one ever has or will attain perfection.

Journal—"No debtor ever met his obligations by becoming unable to pay." But, if a kind friend supplies the means of payment, the debt becomes payable. That is what the Redemption means. Journal—"The atonement is the direct outcome of that inability." And the direct restoration of the ability, the making possible that which was before impossible. The debtor can always pay a debt if he has an inexhaustible treasury to draw upon.

Journal—"We are aware of the efficacy the Freeman's Journal attaches to baptism, but even that magic ordinance fails to eliminate sin."

The Catholic believes that baptism does eliminate sin from the soul of him who receives it; he says it is pure and holy as when it came from the creative hand of God, and therefore pleasing to Him, and therefore perfect. But what do you mean by eliminating sin? Do you mean destroying sin by destroying its possibility? If so, you mean the destruction of human liberty, the destruction of man as a free agent. You destroy all possibility of merit, for no reward is due man for not sinning when it is impossible for him to sin. In the divine economy man is to be saved as a free agent, or not saved. As long as man is a free agent, the possibility of sin remains, and therefore while baptism renders the receiver perfect, pleasing to God, it does not, while free agency remains, guarantee from a loss of that perfection.

The Sacrament of Baptism, then, like that of Penance, instead of being an argument against man's ability to be perfect, is an argument proving that ability, for he who has the means to an end is capable of accomplishing that end.

Journal—"Perfection is a mark toward which we press, but who thinks to have attained it?" The question is not who thinks to have attained it, but is its attainment possible? We affirm, while you seem to deny.—N. Y. Freeman's Journal.

FATHER ELLIOTT'S LIFE OF CHRIST.

The Life of Jesus Christ, embracing the Entire Gospel Narrative, Embodying the Teaching and Preaching of the Saviour, together with the History of His Foundation of the Christian Church, by Rev. Walter Elliott, of the Faculty of the University of the Archdiocese of New York. New York: The Catholic Book Exchange, 120 West 90th Street.

The burden of the message which the Holy Father gave to the twentieth century was "Come back to Christ," and it was delivered under such striking circumstances and with such dramatic earnestness that it of a necessity commanded the attention of the whole world. It is Christ who has created Christianity, and it is Christianity that has made the modern world. But in an age of material triumph and of the adoration of the Omnipotent Dollar there is not a little danger of the twentieth century man forgetting Him who is the Way, the Truth, and the Life, and of substituting for the sweet spirit of religion the gospel of greed and individual exaltation. Leo the Prophet and Seer says there is no healing for the nations but in Christ. There is no solution for the social difficulties that vex us but in a more intimate contemplation of the Man-God, and a closer conformity to His Life.

In accord with the message of the Holy Father, Father Elliott has prepared and issued his Life of Christ. It is a notable volume of nearly eight hundred pages. It presents the gospel text in full, registered into the running commentary by the author, and there is a wealth of illustration which serves to elucidate the customs and habits that were in vogue when Christ walked among men.

There are many Lives of Christ. Why another? In the first place, we cannot have too many. If any one of them serves to make the incidents of the Redeemer's life better known and His sayings better appreciated, it has a most important reason for its existence. Elliott's "Life" is unique. It is remarkable for its deep devotional tone. It is notable for knowledge which the author possesses of the spirit of Christ. The wonder is how Father Elliott, who has condensed into a missionary career many years of more than ordinary activity, could find the time to prepare so large and extensive a treatise on the character and spirit of Christ as is given to us in these pages. There are no better evidences of the indefatigable industry of the author, as well as of his tender piety and of his profound religious spirit. The work will undoubtedly create for itself a host of ardent admirers, and it is destined to find a permanent place in the literature of the Redeemer.

For sale at the CATHOLIC RECORD, London, Ont. Price \$1.00.

Glory is never where virtue is not.—Le. France.

WHY I AM A CATHOLIC.

Father Conway answers That Question at Mission to Non-Catholics.

At the Mission to non-Catholics at the Holy Angels' Church last week, on one of the evenings Father Conway told his hearers why he was a Catholic. He said in part: "The Catholic Church satisfies perfectly every demand of reason, with its infallible witness to all the truth God revealed to the world, because the Catholic alone gives one God. Men of today, at all times, shrink from the duties that religion imposes. Whence come I? Why am I here? Whither am I going? These questions are the three great world problems. No matter how degraded a man may be there is a longing for God."

I am a Catholic because the Catholic Church answers these questions: You came from God. You are to serve God and to love Him. Your destiny is God forever. "Around the world to-day there is a great chaos of opinions and views, and I ask for a certain teaching that I can rationally accept and believe, and the Catholic Church alone speaks to me in terms infallibly certain."

Father Conway said that the essence of the gospel of Christ was love—the love of God and the brethren for God's sake. "To render the principle of love operative God became concrete love in the God-man, Christ Jesus. No man can be saved but through Christ. Here is the reason for Catholicity: the union of the individual with God through Christ is the only mediator. The Catholic Church is the only one that allows no one of her children to deny that cornerstone doctrine of the Christian religion, the divinity of Jesus Christ—that Christ is God."

I am a Catholic because I love the Bible and venerate it as indeed God's word, and no Church but mine can today declare what books constitute the Sacred Scriptures. "I am a Catholic because historically the New Testament records the life of a Church divine, infallible, authoritative—one, holy, Catholic, apostolic."

I am a Catholic because my church knows no human origin," he continued, "but the Saviour Himself, Who promised that she would never fail."

THE INDIVIDUAL AND THE STATE.

An Interesting Lecture in Higher Education—Lectures on the Value of Psychology and Sociology.

Albany, N. Y. Rev. John T. Driscoll, S. T. L., gave his fourth lecture in the course on "The Individual and the State," in the Albany University Extension course at the High School last evening. He said in part: "Psychology does not exhaust the study of our nature. It considers the individual only, and rests content with the phenomena and laws of consciousness. The methods used are analysis and synthesis. By the former we examined the courses of thought and of affection, found their elements, sources and modes of action, with a view to guide, control and combine them into a full and harmonious life. "But man is not a solitary individual. He lives in daily contact and intercourse with his fellows. Hence the social side of his nature. Psychology takes account of its elements in the discussion of our human tendencies. Sociology, however, views society as a fact, investigates its rise, growth and different forms; tries to discover the elements and laws which enter into these processes, with a view to a just and intelligent co-operation as citizens of a commonwealth."

"The term sociology was invented by Auguste Comte in his 'Course of Positive Philosophy' and is now in general use. Psychology and sociology cannot infer that books on sociology have the same intrinsic merit, or follow the same line of thought, or propose the same laws and principles. We live in an age of conflicting opinions; in part a heritage from the past, in part occasioned or stimulated by present environment. The thoughtful student is conscious of the difficulty in selecting a vantage point, where he can view the subject as a whole and correctly pursue investigations into details. Hence the importance of a true method. Some modern writers err in treating sociology from a preconceived philosophical system. Others go to the opposite extreme by an exclusive insistence on empirical facts. The true method employs both psychology and history. It can be called the critical method, in so far as it recognizes elements of truth in history and inhuman life, separates them from a narrow environment, and unites them into a larger, deeper and truer synthesis."

For influence on subsequent English thought, the writings of Thomas Hobbes call for special attention. The friend of the Cavendishes and a partisan of the exiled Royalists, he proposed a theory of the State which contains elements of the most absolute despotism. He maintains a natural condition of man, antecedent to government, in which men are at war with each other. This condition is found to be unsatisfactory. A remedy is had through a pact or stipulated submission of all to the authority of an absolute ruler. Hence arise the distinctions of right and wrong, of good and evil, of virtue and of vice. The teaching of Hobbes is a radical scepticism blind to the facts of history, and the slavish expression of a narrow materialistic philosophy."

THE STATUE OF ROUSSEAU.

"In his vault at the Pantheon is the statue of J. J. Rousseau, with the door half open and a torch in his hand. The idea of the artist was to represent Rousseau enlightening the world. But the torch is also the emblem of a conflagration. Such actually took place in the French Revolution within a generation after his death. Born at Geneva in 1712, of undisciplined youth, his life presents strange, abnormal and contradictory phases. In a spirit of revolt from existing conditions, he proposed a return to nature. He held up the

simple life of primitive man as an ideal. This condition, he says, did not last. Inequalities grew with the family, with the invention of arts, the institution of laws, and finally with arbitrary power—the last degree of usurpation. To reconcile the principle of freedom with the social order he proposed the theory of social contract. Hence society arose by virtue of a compact. Law to him is the product of arbitrary will; use is right violated in refusing obedience. In proclaiming a constitutional right of insurrection, he teaches anarchy. Strange that doctrines so wild and visionary should find ready acceptance! The explanation is found in the peculiar environment of the time.

"A natural solution, and one in accord with the facts of history, is had from the knowledge of our human nature. The study of psychology reveals tendencies in man, instinctive, impulsive and voluntary. So there must be added the power of speech. By the constitution of his nature, man is a social animal. His life is to be passed in a community. That some one should direct the multitude is a necessity. For if each one did as he thought proper, and if no one looked after the public good, they would fall to pieces. In this sense, political power comes from God, for it is of necessity annexed to the nature of man, and therefore proceeds from Him who made that nature. Men must have a government, whether they wish it or not, else the destruction of the human race follows, and this is against nature. The government or power is by natural law, since it does not depend upon man's consent. The law of nature is divine law in the sense that God made human nature as it is, and thus government is introduced by divine law. For God, by implanting the social impulses in our nature, willed the realization of the State. The special form of the State, however, is the work of man, and history shows that at different times and with different peoples the will of man has had an influence in determining the special form of government."

"As in the physical world there is a unity of tendencies shown in the physical order, so there is, or ought to be, a unity in the moral and political world, with this difference, that man possesses intelligence and free will, and unity is obtained by the subordination of tendencies to the moral law in obedience to the dictate of conscience. The foundation of right and of duty, of authority and of obedience, is the moral order. Hence arise the notions of private and of public morality, of private and of public conscience. Here also is had the concept of personality in the individual and in the State, as possessing rights and duties—a concept which determines their dignity, sanctity and true worth."

The Church.

"It is the only power to-day that can bring the great contending forces of the world—the rich and the poor, the governors and the governed, capital and labor—together, join their hands as brothers, and impart to them the blessings of the Founder of Christianity. It was the unity principle of all parties. Himself rich, not poor, a ruler and a subject, a capitalist and a laborer, the king of kings and the carpenter's son and co-laborer."—Archbishop Ryan.

THE CRUX OF RELIGION.

If religion be a matter of supreme importance to man compared with which all other things sink into utter insignificance, then it follows that man is deeply concerned in finding out what is the true religion and what are its essentials. Has God revealed the truth? If He has, how are we to know it? These two questions must press home to all thoughtful men. The fool saith in his heart there is no God, and he may be left to his folly. But men who cannot, like the fool, escape from the question of questions must rest satisfied till they obtain a satisfying answer. In the fluctuating state of Protestantism to-day there are many anxious souls who are enduring spiritual torture as they see one after another of their cherished beliefs subjected to hostile criticism amidst the plaudits of men who stand high in the Protestant churches. To these sufferers from "the higher criticism" this statement of a Protestant organ, the Christian Register, may come as a beam of light in darkness.

"Out of all the diversities and controversies concerning religion in our time, an issue is slowly emerging which will make all other questions seem unimportant. Is any religion given by divine revelation and supernatural authority? If so, which religion has been so given, what are its essentials, and what is its authority? When it comes to the final test as to whether from the most extreme position of the Catholic Church, or a total rejection of it, revealed religion is infallible, if God knows the truth and knows how to tell it. A religion given by supernatural authority is not to be neglected or resisted. It has the right to command the allegiance of every human being. Outside of this religion there is no truth that can be set over against it, and beyond its jurisdiction no human being has the right to live, or living, to choose his own course of action. There never has been a time in the history of the world when this question could clear itself of all the accidents of tradition and belief; but the time is at hand when the Churches and the theologians must decide whether religious truth is to be taught as all other truth is, and its authority be that which all truth possesses, or whether it is to be received as a gift, to which nothing can be added and from which nothing can be subtracted."

"We have here a plain, logical statement of the crux of religion. As the Protestant organ we have just quoted prints it, 'a religion given by supernatural authority is not to be neglected or resisted.' The Catholic Church claims to have been established by supernatural authority. All she asks of those outside of her fold is that her claims be honestly investigated.—N. Y. Freeman's Journal.

REV. MR. POTEAT vs. ST. PAUL.

Pastor of Memorial Baptist Church Discusses "Perversions of Christianity—Catholicism."

Philadelphia Catholic Standard and Times. "Every Man His Own Minister" was not the subject of Rev. M. Poteat's sermon at Memorial Baptist Church on Sunday evening, but it should have been. The title which he gave to his discourse was "Perversions of Christianity—Catholicism." Unlike Rev. Charles H. Woolston, of the same denomination, he did not make the discovery that the Baptist is the only true Church, but the more startling one that there is no true Church, that such an institution is entirely out of the Christian plan. This divergence of view between two such luminaries in the sect is probably distressing to the members thereof, but it can hardly be said to be surprising.

Selections were read from the fourth and fifth chapters of St. Paul's Epistles to the Galatians, with explanatory interpretations, as the reading progressed, just as if he had considered his hearers incapable of interpreting the Scriptures for themselves. The prayer begged for freedom from ceremonial and from the tendency to dicit into perversions of Christianity. After this the pastor insisted on everybody standing up while the hymn was sung. This was an exhibition with just a little taint of ceremonial.

At the outset the preacher said that he made haste to disclaim any intention of criticizing the great Roman Catholic Church. He used the term Catholicism in its historic sense. There are, he continued, "two conceptions of Christianity—Catholic and Evangelical. The Catholic conception conceives Christianity to be an organization of human society with established rules, doctrines, orders, ordinances and what not." It has great assemblies called councils to define Christian truths and to define heresies. The Evangelical conception of Christianity is that it is not an organization, but a spirit, that is to say, of individual experience.

"You see how diametrically opposed to each other these views are. One makes Christianity an organization, the other makes it an affair of the individual spirit. When Paul died he left in the world a Christianity of a certain type. It was a direct and personal experience of God in the soul of man, and it asserted the possibility of every soul's entering into such an intimate relation with the unseen God. It was entered upon without external restraint. The Christian was not a man bolstered up by regulations from without, by authority imposed on him by the Church nor by a schedule of observances. He rested upon the sufficiency of the work of Christ for his salvation. Christ was the end of the law. The death of Christ on the cross put an end to all the old sacrifices. Christ was the Saviour and could not be helped by anybody. He was the one Mediator between God and man. Faith in Christ is sufficient for moral renewal. The Christian may refuse all support from ritual, ordinances and, I'll venture to say, from doctrine. Paul detached the Church from the parents' stock, Judaism. Paul's Christianity developed out of the conflicts with those he encountered. These form an epitome of the struggles of Christianity throughout the centuries for the reason that Paul encountered human nature. Perversions were brought about in the second and third century. Religion comes from inward initiative, not from outward tuition. For good or ill the Gospel is a Gospel of freedom."

Here Mr. Poteat dropped the Gospel and took up tradition, that is, history, and called the attention of his hearers to the perversion of one hundred and twenty years after the Apostles—on the one hand a great ecclesiastical and political combine and on the other hand numerous sects calling themselves Christians, but denying Christ. The former was a great league of individual communities which, though independent, were constituted alike and had the same doctrine. The Church stood between God and man. There were priests and laymen and in divine worship a priest was absolutely necessary. There came a decay of faith. Devotion to Christ was supplanted by doctrines about Christ. There were few prayers and many solemn hymns and litanies. How do you account for this singular change? First, the loss of the original enthusiasm in the elaboration of the institution. Again, there was a greater multitude of Christians, and devotion was diluted accordingly. When about the third century one asked what he would have to do to be saved, he would be told he could not be saved unless he accepted the doctrines of the Church, yielded obedience to ordinances. He was no Christian unless he was in the Church and accepted the ministry of the Church. For a great many the Gospel had been already buried and lost in the Church. It may be said of these people if salvation is by the Church, her ordinances, doctrines, sacraments and ritual, then Christ died for naught. The Russian Church is not a Christian Church, but a Greek Church. Here reference was made to the "canonization" (conservation was meant) of Canon Gore and to the fight between the so-called Catholics and Evangelicals of the Anglican Church. He spoke of the distress it has caused him hundreds of times to find souls seeking to enter into the fullness of the blessing of Christ and to find built into those souls a conception of Christianity as a church, an institution.

ST. PAUL vs. MR. POTEAT.

The Apostle to the Gentiles seems to be the favorite of the Protestant sects, possibly because he withstood "the very chiefest of the Apostles," the first Pope. There is not, however, much comfort to be found in St. Paul's Epistles for one who denies the necessity of a Church, and even if there were, the advocates of a pure Gospel might admit the authority of Christ in this matter. What does our Saviour say? "Thou art Peter and upon this rock I will build My Church, and the gates of hell shall not prevail against it, and I will give unto thee the keys of the king-

dom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed also in heaven."

"Obey them that rule over you and commit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unpardonable for you." As to the Church, it only requires a reference to Cuden's Concordance to the Protestant Bible to find that St. Paul refers to church and churches at least fifty times, for example, "Unto the Church of God which is at Corinth," (I. Cor. i., 2); "Give unto the Gentiles, not to the Jews nor to the Gentiles, nor to the Church of God," (I. Cor. x., 32); "For ye have heard of my conversation in times past in the Jews' religion, how that beyond measure I persecuted the Church of God and wasted it," (I. Gal. i., 13). Now as to doctrine, which seems to have little weight with the pastor of Memorial Baptist Church, let us see what St. Paul says: "But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you," (Romans vi., 17).

"Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned, and avoid them," (Romans xvi., 17).

"That thou mightest charge some that they teach no other doctrine," (I. Tim. i., 3).

"Till I come give attendance to reading, to exhortation, to doctrine," (I. Tim. iv., 13).

There are many more references to St. Paul to doctrine which, with the aid of a concordance, may be readily found by Gospel Evangelicals.

As to the hierarchy and transmission of spiritual graces by the intermediary of the priest, what stronger text is required than St. Paul's Epistle to the Romans i., 11: "For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established."

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the Bishops and deacons," (I. Phil. i., 1).

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands," (II. Tim. i., 6).

There seem to be quite enough texts here from King-James' Protestant Bible to upset Mr. Poteat's theories, and these are restricted by space to just a few, and they are all from St. Paul, so that they might fairly represent St. Paul's Christianity which, by the way, may be said to bear a somewhat striking resemblance to Roman Catholicism.

This "resemblance," it may be remarked, is apparent on the very face of the texts; to bring it out needs no such effort to impart a special meaning to the words of St. Paul as was made by the Baptist preacher on Sunday evening. St. Paul will be found in his Epistles to teach abstinence, celibacy of the clergy, the authority of the Church, its opposition to divorce, excommunication and trial of heretics, feast days, forms in worship, original sin, Peter's primacy, denial of the right of private interpretation of the Scriptures, purgatory, authority of tradition, the Real Presence, the unity of Church and doctrine and other matters of dogma and discipline which would indicate that the Apostle to the Gentiles had much in common with Roman Catholicism as we know it to-day.

In reference to Mr. Poteat's statement that a greater multitude of Christians brought about a corresponding dilution of devotion, it seems that there is not enough to go around it would be well to drop the missionary efforts of his flock.

CALUMINATING THE CHURCH.

The Church is a mark for mudslinging and has been such a mark ever since she began her divine mission. Voltaire, the noted French infidel, gave his advice to his followers: "Fling all the mud you can, some of it will stick." We are of the opinion that proper and emphatic resentment on the part of Catholics of such wanton conduct will lessen the evil. We justly resent calumny heaped on those who are near and dear to us. Why then should we remain silent when the Church, her priesthood and her religious are shamefully calumniated?

Too many are even yet impressed with the teaching that the Church upholds the calumnious doctrine that "the end justifies the means." As people do not wish to associate with those who bear a bad character, honest minded men would not think of seeking truth or doctrine from a Church whose character and good name are smirched. For this reason Catholics should not be too complacent in the face of persistent calumny. Often sensational stories may find their way into the columns of newspapers without the knowledge of those at the helm, but it cannot occur frequently without a suspicion of carelessness or connivance on the part of the managers. However, a willingness to make proper amends should absolve the publication from malice. We are led to write these lines in view of a sensational article published in one of our city papers, an account of which will be found on our first page. The statement, to be sure, were ridiculous, but nevertheless nine out of ten non-Catholics would believe them to be as true as gospel. There is nothing too absurd for many to credit when the matter is detrimental to the Church.

No one can tell how deep an impression is made upon the plastic minds of the young when such stories find their way into print and are left uncontradicted. No wonder the Pope, the Bishops and the clergy are anxious that every Catholic home should have the benefit and the protection of a Catholic newspaper.—Catholic Universe.

In mortal sin, it would be better to receive legions of devils than once to receive the living and terrible God.—B. Henry Suso.

OUR BOYS AND GIRLS. THE STILL SMALL VOICE.

AUNT ELA. Easter was very late in the spring that year, and the junior pupils at the Sacred Heart convent were planning for their vacation. While there never was a true Sacred Heart pupil who did not love the convent and the dear nuns, yet home ties are very strong and a group of girls were chatting here and there about all the happiness they would enjoy in their own homes for a few days. Madame De Bonne was mistress-general, and though a great disciplinarian, was always just, therefore a favorite. A committee of four Children of Mary had been appointed to look for a half-holiday that afternoon. The spring was so balmy, the girls could not collect their thoughts for mathematics or French. They thought it would be such a blessing if they could only have a run across the grounds to the plantation at the back of the convent, where the early violets hide. After due consideration for the surplus energy of youth, the mistress-general consented.

The signal was given and the children started out on their expedition. "Mamma is going to send for me the Saturday before Easter," said one child. "And I am going home also," said another. Many others, chimed in, all but Grace Hilton, who had only joined them a few minutes before. She was a very intelligent-looking girl about thirteen years of age. Her highly arched brow gleamed bright and smooth amid the brown ringlets, and her soft blue eyes held rather a sweet dreaminess than anything of childish brightness. "And what about you, Grace? Don't you expect to go home for Easter?" asked one of them curiously, as she observed her companion's silence. "I don't know," answered Grace; "that is, it depends upon whether I get all my good conduct notes and 'very well' for this week."

"On what?" interrupted half a dozen merry voices. "On my record, my deportment for the past month." "Oh, I guess you will come out all right, Grace," observed one of her companions; "but I think if your mamma was living she would not be so particular. My mother says she could not spend a happy Easter without me."

Soon another girl joined the party, a pretty brunette, with two heavy black braids hanging down her back, each tied with a blue ribbon. Agnes Weldon had two rosy lips, but they formed a naughty mouth. When Agnes first came up there was a somewhat uneasy look in her eyes, but the wild, frolicsome gleam of a game of cricket soon banished it.

Too soon the pleasant afternoon was gone, and the merry-makers came back to the study hall. Suddenly the soft bells of the Angelus rang out and the girls hushed their talk, the sound of laughter ceased, and the bright eyes were dropped as they recited the angel's words. Then the signal was clapped, and Madame De Bonne said she wished to speak to the children. There was a stern look in her face, and even the little girls understood there was a reprimand in store for them.

"Children," she said, "I am pained to have to reprimand you, but you know you have certainly been guilty of opening my desk on the platform and examining the conduct notes. You have been seen doing so. This is most dishonorable, and five notes taken off for department will be the penalty, but if the culprit acknowledges her fault I shall only cut off two." There was a dead silence, the girls peered into one another's faces, but no one rose to avow their misbehavior.

"Very well," said the mistress-general, after a pause. "I must tell you I saw the girl, and recognized her by the peculiar winter hat she wore, which partially covered her face. It was just after recreation had begun and I was on my way to the chapel. I am sorry, very sorry, but Grace, the fault is yours."

In a moment the color flew to Grace's face. She stood out in the middle of the study hall and said, "I did not do it, Madame, and I can't say I did." "But, my child, it was your hat and height, and everything; still, if you can bring any proofs I will believe you." But she could not. Grace's father was a stern man, and he deprived his daughter of her trip home.

When the other children were departing, Grace, who had a proud heart, forced back the tears, but when Agnes Weldon, who was from her own town, came to say goodbye, then she gave way, and her frame shook with its violent burst of weeping. During the vacation days Madame De Bonne strove to comfort the little heart it had been her duty to wound. Little did the girls going to their beloved homes think of Grace, yet she followed each one of them with sorrowful thoughts, picturing to herself all the joy she was denied. And yet one among them did remember her, Agnes Weldon; and somehow all her Easter fun seemed shadowed for her by her schoolmate's sorrow.

Mrs. Weldon noticed her daughter's worried and fretful words, but could find no reason for them. One evening Mr. Weldon said to his daughter, "You did not tell us anything about Grace Hilton, Agnes?" "Why—er—er—what about her questioned Agnes timidly. "That she didn't come home with you. I met her father to-day, and he was telling me the reason. He feels very sorry but says he won't go back on his word."

"Oh, papa!" cried Agnes, and she buried her face in her hands. Then, turning to her mother, she said: "Mamma, take me to Grace. I must ask her forgiveness; it is all my fault." "My dear child," said her mother, "you are trembling with excitement. How could you have deprived her of her visit?"

"But I did. I let her get blamed in my place. It was I who peeped into Madame De Bonne's desk; I was so curious, and when I heard one come among, I grabbed Grace's hat, which was on a desk and the mistress-general took me for Grace, and so she was punished."

"Oh, Agnes, how could you do it?" "Well, mamma, it was like this. I

had gone to the music room at recreation, leaving Grace alone in the study hall, and when I came back she was gone, and it was then I did it. But I got frightened and went back through the music room, so the girls wouldn't see me come out of the study hall door. I know it was meant to do it, and I do so hate that anybody should suffer for me; but I hadn't the courage to confess it before everybody."

"My poor Agnes," said her mother. "Mamma, I want you to take me back to the convent before vacation is ended. I'll tell Grace, I'll tell the mistress-general, I'll tell everybody." Mr. Weldon hitched up the horses and they went that very afternoon. "Oh, if I could only have had Grace at home before this!" said Agnes. "I wonder if she will ever forgive me?"

But Grace did forgive her; she was too fervent a Catholic to do otherwise, and Madame De Bonne pardoned Agnes because of her sincere penitence. But Agnes never forgot how her cowardice had poisoned her Easter joys, and ever afterwards she was a true moral heroine.

CHATS WITH YOUNG MEN.

The everyday cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion.

Private Interview with Self. Get away from the crowd a little every day, my dear boy. Stand one side and let the world run by, while you get acquainted with yourself. Ascertain from original sources if you are really the man people say you are; and if you are always honest, if you always tell the truth, square, perfect truth in business deals; if your life is as good and upright at 11 o'clock at night as it is at noon; if you are as good a temperance man on a fishing excursion as you are at a Sunday school picnic; if you are as good a boy when you go to the city as you are at home; if, in short, you are really the sort of man your father hopes you are, and your sweetheart believes you are. Get on intimate terms with yourself, my boy, and, believe me, every time you come out of these private interviews you will be a better, stronger, purer man.

Cardinal Gibbons' Advice to Boys. Cardinal Gibbons, addressing, on March 4, the boys of St. Mary's Industrial School, Baltimore, among other things gave the following three points of advice which might with profit be applied to young men the world over:

"First of all, be industrious. Avoid idleness. Be fond of labor. This country is happily fortunate in that all labor is regarded as honorable. Secondly, avoid strong drink. Dread drunkenness. Avoid the companionship of those who drink. I have known many young men, some of rich parents, whose greatest curse was that they had too much money, for they spent that money in rioting, dissipation and drink.

"Thirdly, cultivate piety and religion. Here, of course, you are required to assist at Mass and at other religious exercises. Perhaps at times it becomes tedious and irksome to you. Perhaps you would rather play than pray; you would rather be on the base ball grounds than in the chapel. But remember that this discipline is necessary to your well-being. Begin and close each day with prayer. Ask God at the beginning of the day to bless your work, and at the close thank Him for the blessings He has bestowed on you. Wherever you are, hear Mass on Sunday and hear preached the word of God. Endeavor at all times to be Christian men and true followers of the cross."

Character and Capital. It is related of Girard, that when a young tradesman, having bought and paid for a bag of coffee, proceeded to wheel it home himself, the shrewd old merchant immediately offered to trust his new customer to many more bags as the latter might desire. The trait of character revealed by the young man in being his own porter, had given the millionaire confidence in him at once. His reputation was made with Girard. He became a favored dealer with the enterprising merchant, thrived rapidly, and in the end amassed a fortune.

No mere capital will do so much for young men as character. Nor will always even capital and connection combined. In your own experience, you have known many beginners who have utterly failed, though backed by ample means, and assisted by the influence of a large circle of friends. In some cases, indeed, considerable experience, as well as industry and perseverance, have been added to these advantages, yet without securing success. We have known such persons, after a failure in their present, to try a second, and even a third, yet with no better result, although still assisted by capital, by friends, and even by their own activity. The secret was that they had missed, somehow, making a character for themselves.

On the other hand, it is a common occurrence to see young men begin without a cent, yet rapidly rise to fortune. They achieve this triumph by establishing, at the outset, a reputation for being competent business men. Few are so fortunate as to do this by a single characteristic act, like the purchaser who won Girard's good will by wheeling home the bag; for generally neither veteran merchants are as shrewd as the famous millionaire, nor young dealers as energetic as his customer. But a consistent life of sagacity, economy and industry, invariably establishes the right kind of reputation in the end. Confidence grows up in influential quarters, towards the young beginner. Old merchants shake their heads approvingly and say: "He is of the right stuff, and will get along." Credit comes, as it were, unsought. Connection follows. The reputation of the new aspirant widens and deepens; his transactions begin to be quoted as authority; trade flows in on him from every quarter; and in a few years he retires, with a competence, or remains to become a millionaire. All this is the result of

establishing, at the outset, a character of the right sort.

We may say to every young man, about to start in life, make a character for yourself as soon as possible. Let it also be a distinctive one. It is better to have a name for excelling all others in some one thing than to enjoy simply a notoriety for general merit. Are you a mechanic?—outstrip your fellows in skill. Are you a young lawyer?—become superior in a particular branch. Are you a clerk?—be the best book-keeper your employers have. Are you in a store?—make yourself acquainted with the various buyers. In short, become known for an excellence peculiar to yourself; acquire a specialty, as it is called; and success is certain, because you will have, as it were, a monopoly, and dictate your own terms.

Money may be lost, without fault of your own, by some one or another of the accidents of life. Connections may be broken up, by death, or failure, or change of interests. But character remains through all. It belongs to the individual and is above the chances of fate. Thousands who have lost all else, have recovered themselves by having a character to start anew with; but no man, without a business character, has ever risen from the ruin caused by the loss of capital, or the destruction of connection.

An Expensive and Harmful Habit. "Total abstinence is becoming more general as a requirement by corporations," says the Catholic Universe. "For some years the Burlington Railway Company has demanded that all engaged in the mechanical and operating departments should be total abstainers during working hours. It has now formulated a new rule which requires all its employees to be total abstainers, whether on or off duty. Young men should realize that in frequenting saloons and in getting the name of doing so, they are standing in their own light, and hurting their prospects. Join the C. T. A. at least in practice. Drink does no good. It is an expensive, as well as a hurtful habit. Habitual drunkards started with an occasional glass. Guarantee companies always inquire whether the applicant is temperate and correct in his habits. No one can answer in the affirmative if the applicant frequents saloons."

Expertness of First Innocence. Expertness in swimming and fencing may be quickly acquired by any young man who will take the trouble to master these branches. When a cadet first joins a corps, he is taught these essentials of health and good carriage. Discipline is a factor of the greatest importance. The young man must obey every requirement to the smallest detail; he cannot slight a single movement in any exercise that is ordered. Pride and ambition play their parts. Surrounded on all sides by splendid specimens of physical manhood, the cadet grasps at every opportunity for the instruction that will make him bodily as admirable as his fellows. The work embraces a vast field of simple exercises of all descriptions, which have been selected because of their value as a means to the end which this training is intended to attain.—Success

What a Man of Business should be. A man of business should be able to fix his attention on details, and be ready to give every kind of argument a hearing. This will not encumber him, for he must have been practised beforehand in the exercise of his intellect, and be strong in principles. One man collects materials together, and there they remain, a shapeless heap; another, possessed of method, can arrange what he has collected; but such a man as I would describe by the aid of a principles, goes farther, and builds with his materials.

He should be courageous. The courage, however, required in civil affairs, is that which belongs rather to the able commander than the mere soldier. But any kind of courage is serviceable. Besides a stout heart, he should have a patient temperament, and a vigorous but disciplined imagination; and then he will plan boldly and with large extent of view, execute calmly, and not be stretching out his hand for things not yet within his grasp. He will let opportunities grow before his eyes until they are ripe to be seized. He will think steadily over possible failure, in order to provide a remedy or a retreat. There will be the strength of repose about him.

He must have a deep sense of responsibility. He must believe in the power and vitality of truth, and in all he does or says, should be anxious to express as much truth as possible. His feeling of responsibility and love of truth will almost inevitably endow him with diligence, accuracy and directness—those common-place requisites for a good man of business, without which all the rest may never come to be "translated into action."

REVELATION AND IMMORTALITY.

God is the chief end of our life. Reason tells us that. And it tells us, too, that in no other way can our life attain its perfect consummation. But without a revelation from God our conception of the eternal destiny to which we are called would be without that entire clearness and definiteness we so much covet. How many, nowadays, protest that what moves them to decline to believe in immortality, in spite of all proofs advanced in favor of it, is their deeply-felt inability to form to themselves a clear conception of the life beyond, of its contents and objects.

It is the object which gives to existence its meaning as well as its right to be. Where no serious object for a continuance of existence is discoverable, there also the right to continued existence seems not to be made good. Face to face, with the fact of the general destiny to death, the admission of immortality seems so daring that there is a certain unwillingness earnestly to profess and contend for this faith except after some special reassurance from that Power which alone could help us over and past the destiny of death. How, say men, how could we give our reasonable assent if nowhere could be

found any operations of God's Power nor any provisions in favor of the immortal life? Revelation is such a provision. Destined as we are to live for ever, God by Revelation supplies the lack of experimental attestation that really there is a God in the everlasting silence and a heavenly destiny for our weary souls.—Catholic Telegraph.

SUPREME LOVE IN THE HOLY EUCHARIST.

Catholic Citizen. In Father Delgair's wonderful book, "The Holy Communion," is this passage: "It was not only human thirst which wrung from our dying Lord that awful cry: 'I was not only the thirst of a dying man in His agony, when His veins were drained of blood; it was the thirst of the Godhead for souls. It was the longing desire of our Heavenly Father yearning for union with His children, and telling us how His eternal spirit was athirst for us; as the man who is languishing in a sandy desert for the wells of living water. And, a little later, Father Delgair adds: 'Man is ever searching for reunion with God. Amidst the horrors of the Pagan world, we can still trace this craving void for God. The cry for God is still heard in the accents of the wildest Pantheism. Plutarch voices it when he wonders contemptuously at the Egyptians for worshipping animals. Colinus approaches it when he tries to excuse the worship of birds by saying that, as they are intermediaries between man and the Unseen Power, they must be beloved of God. To assume that Paganism is so degraded the world as to have killed love would be to assume that Christianity was impossible. To-day some of us Catholics, looking on the world around us, seem to imply that the yearning for God exists only among those who are of the visible Church, and that we, who thank God daily for the most extreme pledge of His love, which is the blessed sacrament, are alone in yearning for perfect union with Him. The truth is that all the great poets have sung of love—not merely as of one creature for another—but in the universal sense. Dante's idea of love growing from the first sight of Beatrice is chronicled in the 'Vita Nuova,' to its simplest, all-embracing phase in the 'Paradise,' springs from the unsatisfied yearning for complete union with the very centre of love. Dante's definition of love is that of Aubrey de Vere: 'I make no songs, but only find Love, following still the evening sun. His carol ceases on every wind. And other singers is there none.'"

This acknowledgement—sometimes as veiled as it is passionate,—is the burden of all poets worthy of their gift; it is the burden in the hearts of men to-day. But it is the way of the world to deny the existence of the mysteries of the spirit while inventing a new altar on which to prostitute those mysteries. Philosophies and theories do not touch the heart, and it is the heart of the world that needs to be touched by that name which burns always upward to the Eucharist. Drummond's "Greatest Thing in the World,"—a famous sermon—touched many hearts with that name longing, and to it many hearts have responded. Who shall say, reading that sermon and knowing its popularity, that the longing for union with Christ is confined to Catholics? It is a mistake most of us have made in our time to think that the possession of the meaning of love makes us superior to the men around us; it really draws us nearer to them,—makes us more their equal;—Christ, dying for love, needed no added kingship. He was the King,—it was to be nearer to the blindest of those He loved, that brought out the cry of agonized yearning. The love which arose in some of the hearts that heard and understood that cry,—you see the faces of those persons in some of Tissot's pictures,—was incomplete, for they had not yet partaken of the pledge of the deepest love,—the Eucharist. The longing of all poets,—crying out when the roses of earthly love have faded,—crying out that the love of spirit for spirit may not die—finds its fulfillment in the Eucharist.

All philosophies that do not support love, in its highest sense, are failures. Life and experience show this—and life and experience are test of philosophies. On all sides one hears the constant demand for more teaching as to the duties of man. "Work is prayer," we are told; "work is the best thing in life;" duty must be difficult, or it is not duty. "Work is the salvation of society." Let our preachers talk more of the every day virtues. When this is said, it is supposed to be the truth; but it is not the truth. It is more love, we need rather than more work. The appeal so constantly put before the preacher that he teach common sense, is the ruin of the Protestant pulpit. Benjamin Franklin was an excellent business man, but a very poor leader for those who knew that life is not made up only of earning and saving. If work were the salvation of society, or even works—for it would be an insult to the shades of our Pagan ancestors to imagine that they were entirely without benevolence—the stable of Bethlehem would not have had a necessary place in the history of the world. Christianity has not only accentuated the desire for God, but it has made the satisfaction of that desire fully possible.

What seem to be the best qualities of the modern time are at war with the very essence of the Christian idea. It is not the dogma of infallibility, the fear of the confessional, the dread of authority that keeps so many men out of the Church; it is the misunderstanding of the supreme love that shows itself in the Eucharist; and this implies a sad ignorance of the psychology of our own nature and of that great ultimate fact, so little understood and so little explained, the resurrection of the body.

It is not a question of the saints who, as presented to our view, are as often hindrances to the comprehension of what divine grace and life are; but of ourselves and our neighbors. To ap-

pear to the example of the saints, as represented at second hand,—in a man without conviction or sympathy with our point of view, leads often to hopelessness and indifference. The blessed Eucharist is the one fact for us. As Father Delgair says: "A new want has arisen in our hearts and we thirst for union with Jesus. This want God has satisfied in giving us the blessed Sacrament."—Maurice Francis Egan.

Why Some Marriages are Unhappy.

The causes of unhappy marriages are various—some petty, some serious, but all removable by patience and charity. The family squabble is not infrequently rehearsed in the divorce court, and children are forced to bear the brand of their parent's shame. We can trace the unhappiness in most cases to inordinate vanity on the part of either the husband or the wife. Pope, the Catholic poet, displayed exquisite good sense when he said: "Nothing hinders the constant agreement of people who live together but mere vanity—a secret insisting upon what they think their dignity or merit, and inward expectation of such an overmeasure of deference and regard as answers to their own extravagant false scale, and when nobody can pay, because none but themselves can tell readily to what pitch it amounts." "Thousand of houses would be happy to-morrow if this passage were written in letters of gold over the mantelpiece and the offenders could have the courage to apply it to themselves.—American Herald.

BLOOD TROUBLES

Manifest Themselves in Many Disagreeable Ways. SUCH AS SCROFULA, ECZEMA, BOILS AND PIMPLES—THE BLOOD SHOULD BE PURIFIED DURING THE SPRING MONTHS.

The Spring season is the time for blood cleansing and blood renewing. Blood troubles are many and dangerous and manifest themselves in a score of painful and offensive ways, such as scrofula, eczema, boils and pimples. The impurities that get into the blood pursue their poisonous way all over the body and are responsible for a large proportion of all diseases, various in their nature but dangerous in the extreme. To have pure blood and plenty of it, you need a tonic and blood builder, and for this purpose there is nothing can equal Dr. Williams' Pink Pills for Pale People. These pills cure all diseases due to impurities in the blood by promptly cleansing and freeing the blood from all poisonous and offensive matter. If your blood is thin or insufficient; if you suffer from exhaustion at the least exertion; if you are pale, easily get out of breath and feel constantly languid and fagged out, Dr. Williams' Pink Pills will cure you by filling your veins with new, rich, red blood. Mr. Robt. Lee, New Westminster, B. C., says: "Before I began using Dr. Williams' Pink Pills, my blood was in a very impure state, and as a result pimples, which were very itchy broke out all over my body. My appetite was feeble and I was easily tired. I tried several medicines, but they did not help me. Then my wife urged me to try Dr. Williams' Pink Pills. I got a half dozen boxes and by the time I had used them I was completely restored to health, and my skin was smooth and clear. I shall always speak a good word for these pills when opportunity offers." It is because these pills make rich, red blood that they cure such trouble as anaemia, shortness of breath, headache, palpitation of the heart, rheumatism, erysipelas, St. Vitus' dance, and the functional ailments that makes the lives of so many women a source of constant misery. The genuine pills always bear the full name, "Dr. Williams' Pink Pills for Pale People," on the wrapper on every box. Sold by all dealers, or sent by mail at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

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