

BROWN.

to be called to witness the death of Grand Secretary... The Rev. Minot J. Savage is a Unitarian minister in New York. He is somewhat known as an author, having published several books. A recent outpouring of his has met with a good deal of criticism.

SAVAGE AND HIS CRITIC.

The Rev. Minot J. Savage is a Unitarian minister in New York. He is somewhat known as an author, having published several books. A recent outpouring of his has met with a good deal of criticism. Mr. J. F. Woodcock—in a recent issue of the New York Sun. In this reply he makes some statements, against which he challenges scholarly contradiction.

that opponent. This is precisely what Rev. Mr. Savage does in reference to the opponent whom he criticizes. Perhaps he ought not to be so very human. He may say that through scholarly interpretation is defective and inconclusive. We must of necessity appeal to it in the absence of something better. But we deny the absence of something better. We affirm the presence in the world of that teacher and interpreter which Christ established and commissioned His Church. That Church exists now or the gates of hell shall prevail against it.

Christ, that the unbelieving might be convinced that there is one God Who hath manifested Himself by His Son, Jesus Christ, Who is His eternal Word. We might quote four to the same purpose, Justin Martyr, Irenaeus, Athanasius, Tertullian and others. But we will conclude this point by quoting, from St. Cyril, who lived within the time specified by Rev. Mr. Savage. Arguing against heretical baptisms he asks how the subject of such baptism can become the temple of God? And he says: "If he be thereby made the temple of God, I would ask of what divine person is it? Is it God the Creator? He could not be so if he believed not in him. Is it of Christ? Neither can he be His temple if he be not Christ to be God. Is it then of the Holy Spirit? But since the three are one, how can the Holy Spirit have friendship with him that is at enmity with either the Father or Son?"

in their sight. Finally, some, pretending a broader view, declare, "No nation is as Christian as our nation," which is like seeing the mote in your brother's eye. A large number interested in the matter admit the condition, but avow, "There is no cure." We have come upon times of unbelief, in their opinion. The air is rife with aversion to Church rule. Many gospel maxims indeed are admired and in part observed, but religion, in modern thinking a personal concern, in no concrete form is considered to oblige all under pain of loss. It is permissible to ask further: "Is there no reason within, which might be added to the number? Are we doing all that could and should be done for our men and boys?" A whole army of unselfish workers confronts the question at this juncture. With due regard for their labors the question is still in order. Are we employing all possible means to further the kingdom of Christ among men. Let no one reply, "The Church knows her duty!" She certainly does, and can never utterly fail in it. Her example and history teach how to behave under trying circumstances.

the cause of constitutional liberty are, however, not to have any credit, as all credit must be reserved for the much-praised and much-over-rated Puritans who, if we are to believe their eulogists, were the greatest benefactors of the human race the world ever saw. It is not time that all this nonsense about the Puritans should cease?—New York Freeman's Journal.

of the barque of Peter, and he said: "If you want to get to heaven you must get into Peter's barque. Peter's boat is the one that carries passengers to heaven." "A-men, Alleluia!" shouted a voice from the middle of the church. Father Sutton found out afterwards that the ejaculator was an old colored sailor, a convert. No one seemed to be disturbed by these expressions of feeling and the lecturer seemed not to mind them either. After the lecture Father Sutton went down among the crowd, and the Negroes were pleased to come up and shake hands with him and talk about the mission.

CATHOLICITY'S PHENOMENAL ADVANCE.

A FAMOUS PROTESTANT SCHOLAR ON THE CHURCH'S ADVANCE IN RECENT TIMES. From the Literary Digest we reprint the following translation of a remarkable statement of the growth and growing power of the Church contributed to the Neue Kirchliche Zeitschrift, of Leipzig, Germany, by the famous Church historian, Rev. Dr. Kolde, of Erlangen, one of the leading Protestant scholars of that country. Few people, and only those who study modern facts in the light of Church history, have any appreciation of the phenomenal advance made by the Catholic Church during the last decades, especially as a power in the political world and in the conquests of new spheres of thought and life. It is by no means a pleasant thing for Protestants to contemplate; but it is an undeniable fact that not since the days of Innocent III. has the Papal system unfolded such splendor and power as in the present time. Not the Catholic rulers, but rather the Protestant rulers are the ones who are trying to surpass each other in honoring the shroud sage now occupying the throne in the Vatican, although it is this same sage who has repeatedly called the Reformation a "pest."

THOSE BOGUS PRAYERS.

Writing of the unauthorized "prayers" which designing or misguided people put in circulation among certain classes of our Catholic people, the Church Progress truly says: "Of course, it is always the good pious people who are imposed upon by their circulation. They never give any concern to those on whom religion rests lightly. But good, pious people should be more inquisitive as to the source of alleged powerful prayers. They are out with the express purpose of deceiving. It is the bigot's method of testing the credulity of the devout and unsuspecting Catholic. They possess no more virtue than the paper on which they appear. As a final word, however, on the subject, we would say to all who should stick to the prayer book. In these they will find those which have received the approval of the Church. If they desire to follow a particular devotion, the prayers proper for it they will find in some approved manual. Here there can be no mistake, for such books bear upon their initial pages the approbation that makes them authentic. Accept none without it and use only such as have it, and no mistake will be made."

AN IMPORTANT PROBLEM "OUR LEAKAGE AND HOW TO STOP IT."

BY DR. JOS. SELINGER OF ST. FRANCIS SEMINARY. So many men fall from the Church, is a complaint often heard. There is no general exodus, but a defection not of the mass, but of the individual. The man of immediate attention. The man of the earth, and who hath loved us and washed us from our sins in His own blood. And hath made a kingdom and priests to God and His Father; to Him be glory and empire for ever and ever. Amen. Behold He cometh in the clouds and every eye shall see Him and they also that pierced Him. And all the tribes of the earth shall bewail themselves because of Him. Even so, Amen. I am Alpha and Omega, the beginning and the end, saith the Lord God of hosts, Who is and Who was and Who is to come. The Almighty. (Chapter 1, 5 to 9.) In these last words St. John refers to the prophet Isaiah, 44:5: "Thus saith the Lord King of Israel and His Redeemer the Lord of hosts: I am the first and I am the last, and besides me there is no God."

THE PURITAN MYTH.

The descendants of the Puritans are nothing if not modest. They would have believed that if it had not been for their progenitors the American continent would still be a sort of a barren waste. This idea they have done their best to popularize. A sample of the way in which this is done is furnished by a speech delivered by Senator Dewey on December 22, which has been dubbed "Forefathers' Day." We do not know whether Dewey lays claim to Puritan descent. But whether he does or not makes no difference. He is just the sort of a person to accept the Puritan myth, for no other reason than that he is a member of the current as the truth. In the speech to which we have referred Chancellor Dewey imagines that Miles Standish returns to life, and here is what he sees according to the veracious Chaucey: "He finds that the 101 people who landed on Plymouth Rock only 282 years ago have become a nation of eighty million people; that their territory has increased from the Mayflower's total of £2,400, or \$11,600, to a thousand billion of dollars; that the Plymouth boundaries extending a few miles into the then unknown wilderness, Pacific, and from the Gulf of Mexico to the Arctic circle, and that the whole of this vast domain is filled with great cities, thriving villages, prosperous farms, manufacturing centers, and the self-governing people, the most intelligent, the most prosperous, happy and wealthy of any nation in the world." The assertion that the 101 people who landed on Plymouth Rock 282 years ago have become a nation of eighty million of people "should have staggered even an audience made up exclusively of descendants of the Puritans. It would be safe to bet that not one of those who listened to Dewey's astounding statement gave a thought to the Catholic Frenchman who had penetrated to the New England coast long before a Puritan set foot on Massachusetts soil. These pioneers of civilization on the American continent were neither "Anglo-Saxons," nor Protestants, and therefore their work counts for nothing. They proceeded to civilize the natives of the face of the earth. The assumption that the Puritans were the first plant the seeds of civilization in what is now the United States is on a par with the other assumption that the descendants of these Puritans were the only persons who contributed to the work the results of which Dewey describes in his own peculiar way. If we are to believe Dewey we are indebted to the Puritans not only for material prosperity, but for the principles of constitutional liberty which were proclaimed and defended by Catholics long before Protestantism found foothold in England. Catholic pioneers in

TO COLORED NON-CATHOLICS.

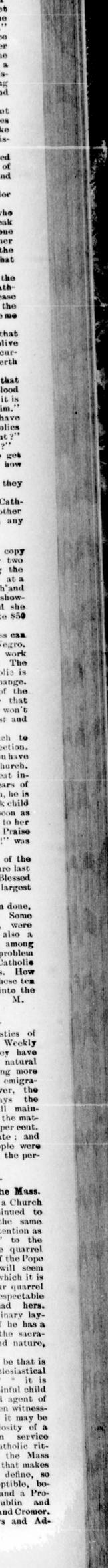
FATHER SUTTON CONDUCTS THE FIRST MISSION OF THE KIND AT WILMINGTON. Catholic Standard and Times. After closing the grand mission for non-Catholics at the pro-Cathedral, Rev. Xavier Sutton went to St. Joseph's Church and on Monday night opened there a mission for non-Catholic colored people. Bishop Monaghan was anxious to have something done for these people. Father Sutton said he had never done such a work of this kind, but would be pleased to make a beginning. The course of lectures had been advertised among the colored population, the Josephite priests in charge, Rev. Fathers Gladly and Nally, having gone from house to house asking the people to come. The announcement was made that no white people would be admitted. There is a population of 17,000 colored people in Wilmington, and of that number about 150 are Catholics. St. Joseph's church will seat about 400, and it was thought the building would be filled to overflowing. The weather, however, proved unfavorable. It rained and sleeted the first two evenings, so that very few—perhaps 75—were present, the Negroes as a rule disliking extremely to go out in wet or cold weather. This was a drawback to the mission; however, the remaining nights the audience was much better, about 200 being present. Many people think that it is easy to persuade the Negro to become a Catholic—that all we have to do is to throw open the doors of the church and they will come in; this is a mistake. Just like his ignorant, prejudiced white brother, the Negro is filled with lies about the Catholic Church; he frequently goes into the Catholic church, and their preachers fail not to keep alive this sentiment; secret societies flourish among them and they are told that the Catholic Church is opposed to all such societies. One of these societies has rather a queer name, "The Seven White Sisters," and this one requires its members to promise that they will have nothing to do with Catholics. There are a number of well-to-do and educated Negroes in Wilmington, but none of them came to the mission. AN APPRECIATIVE AUDIENCE. Those who came to the lectures seemed to be pleased. Sometimes during the lectures one of the audience would give expression to his feelings by saying out loud, "That is right!" One night Father Sutton was speaking

Ireland's Social Purity.

Writing of the vital statistics of Ireland for the year 1901, the Weekly Freeman, of Dublin, says they have a melancholy meaning, the natural increase of the population being more than swamped by the tide of emigration. On one point, however, the figures are reassuring. Says the Freeman: "The country still maintains its proud pre-eminence in the matter of social purity. Only 2.6 per cent. of the births were illegitimate; and in Connaught, where the people were poorest and marriages fewest, the percentage was only 0.7."

An English Protestant on The Mass.

Has the English Church as a Church since the Reformation continued to celebrate the Mass after the same fashion and with the same intention as she did before? If "Yes," to the ordinary British layman the quarrel with the Pope over the ban of the Pope and his foreign cardinals, will seem but one of those matters to which it is so easy to give the slip. Our quarrel with the Pope is of respectable antiquity—France, too, and heretofore, has been puzzled, and, if he has a leaning to sacraments and the sacramental theory of religion and nature, will grow distraught. However much there may be that is repulsive to many minds in ecclesiastical millinery and matters of detail, it is doubtful whether any poor sinful child of Adam (not being a paid agent of the Protestant Alliance) even witnessed, however ignorantly, and it may be with only the languid curiosity of a traveler, the Communion service according to the Roman Catholic ritual without emotion. It is the Mass that matters; it is the Mass that makes the difference, so hard to define, so subtle is it, yet so perceptible, between a Catholic country and a Protestant one, between Dublin and Edinburgh, between Havre and Crouer.—Augustine Birrell Essays and Addresses.



THE TRUTH ABOUT THE CATHOLIC CHURCH.

OR A PROTESTANT THEOLOGIAN.

CCXXIV.

On page 85 of Lansing's book there is a ridiculous parody of Edmund Burke's magnificent oration against Warren Hastings. Under eight or ten heads the author impeaches the Pope of this, that and the other, with that cloudy confusion of fact and falsehood, of ignorance and malevolence, which is characteristic of him and of all his kind.

One of his clauses is: "I impeach him in the name of the marriage-bond of the majority of the happy households of the Christian world, which he has stigmatized as 'filthy concubinage,' because not contracted in the Romish Church."

We will consider this indictment presently, and will make thorough work of this horrible calumny, which is continually going the rounds of Protestant papers that are about on the same low level, morally and intellectually, as the Lansings and the John Christians. However, let me first come to the man's help by adding another impeachment, which he has forgotten.

This is just in his line as an American Protestant. Besides, I have quite as good a right as he to make a fool of myself by laying my poor patchwork alongside of Burke's cloth of gold.

Here goes, then. "I impeach the Pope of showing himself the enemy of American freedom and progress by doing his best to impede the happy celerity with which our various states are driving on to extinguish concubinage by abolishing all distinction between concubinage and marriage, as desired by the elder Henry James."

"Married to-day; parted to-morrow"; that is the grand ideal goal towards which our legislation has long been moving. Now comes the Pope, and helps to check this auspicious development by re-inforcing the scruples of old-fashioned Protestants, and emboldening them to say that Caesar's word is the court of the Christian conscience, in void when it contradicts the word of Christ. Against this pernicious and seditious doctrine an eloquent Baptist brother of the West has raised his voice and has been re-echoed, although in more indignant tones, by a famous Episcopalian brother of the East.

"I impeach him in the name of the great orthodox religious newspaper of our country which informs us that we are not to bother ourselves over what Christ has said in the matter. Christ, it instructs us, was all very well in His day, but His day is not ours. It is for us not for Him, to determine now, at our discretion and comfortable convenience, the terms on which the marriage contract is to be formed, maintained, or pleasantly dissolved.

"What excuse could there be for unchastity, when once the State in the progress now making in our land, shall have brought down the legal definition of chastity below even what is expected of a temperate patron of the brothel? And is this blessed advance towards conjugal purity—which certainly ought to be easily maintainable when marriage need not hold beyond a day—to be obstructed because an old-fashioned Roman priest is trying to dam up the exuberance of our frolicsome Anglo-Saxon freedom, in these unincumbered fields of the West? Perish the thought and perish the Pope that has conceived it! If it were not that the squeamishness of modern manners is a little against it, I would exclaim with Father Luther: Let us march upon Rome, and seize the Pope in his company, and hang them up on gibbets, having first cut out their tongues.

There now, I make Mr. Lansing a free present of this incomparable outburst, for his next edition. It will go hard but that our united eloquence will sweep the Pope into the Bay of Bengal. Let us now come back to his actual impeachment. And let us, for the moment, accept his lie for a truth, and declare with this villainous slanderer, that the Pope has pronounced all Protestant marriages "filthy concubinage." How would that dishonor a majority of the households of Christendom?

Mr. Lansing's statistics are of a piece with all the rest of him. His whole being is made up of ends and ravellings, and his statistics follow suit. For instance, he tells us that St. Bartholomew's slaughtered 799,000 Huguenots. To be sure, the Huguenots themselves, who ought to have known best, gave the number at 13,000. Poor-spirited things! See how grandly Lansing outdoes them. He gives us fifty-two times as many. That is worth while. Don't let him flatter you for having put in an lie for a truth, and ought to apologize for not having put in two. That would become a man so unboundedly liberal in murders and massacres, and every possible and impossible thing to discredit the Catholics. It does not go ahead of his feats in resuscitating Bellarmine and Benedict VIII., 150 and 400 years after their burial.

Glancing at an encyclopedia, I find Protestants and Easterns given as one-half the Christian world. Moreover, as Rome declares (see Pope Benedict XIV.) that it is unlawful for Catholics to discredit the Eastern sacraments, where is your majority now? If the Pope has ever said what Lansing declares—which he never has—we have here three Christian marriages out of every four undoubtedly valid, if they are such as would be valid among Roman Catholics.

Moreover, this teaching of Rome at once knocks out Lansing's underpinning. He declares the reason of the Pope's supposed denial of our marriages to be, that they are not contracted in the "Romish" Church. Now here are 100,000,000 Eastern Christians, outside the "Romish" Church whose marriages the Holy See forbids Catholics to deny. Lansing will have to find some other ground for this imagined denial of Protestant marriages.

Here, perhaps, somebody that knows a thing or two—of Lansing knows nothing about anything—might whisper to him: "Say that Rome owns these priests, though schismatic, for real

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CCXXIV.

This won't work at all. The Church anathematizes all who maintain the presence of a priest is intrinsically necessary to a Christian marriage. And Pius IX. declares that wherever a Christian marriage is valid, it is also sacramental. This, say Archbishop Heiss and the Catholic Dictionary, finally extinguishes the opinion that the priest is the minister of the sacrament. The consenting parties are the minister, and the priest—in some cases needed to ratify the contract, and thereby the sacrament, if the Church requires it, not otherwise.

Lansing will have to shift his ground again. Perhaps somebody—for I once found, by his own admission, that he knew nothing about the action of Trent in the matter might suggest to him: "Since Trent the presence of a Catholic priest is required for every Christian marriage." Indeed, Lansing, universal and unailing blunderhead as he is, declares it, in Roman view, necessary for every marriage whatever.

Here, let me inform any Protestant reader, the man, as almost invariably, blends a lie and a blunder into one extricable mess. It is amusing to see him, like a person so incomparably his superior as Froude, always blundering because he wishes to lie, and always lying because he is perfectly willing to blunder.

Now, as Lansing confessedly knows nothing about the decree Tametsi, which controls this whole matter, course he does not know that the Church forbids any pastor to act on the Lex Claustralitatis where it has not been formally published in his parish, and that as it has not been published in Protestant countries, even Catholic marriages there, however censurable, are valid without it. Still less—if we can talk of more or less in the blankness of absolute ignorance—is he aware that mixed marriages are dispensed from in Malta, Ireland, Prussia, Belgium, Ireland, Quebec, and some other Catholic regions, and in the strip, once Catholic, from Georgia to California.

"Of course it is more than certain that he is wholly unaware that were a Protestant husband and wife, canonically competent, and both baptized, become Catholics, it is forbidden to repeat the marriage, even if the validity of the marriage is doubtful. Here is a fact that alone would be enough to lay all the Lansings and Christians flat on their backs, but that their absolutely invincible effrontery would boy them up against a thousand decisions of the Holy See.

"Has not Pope Pius then spoken about 'filthy concubinage'? Certainly, twice, once concerning New Grenada and once concerning Piedmont, both being countries governed by the decree Tametsi in which, therefore, the neglect of it annuls their marriages in the eyes of the Church. In neither address, therefore, is there the remotest reference to Protestant marriages, or to Catholic marriages in Protestant countries."

CHARLES C. STARRUCK. Andover, Mass.

DEVOTION TO THE HOLY SOULS IN PURGATORY.

St. Joseph's Society Leaflet.

The practice of recommending to God the souls in Purgatory, that He may mitigate the great pains which they suffer, and that He may soon bring them to His glory, is most pleasing to us, the Lord and most profitable to us. For these blessed souls are His eternal spouses, and most grateful are they to those who obtain their deliverance from prison, or even a mitigation of their torments. When, therefore, they arrive in heaven, they will be sure to remember all who have prayed for them. It is a pious belief that God manifests to them our prayers in their behalf, that they also may pray for us. It is true these blessed souls are not in a state to pray for themselves, because they are, so to speak, criminals atoning for their faults. However, because they are very dear to God, they can obtain for us the divine graces. St. Catherine, of Bologna, when she wished to obtain any grace, had recourse to the souls in Purgatory, and her prayers were heard immediately. She declared that by praying to those holy souls she obtained many favors which she had sought through the intercession of the saints without obtaining them. The graces which devout persons are said to have received through these holy souls are innumerable. But if we wish for the aid of their prayers, it is just, it is even a duty, to relieve them by our suffrages. I say it is even a duty; for Christian charity commands us to relieve our neighbors who stand in need of our assistance. But who among all our neighbors have so great need of our help as these holy prisoners? They are continually in that fire which torments more severely than any earthly fire. They are deprived of the sight of God, a torment far more excruciating than all other pains. Let us reflect that among these suffering souls are parents or brothers, or relations and friends, who look to us for savior. Let us remember, moreover, that, being in the condition of debtors for their sins they cannot assist themselves. This thought should urge us forward to relieve them to the best of our ability. By assisting them we shall not only give great pleasure to God, but will acquire also great merit for ourselves. And in return for our suffrages these blessed souls will not neglect to obtain for us many graces from God, but particularly the graces of eternal life. I hold for certain that a soul delivered from Purgatory by the suffrages of a Christian, when she enters Paradise, will not fail to say to God: "Lord, do not suffer to be lost that person who has liberated me from the prison of Purgatory, and has brought me to the enjoyment of thy glory sooner than I had deserved!"

St. Liguori then goes on to urge the faithful to do all in their power to relieve and liberate those blessed souls, by procuring Masses to be said for them, by alms, and by their own fervent prayers.

FIVE-MINUTE SERMON.

Second Sunday After the Epiphany.

CURSING.

"His name was called Jesus" (Gospel of the day). The feast of the Holy Name of Jesus, dear brethren, is one which suggests to us many thoughts. It recalls to our mind the sweetness of our Saviour. It speaks of His tenderness for sinners and of His mercy to the penitent. It tells us, too, of His power—the infinite power of God, and of His awful majesty. It is a day that fills us with joy and with sadness. It brings us joy because the Holy Name is a precious treasure enriching each of us, and a mighty shield defending us against the attacks of our spiritual enemies.

And we are sad, too, to-day, because we are reminded how much the Blessed Name of God our Saviour is reviled and used irreverently. And to-day the Church protests with all her power against blasphemy and cursing. To-day we call upon her children to turn their loving hearts to God and to praise and bless in an especial manner the Holy Name of Jesus. Not that she would have Christians confine their praises to to-day alone, but she would impress upon us by this day's feast the constant duty of giving reverence to the Holy Names of God and of Jesus.

The wicked habit of cursing, which the Church lifts her voice to try out against, is an evil of a very serious kind. And it is something that unfortunately is too common among Christians of every age and walk in life. Young children and gray-haired men and women are guilty of this irreverence towards sacred names. Rich men and poor men, men who say they have faith and men who have no faith, all are addicted to the impious habit of cursing. Think how shocking it is to hear the name of Him who so loved us that He gave the last drop of His blood for us; who literally poured out His life for us; think of His name brought into the gutter! Think of that Name, "which was called by the angel" with awe, introduced into the lead speech of the bar-room, or called upon in witness of the ritual jest! Think of grating women varying the monotony of their answers with ejaculations filled with irreverence towards God and our Saviour!

Go to the shops, to the mills, to the gave the last drop of His blood for us; houses, and have your ears offended and your soul grieved by the injury done to the Holy Name. And go to the homes of Catholic men and women. If you stand before the father and the mother listening each other and their children! Hear them call upon God to damn them, to strike them dead, to hurl them to hell!

You unnatural parents, you teachers of wickedness to your own children, how shall you escape the wrath of God? You who should bring up your children in the love and fear of our Saviour, become the agents of His enemy, and are the cause of your offspring in the way of eternal perdition. And how many more of you, instead of calling your little boys and girls about you when bedtime comes, and teaching them to lift their hearts and voices in prayer to God; how many of you are altogether negligent about this most important duty of taking care that your children pray. When the veil of some of you— and you stand before the judgment seat of Christ, you will learn how many sins you have been the occasion of by your neglect of duty and your bad example.

The home, the street, the work-place, are each and all the scenes, and often the stronghold, of this rampant vice of bad language. And the men and women and children who debase themselves and scandalize others by the use of such language, are more numerous than we like to acknowledge.

Our duty is plain enough. If we have the misfortune to be of those who have contracted this vice of foul speaking, let us resolve now upon amendment, and impose upon ourselves some suitable penance for our crime, and study to discover and apply the proper remedies. If we are not ourselves the victims of this evil habit, let us help others by our example. Let us show our displeasure on every occasion when bad language is used. Let parents bring up their children strictly, teaching them respect for sacred names and the duty of reverent prayer. And let us always, by internal acts of praise, give honor to God whenever we hear His Name dishonored among men, and thus do something to abate the evil of this horrible vice.

CHARLES C. STARRUCK.

CONSCIENCE.

Whether a man be born in pagan darkness or in some corruption of revealed religion, whether he be the slave of some superstition, or is in possession of some portions of Scripture, in any case, man has within his breast, a certain conscience, not a mere sentiment, not a mere opinion or impression or view of things, but a law, an authoritative voice, bidding him to do certain things, and avoid others. It is more than a man's self. The man himself has not power over it or only with extreme difficulty. He did not make it; he cannot destroy it. He may silence it in particular cases or directions, he may distort its enunciations, but he cannot—of it is quite the exception if he can—he cannot emancipate himself from it. He can disobey it, he may refuse to use it, but it remains. To those who use what they have, more is given. At the same time the more a person tries to obey his conscience the more he gets alarmed at himself for obeying it so imperfectly. His sense of duty will become more keen, and his perceptions of personal consciousness more delicate, and he will understand more and more how many things he has to be forgiven. And the voice of conscience has nothing gentle, nothing of mercy, in its tone. It is severe, and even stern.

PRaise FOR THE CHURCH.

Mr. W. H. Mallock, in his recent work, Doctrine and Doctrines Disruption, which the Paulist Father Wyman, in the August Catholic World, deems the most remarkable book on religious controversy since Newman's Essay on the Development of Christian Doctrine—says beautifully: "The net results of the Roman theory of the Church, is to endow that vast body with a single undying personality—an unbroken personal consciousness. The result which its possession of this complete organic character has on the Church of Rome, as a teaching body, is obvious. Being thus endowed with a single brain, it is endowed also with a continuous historic memory, is constantly able to explain and restate doctrine, and to attest, as though from personal experience, the facts of its early history. Is doubt thrown on the resurrection and ascension of Christ? The Church of Rome replies: 'I was at the door of the sepulchre myself. My eyes saw the cloud receive Him.'" Is doubt thrown on Christ's miraculous birth? The Church of Rome replies: 'I can attest the fact even if no other witnesses can; for the angel said, 'Hail' in my ear as well as in Mary's.'" This is but one of Mr. Mallock's many splendid pleas in favor of Catholicism. Meanwhile Catholics wonder why he has remained, for a quarter of a century, a luminous sign-post pointing the way to the Church and entering not.

DAILY MASS.

If there is one blessing above another which may be received by the devout Catholic, it is the hearing of daily Mass. For the priest, the celebration of daily Mass is his salvation; and for the faithful, they can perform no action which will more advantageously bring down the blessing of Almighty God than the daily assistance at the Holy Sacrifice of the Mass. The wondrous blessings are beyond our comprehension and the only way they can be fully understood is to partake of them. How often we hear of persons living near the Church where the most Holy Sacrifice is offered each morning, yet who excuse themselves from giving one little half hour to our Lord on the plea of want of time! And these same persons will spend hours, even days, in useless conversation and gossip and not consider the time lost!

The Venerable Bede, says E. R. Chase in Church Bulletin, whom the Protestants now claim was not a Catholic, speaking of daily Mass, said: "If the priest neglects Mass, it is not only a loss to himself, but also a loss to Almighty God, the Blessed in heaven and the faithful; it deprives the Holy Trinity of the honor which is its due; deprives the angels of a source of joy; the sinner of assistance; the departed of relief; the Holy Church of spiritual benefits, and himself of a salutary medicine. See how much harm results from the indifference of one

SUFFERING, GOD'S GIFT TO THOSE HE LOVES.

English Messenger of the Sacred Heart. You are in pain and trouble. What should I say to you, were I near you, poor suffering soul? I should try to console you, and behold—God wills it not. He wills that you should be attached wholly to the Cross, as was Jesus once for us. He wills that you should remain long upon the Cross, and because He chose to leave it only when dead. He desires that you should remain there, resignedly, as long as He has chosen for you. If God has given you bitterness, it was the portion of His own Divine Son.

Consolation is as the milk of infants, suffering is the bread of the strong. The Cross is the portion of those who, already set upon the way of Life, desire to unite themselves to God for ever. He tries you severely, it is true. By repeated trials He wants to show you the truth of the words: "God chastises those He loves." Those He loves! He strikes thus only those He desires to make His friends, those in whose affections He desires to be first.

Tobacco and Liquor Habits

Dr. McLaughlin's tobacco remedy removes all desire for the weed in a few weeks. A vegetable medicine and only requires touching the tongue with it occasionally. Price \$1. Truly marvellous are the results from taking his remedy for the liquor habit. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address: consult Dr. McLaughlin, 25 Yonge Street, Toronto.

for after having crushed them by replacing the consolations, the joys, the pleasures of this life with pain, anxiety, and grief, He then begins His perfect reign in the poor heart in which He has overthrown self. He becomes in this heart the All. God wishes that no least barrier should exist between Him and you, and makes use of the Cross to remove what would prove one. Would you refuse the instrument by means of which such an end is to be attained? Wherever there is the Cross, there is God working, and you can with certainty say: "God is here. Like a little child carried in the arms of its mother, I abandon myself to Him that He may lead me where He will."

How pleasing is this loving confidence to God! He looks down upon you in your pain, borne in the calm of those abandoned to His will, with loving tenderness, and one may think the angels hear again the words: "This is my beloved Son in Whom I am well pleased."

Never forget that we have a right to more grace, the more we suffer; that in each of our trials there is a special grace hidden, though our blindness may not permit us to see it, but that our Heavenly Father has provided with tender care. He has designs for each one of His children—designs of love—and what love! Shall we not let Him accomplish them? "Yes, Father, because so it seemeth good to Thee."

Press each day closer to the gentle delicate heart of your God. Ask of Him peace—the Heart of Jesus was opened by the soldier's lance that we might enter and find there a refuge and an abode. He wounds our hearts by the sword of grief, that they may be open to Him whose delight it is to be with the children of men.

It is the heart broken and bleeding that is most firmly welded to the bleeding Heart of Christ.

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NORTH AMERICAN LIFE

L. GOLDMAN, Secretary. JOHN L. BLAIKIE, President. WM. McCABE, Managing Director.

Every mother knows the constant care a little child requires, and to the young and inexperienced mother who is caring for her first baby there is no period in her life more trying. In the little bills that are certain to come to all infants and young children, the mother—especially the young and inexperienced mother—scarcely knows what to do. It is to meet emergencies of this kind that Baby's Own Tablets are offered to all mothers. These Tablets are an absolute cure for all the minor ailments of little ones, and should constantly be kept in every home where there are young children. Sickens comes quickly—with Baby's Own Tablets at hand the emergency is promptly met. Mrs. R. H. LaRue, Mountain, Ont., says: "I can recommend Baby's Own Tablets to all mothers who have cross or delicate babies, and to the young and inexperienced mother who is caring for her first baby there is no period in her life more trying. 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