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ROME AND REASON.

The Rev. William O'Brien Pardow, S. J., delivered the first of a series of Lenten sermons last Sunday at the Church of St. Ignace Loyola, Park Avenue and Fifty-Fourth Street, New York City.

There are three planes on which religion seems to move: sentiment, opinion and truth. Religion, some say, is ethics seasoned with sentiment and there are a great many people who have not higher than sentiment and believe in opinion.

I read in a newspaper recently that the Catholic Church opposed free thought, free speech, free Bible and almost every form of freedom.

As the telescope is to astronomy so is the Church in bringing truth down to the people. There are a great many people who continuously use the phrase about freedom of thought.

Rome and Reason are one and the same thing.

Only a few weeks after the announcement of his reception into the Catholic Church came the news of the death of the Rev. George Frederick Lee, former vicar of All Saints' Anglican Church, Lambeth, England.

Miss Abigail Campbell, who was recently married in San Francisco to Prince Kawanakoa of Hawaii by Archbishop Riordan, is a graduate of the college of Notre Dame, where she became a convert to the Catholic faith.

tainments, and he gave a long life singly to the search for truth. The most bitter of his opponents could not doubt the honesty of his mind or the goodness of his heart and no one was surprised when his efforts for Christian unity led him into the fold of the Universal Church.

The following are said to be the last words of Charles Carroll, of Carrollton, the Catholic signer of the Declaration of Independence: "I have lived until my ninety-sixth year; I have enjoyed continued health; I have been blessed with wealth prosperity and most of the good things this world can bestow—public approbation and applause—but when I now look back upon with great satisfaction to myself is that I have practiced the duties of my religion."

At Glace Bay, Nova Scotia, arrangements have been completed to erect a Catholic hall costing eighteen thousand dollars.

STUDY OF THE SCRIPTURES.

Dominican Nun Conducts a Class for Philadelphia Ladies. There could be no more striking proof, says the Philadelphia Times of the growing interest in the advanced study of the Scriptures among the Catholic women of this city than the meeting which was held Saturday afternoon, at the Catholic Guild, Fourth and Spruce streets, for the sole purpose of beginning a study of the works of the four evangelists, which marks an innovation in Catholic Church circles in this city.

The order was founded in the Albany diocese by Lucy Eaton Smith (in religion Mother Mary De Ricci), who was born in Brooklyn, N. Y., in 1845, and whose father, Edwin Smith, a civil engineer, was widely known for his work in connection with the laying out of New York city.

CATHOLIC NOTES.

As a token of gratitude for the recovery of a beloved daughter, Mrs. Frank J. Sullivan, sister of Mayor Phelan of San Francisco, has presented to St. Brigid's church, that city, a life-size statue of Our Lady of Lourdes.

Another Spanish Irishman has set foot in the New World, Senor Ignacio Yuro O'Donnell, who recently took charge of the Spanish consulate at New Orleans, La. The new consul is a Catholic.

The Rev. Father Walter Elliott, rector of the St. Thomas College in Washington, D. C., has given out the first news of a new Catholic university to be built and established in Washington, at a cost of \$150,000.

The new Emergency hospital, Buffalo, with its beautiful chapel, at the corner of Pine and Eagle streets, was recently solemnly blessed, with impressive ceremony, by the Bishop of the diocese, assisted by the Rev. W. F. Lilly, C. M., president of Niagara University, and the Rev. Peter Gallagher.

He was shown the door with promptness and the girl was severely admonished on the course she was pursuing.

Fifteen minutes later there came another knock, and on opening the door the priest found himself again face to face with the would-be bridegroom.

Two thousand Brahmin young people attend the Jesuit school at Trichinopoly, India, and of the number many already have embraced the Catholic faith. The Fathers are now seeking to establish a school for Brahmin girls so that in future the Christian Brahmins may be able to have Christian wives.

FATHER "PAT"

PREACHING THE FAITH "ON HIS OWN HOOK."

The Sacrificing Life of Rev. Henry Irwin, an Itinerant Episcopalian Minister—He Embraces the Catholic Faith on Death Bed.

Any person who has lived in northern Washington and British Columbia, says the Inter-Mountain Catholic, especially around and about Republic and Rossland, will readily recall a lovable character known as "Father Pat," though his real name was Henry Irwin—Rev. Henry Irwin, an itinerant Episcopalian minister.

There is one residing in Salt Lake who knew "Father Pat" in British Columbia, and the news of his death comes like the loss of a brother. Such an old-time friend of "Father Pat" supplements the story told in the Rossland Miner which announces his death in Montreal along with memorial services held in Republic, Wash. He supplies incidents in the life of "Father Pat" which remind one of Victor Hugo's character of Jean Valjean in "Les Miserables."

The death of "Father Pat" is tragically romantic, again recalling the great character Hugo's novel. One day recently some woodchoppers found a man wandering about the forest of Sault au Recollets. The poor fellow was nearly dead from exposure.

Thus died "Father Pat," in the faith which belongs to such heroes. That he yielded to such faith did not lessen the love and affection which his erstwhile Episcopalian flock bore him, for we find this among the tributes paid him by Mrs. Francis Moreland Harvey at the memorial meeting in Republic, Wash.

WAS WILLING TO TURN IRISH.

Bishop Conaty, rector of the Catholic University at Washington, while on a visit to Brooklyn recently, told of a priest's experience in a small New England town. The clergyman was just about to retire for the night when he heard a knock at his door.

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FRANCOIS COPPEE

HE EXPLAINS HOW FAITH RETURNED TO HIM.

The Famous French Writer Was for Nearly Fifty Years One of the Most Unyielding Infidels of France—Pride of Intellect His Downfall.

The Outlook in a recent issue published a striking extract from a late work on Joan of Arc, by the eminent French writer, Francois Coppee. As is well-known, Coppee was for nearly fifty years one of the most unyielding infidels in France. Going out of Catholicity in youth he ran the gamut of the various Oriental cults only to lay them aside as unsatisfying, lapsing into a confirmed Deist. His unbelief arose from egotism, or pride of intellect. Thus in his work on Joan he tells of his return to the faith of his childhood:

"There was a time when I should have scornfully shrugged my shoulders at the mention of miracles. Yet, if there be an Almighty Being, the Maker of all things visible and invisible, he must be superior to all those laws which he has himself impressed upon his work; and therefore no miracle can be impossible to him.

"If to advance consists in shaking off Christian civilization and in returning to that which it superseded, you may have been right, otherwise, the probability is, that you have been altogether wrong. You must prove Protestantism to be true religion, before you can claim Protestant nations as the more enlightened and advanced nations; and till you can so claim them, and till you can claim their judgment as the judgment of mankind you cannot say the judgment of mankind has condemned the Church. This you have not yet done.

"But I have always considered it undeniable that Protestant nations are in advance of all the others. If to advance consists in shaking off Christian civilization and in returning to that which it superseded, you may have been right, otherwise, the probability is, that you have been altogether wrong. You must prove Protestantism to be true religion, before you can claim Protestant nations as the more enlightened and advanced nations; and till you can so claim them, and till you can claim their judgment as the judgment of mankind you cannot say the judgment of mankind has condemned the Church. This you have not yet done.

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THE TWO BROTHERS.

(By Orestes A. Brownson.) Controversial Dialogue Between a Presbyterian and His Catholic Brother, Leading Up to Former's Conversion.

"What is it to be truly enlightened and advanced?" "Those nations are the most enlightened and advanced in what is of the greatest importance and utility to man."

"And what is that?" "Religion the one thing needful." "True religion, or false?" "True religion, of course."

"The most enlightened and advanced nations are, then, those who are the most enlightened and advanced in the requirements of true religion?" "They are; and therefore I claim Protestant nations as the most enlightened and advanced."

"And therefore beg the question. If Protestantism be the true religion, you are right; if Catholicity be the true religion, you are wrong. Consequently you must determine which is the true religion before you can determine which are the more enlightened and advanced nations."

"But it cannot be denied that Protestant nations are more intelligent, more industrious and better instructed in the science and art of government."

"What you say may be questioned, but even conceding it, it amounts to nothing. Because a man is a good scholar it does not follow that he is a good sculptor. Because a nation is enlightened in mere earthly matters it does not follow that it is in religious matters. It would be a solecism to say the Athenians were a more enlightened and advanced nation than the Jews, or that a Socrates is better authority on religion than David, Solomon or Isaiah."

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"But their plea was evident on its face, for they alleged the very words of Scripture."

"That they alleged the very words of Scripture may be denied, for in point of fact there are no words of Scripture which say that our Lord did not found such a church as the Catholic church claimed and claims and the word of God to be; but let that pass for the present. They pleaded the word of God, and the word of God is not the words, but the sense of Scripture. To adduce the words therefore, availed them nothing, unless they proved that the sense of the words as intended by the Holy Ghost, was what they pretended; for till then they could not assert that they had adduced the word of God."

"But the matter was so plain, that there could be no question as to the genuine sense of the words adduced." "But there was a question as to the sense, for your own admission. The Church attached to them one sense, and the reformers another."

"But the words themselves necessarily mean what the reformers asserted." "We cannot go into that question at present. The right to declare the word of God is included in the possession of the Church, and the fact that she denied the reformers' sense is prima facie evidence in her favor and against them."

"I do not admit that." "You have admitted it; for you have conceded that prescription was in favor of the church, and is prima facie evidence of title. You must, therefore, admit the word of God as the Church declares it, till you can assign a good and valid reason for not doing so."

"The fact that the express words of Scripture are against her is such a reason." "The express words of Scripture you cannot allege; because, as a matter of fact, no such words are to be found and because, if there were, such words, they still could not be adduced against the Church, for the Scriptures are in her possession, and denied to have authority save as she understands them."

"That would be to deny that the Scriptures are legitimate evidence in support of an allegation against the Church." "That is not my fault. The reformers could not, of course, legitimately quote the Scriptures as the word of God against the Church, save in the sense she authorized, unless they succeeded in removing the presumption she derived from prescription, and in getting themselves legal possession of them."

"I do not admit that. The Scriptures were the law, to which the Church and all were accountable." "As declared by the Church, transient; but that they were the law in any other sense the reformers were bound to prove."

"But the reformers had the word of God as well as the Church, and therefore were not bound, even presumptively, by the sense she declared." "Had they legal possession of the word of God?"

"I care nothing about that. They had the Scriptures, and that was enough; for they had in them the rule of faith, both for them and for the Church." "You must care for that; for it is conceded that the Church was in possession and, being in possession, she had the presumptive right to declare the law; and they were bound to take it from her, unless they could prove that they had legal possession of the word."

"They received the Scriptures from God Himself." "They were, then, the legal depositaries of the word?" "Yes, as much as the Church." "Had they the right to declare its sense?"

"Why not?" "If you say that, you concede the point you dispute. You allege against the Church, that our Lord founded no such church. The essential character of the Church, so far as concerns the present controversy, is that she has the word of God, and is its legal keeper and expounder. If, then, you say the reformers had legal possession of the word, and were authorized to keep and expound it, you make them essentially such a church as you say our Lord did not found. You contest the claims of the Church on the ground that our Lord founded no church with the authority she exercises; you must, then, unless you would concede what you deny, disclaim that authority on the part of the reformers."

"I do disclaim it on their part." (To Be Continued.)

THE TONGUE.

"The countless tongue, so small and weak Can crush and kill declares the Greek."

"The tongue destroys a greater horde," The Turk asserts, "than does the sword."

The Persian prover wisely saith: "A lengthy tongue—an early death." Or sometimes takes this form instead: "Don't let your tongue out of your head."

"The tongue can speak a word whose speed," Chinese affirm, "outstrips the steed." While Arab sages thus impart: "The tongue's great store-house is the heart."

From Hebrew wit the maxim sprung: "Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole: "Who keeps his tongue doth keep his soul."

The lace industries lately established by the Sisters of Mercy in Ireland, to give work to poor young girls, are already receiving orders from Paris and Brussels.