A life of this sweet Christian pe saintly writer has just been published, written by John Edward Bowden. Few modern writers have so strong a hold on e Catholic mind as Father Faber, and we take a few extracts from a criticism of the

the Catholic mind as Father Faber, and we take a few extracts from a criticism of the work:

"He being dead yet speaketh." There is no man to whom these words are more applicable than to him whose beautiful and touching life is new before us. His influence extends far beyond his native land; his works have been translated into almost all European languages; his words sink into the heart, and have moulded the character of Catholica wherever the faith of Peter is held; his voice brings comfort to the mourner, courage to the fakering, peace to the troubled, strength to the weak. His intense and genuine lumility is a standing reproach to our own vanity and self-conceit; his tenderness and forbearance contrasts painfully with our roughness and impatience; his heroic penances in the midst of a life of continual "physical suffering shame our cowardly self-indulgence and shrinking from pain; but, above all, his zeal for the glory of God, his thirst for souls, and his devoted charity, have left us an example which is ably summed up in the words of his biographer: "He served Jesus out of love."

Of Huguenot origin, and born in the vicarage of which his grandfather was the incumbent, he began his religious life in what is now called the Evangelical or Low Church school. This was likewise the case at that time with many earnest and loving temperaments. Full of anxiety to do right, and pious by inclination, they could find no vent for their feelings but in that revival of a religious spirit which, about forty years ago, arist replaced the apathy and indifference which characterized the Church Establishment at the beginning of this century. Whatever he undertook, F. Faber did with his whole heart, and, by his genial persuasive manner and grace of person and of mind, attracted others to follow his steps. He could not live without sympathy, and that especially in his highest thoughts and aspirations. And then, in a feling of despair at the equal inconsistencies between the doctrine and practice of his own High Church branch of

While still a Protestant he travels on the Continent. His visits to the monasteries dispel his prejudices (if he ever had any) as to "the lazy monks" and the "fatteners on the poor" of the English Protestant historians. Their improvements in agriculture, their assidaous study of literature and the fine arts, and their care of the people dependent upon them, are in strange contrast to our preconceived notions.

Dreaden is the first Protestant capital we

Dresden disgusts him. He writes:—
"Dresden is the first Protestant capital we have seen abroad, and I never in any Roman Catholic capital saw the Sunday so fearfully profaned. "Yet, year after year we are assured in England of the connection between Popery and whatever is disagreeable in the foreign way of keeping Sunday. No person who has not been abroad, and heard, and seen, and investigated for himself, would credit the extensive system of lying pursued by English travel-

at all when it is said if it be proved untrue. have seen abroad, and I never in any Roman Catholic capital saw the Sunday so feerfully profaned. * * * Yet, year after year we are assured in England of the connection between Popery and whatever is disagreeable in the foreign way of keeping Sunday. No person who has not been abroad, and heard, and seen, and investigated for himself, would credit the extensive system of lying pursued by English travelants. It is a the bose of wilfulness or prejudice, ignorance or indolence, I do not see much to distinguish in the guil."

While in Rome he writes:—

"Upon my word the interest of Rome is something inconceivable, even to one so little interested in art as I aff. It is quite different from any place I have ever been at; I bless God that there is such a place upon the surface of this sinful earth. What piety, humility, self-sacrifice, saintly grandeur have I not come across, with sawfin admontions of history and monuments of faith. I feel as if I should like to antisfy my feelings by walking barefoot and bareheaded in the sirusb, as one would do around the Holy Sepulche at Jernsalem, so present does God seem in this mysterious city."

A few days afterwards he had an interview with the Pope. The Holy Fathers aft to him:—

"You must, not mislead yourself by wishing for unity, yet waiting for your Cherick with and individual juriging. He replied, "you are all individuals in the longish Church. You have enly external communion and the accident of being all under the Queen. You know this. You know the capture of the grand and invested of the first of the capture of the capture of the capture of this passed to the capture of the capture of the profit of the capture o

secial Unity.

There are many charges brought against Caholics—some by our friends—which, although not true in themselves, yet have such a measure of plausibility, as to deserve consideration. For instance, it has been a matter of complaint that, as a body struggling under adverse circumstances, we do not testify for each other such a sympathy as our relative position is a mixed community would seem to demand. We do not believe that this is true to the extent that is charged. Still there is something in it—enough to warrant the following comments, which we find in the Weekly Register. We would wish particularly to dwell on the short sentence referring to Catholic literature:

Many people think that when they help to support their local church and gives a triffe now and then for charity, they have done their whole duty to each other as Catholics, and active for munder shole duty to each other as Catholics, and active for munder shole duty to each other as Catholics, and active for munder short of the finish that when they help to support their local church and gives a triffe now and then for charity, they have done their whole duty to each other as Catholics, and active for minds of the faithful, and to render the mow widely extended, he does not content himself with calling her to limit he with a measure as than heavenly Virgin of the virtin full of Grace, full of Gates, full of

tacks of the devil will find their asylum and accurity in the name of Mary, which is a most strong tower of defence, and which alone can raise us again after we have once fallen. Not only is she a streng tower of defense for fugitive sinners, but also for the just, when being tempted by hell with malignant arts and vehement anares to such an extent that fear invades their breasts so that they almost sucumb and perish, they shall invoke the name of Mary. It shall be that most shining sword which shall destroy and cut every net, and also that strongest tower which shall receive and keep every virtue, and therefore he says to the sinner: "The name of our Lady is a very strong tower; the sinner shall run to it and be aved—turris fortissima nomes domina, ad ippam curvet peccetor et salvabitur;" and to the just man, "If, when tempted above your strength, you fear to full into snares, romember that the name of our Lady is a very strong tower." cordingly go out into the world acting as Pro-testants. We maintain that this is not so, and hold that to be but a narrow way of following out a religion which leaves it at the church door. As Christians we should aid all poor an The Catholics are a far larger body than any of the dissenting sects, and yet each of these latter can support a literature of its own, and can keep those organs wholly devoted to its opinions in a most flourishing condition. But of our literature we find it impossible to speak as highly as ceuld be desired, while our frees even does not receive that extensive support which might fairly be expected. In labor, in trade, and in the professions, the fact is still the same; we may often hear people complaining that they get no help from those of their own faith. We do not mean to imply that in such matters as these the whole body of society should not be relied on; but we do say that there are many cases in which we neglect the opportunities we have of keeping together and helping each other in life. Neither must it be supposed that our object is to bring about that narrow-minded idea of living in the world as an exclusive sect; but it is surely only fair that when Catholics have the choice of employing, and so helping, one of themselves, they should do so, and not, as is too frequently the case, give the stranger the preference. In geomeon with many others, we would often appear to think that what is done and resolved by us when collected together mader the roof of a church should have no effect upon our conduct to each other in the open light of the world. There can be nothing more narrow-minded than this having Sunday thoughts which are not to be used all the week; yet how prevalent it is in this country we need only look around us to discover. This want of social unity is partly the result of living among those of an eliposite religion, but it is also the consequence of that idea which induces many to bring their Catholic sympath no further than the church short. It has, moreover, come down to us from those darksome times, when ours was regarded rather as a tolerated sect than as a free religion; and though this feeling is so manifestly out of place at the present day, there are many who find much difficulty in TINNERS-PLUMBERS-IRON WORKERS

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