The maxim, cujus regio, ejus religio, "Let the lord of each region determine its religion," was, as we know, com-monly applied at the time of the Re-formation, especially in Germany, divided as this was at that time into three hundred sovereignties, under an emperor whose authority was very magnificent but not very potent. The maxim was not quite so cold-blooded and arbitrary as it seems. There was no thought that any Christian prince people with him. There was no his people with him. There was no thought of departing from the three Catholic creeds. For more than a generation, indeed, the two contend-ing parties did not regard each other so much in the light of different religions as of opposing schools. A large part of the Protestant formulas of doctrine and discipline had not been as yet definitively condemned by Rome, by a Council esteemed ecumenical Religio, therefore, so far meant little more than "theological school.

Even after Trent, the famous Cardinal Allen, to whom the Pope had very much given over the care of Eng-lish affairs, contended that the Thirtynine Articles were capable of expiana tion in a Catholic sense. Elizabeth herself made small account of them.

"In spirituals," said she to the Span-h ambassador, "I believe with you." ish ambassador, The extent of the Papal primacy, as we know, was not absolutely defined as of faith until 1870. The Elizabethan persecutions, therefore, especially of the missionary priests after the Bull of excommunication and deposition, were ostensibly rather political than religious. On the other hand, the nation, ough becoming all the time more intensely Protestant, and even Puritan had no thought of laying any religious Hmitations on the Crown. So long as Mary Stuart remained in good repute it was assumed, as much by the Puri tans as by the Catholics, that she was to be the next Queen of England. Even after her overthrow and English imprisonment, although the Puritans were now very eager to destroy her, they did not dare to propose this as a penalty due to her religion. They grounded it on crime in Scotland and Even after editiousness in England. Babington's conspiracy, had she turned been believed, she Protestant and would doubtless have been suffered to live, and perhaps even then to succeed

Under James I., and still more under his son, Puritanism had gained the overwhelming preponderance in the House of Commons, and even among the peers. Unlike Elizabeth, both James ann Charles, although very hostile to Puritanism, were distinctly Protestant in theology. Yet their dis position to relieve the Catholics some what from the teasing inhumanity of the penal laws, which, as Mr. Lecky says—quoting, perhaps, from Burke— left the Catholics alive, but made it hardly worth their while to live, \* drew on both princes violent suspicion of meaning to betray the nation to There seems no evidence tha Charles the First's zealously Catholic wife had any serious thought that she should be able to convert her husband. much less the nation. Had it not been for the long French exile, she would probably have failed of success with her two elder sons. Her rumored intri-gues, and her husband's, with the Catholic powers, helped to ruin both, but did not yet overthrow the old principle, that the King, personally, should be free to choose his own religion, so long as this was either Anglican, Pres byterian, Lutheran or Roman Catholic That he should change the religion o the nation was no longer assumed. Had Charles the First's unmistakably Protestant nephew Lewis been summoned from Germany to take his uncle's place (throwing out his six cousins), it is doubtful whether Parlia ment would have limited the succession to his Protestant descendants.

It seems curious, at first, that after the Restoration, and after the perman ent slackening of the Puritan movement, the political rigor of Protestant-ism should have become so very intense that even the non conformists se rather to suffer under severe dis abling laws than to see these lifted from the Catholics, and that for the first time the Commons (though frusrated by the Lords) passed a bill for shutting out the Catholic heir on the express ground of his religion. This because it was belived, and as we now know, justly, that both Charles the Second and his brother were fully committed to an intrigue with France for overthrowing English Protestantism and parliamentary government by force. The policy of James when he succeeded his brother is well described by the Catholic Dictionary. The narrow minded and perversely obstinate prince, as the dictionary well portrays him, seems to have been converted to the old Church on purpose to be its plague for the next hundred and fifty years. This conversion did not purify his morals, nor soften his heart. Instead of rendering him more respect ful to the Holy See, except in outward ostentation, if threw him into a strict confederacy with his cousin Lewis of France, who for years together, was almost on the verge of an open schism with Rome.

Innocent XI. admonished James the Second, if it were only in pure prudence, to remember that he was the head of a free people, having a Church alien to his own, and to be careful to respect their constitution and their religious feelings. James listened, and immediately proceeded to do the exact He contemptuously disre garded various laws; violated prop-

the Primate and six of his suffragans for a perfectly respectful remonstrance against his arbitrary course. In short, he did everything from which the Pope and his own Bishop dissuaded him, and neglected everything to which the Pope exhorted him, from the reformation of his life to a detachment of himself from his servility to France in aiding her arrogant plans against Rome and against Europe. It is no wonder, therefore, if England at last, provoked beyond endurance by his obs reasonableness, not only drove him out, but did what neither the Reformation nor the Civil War could persuade her into, and by the Act of Settlement, passed in 1702, excluded Roman Catholics altogether from the throne.

Indeed, as Lord Macaulay remarks, apart from all provocation, in view of the semi-papal attributes granted to the Crown by the Anglican Establishment, it could not well be complained of if from the beginning of the new order the law had required the Sovereign to be a member of that Church of which the Sovereign was at first the Head, and is still the Supreme Governor. Yet nothing but intense provocation, and the imminent danger of enslave ment by France, could persuade England into imposing terms on the mon arch in this matter. She persecuted his Catholic subjects most heartily, but he was a demigod.

Now that this restriction has been once made, it will doubtless be maintained so long as the Church of England remains established. Should dis establishment ensue, the reason of the limitation disappearing, the limitation itself would doubtless in due time dis appear. Of course, this would not store any already extinguished titles.

There is a distinction, not always noted, between a Sovereign and a royal consort. The Sovereign is required, positively, to be a Protestant. The royal consort, male or female, is only required not to be what the law politely styles "a Papist." He or she may belong to the Greek Church, and had they found their account in it. so far as the law is concerned might, I suppose, be Jew, Moslem, or Pagan. Thus, the Duke of Edinburg did not endanger his place in the succession when he married the Grand Duchess Marie of Russia, whereas their daugh ter Marie has cheerfully surrendered hers in marrying the Catholic Ferdinand of Roumania, sensibly preferring the Roumanian crown very near in the hand to the British crown hanging on a rather distant bush. On the other hand, the Kaiser's sister Sophia did not forfeit her reversionary claims to her grandmother's crown by marrying the Duke of Sparta, but lost them when she finally joined her husband's Church. Some divinity schools, like ours of Andover, require their teachers to make a fresh profession of belief every five years. We might rather have expected that the English, when once

they had become so thoroughly alarmed

about the dangers of having a Roman

Catholic king, would have taken a like precaution. However, they did not.

At accession, and at coronation, usu-

M. H. WILTZIUS & CO.

Vicariates-Apostolle,

RAITIMORE

MILWAUKEE... NEW ORLEANS. NEW YORK....

CREGON CITY...
PHILADELPHIA

ST. PAUL. SAN FRANCISCO... SANTA FE...

terey-Los Angeles

Albany... Alton.... Believille. Bolse....

erty rights; thrust the Catholics into offices from which Parliament had shut offices from which Parliament had shut required to subscribe the amiable for them out, and that beyond all claims of mula by which he denounces Transubnumber or ability; began to form a stantiation as "superstitious," and the standing army; and finally tried to carry through a prosecution against as I have found out, he is, by the law, perfectly free to submit to the Pope, and to go to Mass in state every Sunday and every holyday. I am not aware of any process of law by which he could possibly be unseated. He is only required to profess a present, not to promise a future disbelief, in the Mass. Public feeling might require his abdication, but I do not see how the law would. True, he is required to promise that he will maintain the Churches of England and Scotland in their rights, but this is no more than any Catholic sovereign might promise and perform. What the law secures these Churches, it is the business of the Crown to see that they have, be the wearer of it of any religion or of none. The late Pope and his predecessor were not supposed to be recreant to Catholicism when they maintained the Protestant Churches outside the walls of Rome in their property rights, and guarded their worship against molest-Had these Churches even, in a ation. pastoral vacancy, submitted a list of names to His Holiness, that he might indicate which candidate he preferred. I take it he might have felt perfectly free to do so.

> Possibly a judicial or parliamentary declaration that the sovereign, having eased to be a Protestant, had ceased to reign, might work his deposition. Yet it can hardly be said that the law provides for this.

Of the six Hanoverian sovereigns three, George III., William IV, and the present Queen, have been undoubted Protestants, who would have remain one new feature of judicial custom in London deserves a passing notice. The increase in the number of Catholics on the bench and at the bar is brought into prominence by the restored custom of the elder type. Her Lutheran forfathers had their confessors, as much as the Catholic princes. With these three Hanoverian kings, therefore, the initial pledges were superfluous. On the other hand, George I. and George II. were selfish, godless men, that would have been ready to turn Turk cession to church, there are now two. would have been ready to turn Turk cession to church, there are now They were Protestants, with no need court step out in state to Westminster. of a pledge, because the Stuarts were Catholics. As for George IV., he is Catholics. below contempt or consideration, and we will say nothing of him.

So long as England insists on Proestant kings, she will have them. Should she become indifferent, the Catholic accessions, but apparently not against a subsequent conversion of a ising. reigning king. Were a pledge to be now imposed, it would doubtless be something more courteous than the insulting formula at present required. As this stands in the Act of Settlement it is kept there from heriditary habit, but has come to be understood as meaning simply this: "I do not accept the doctrine of Transubstantiation, or regard the Mass as a propiatory sacri-

In itself, certainly, a religious limiation of the Crown is not necessarily illiberal or persecuting. It is not like a confiscation of private possession, or a deprivation of personal nobility.

GENERAL SUMMARY.

\$34 \$34 \$38 \$450 \$21 \$21 \$30 \$21 \$30 \$450 \$30 \$21 \$30 \$450 

Wherever a particular Church is established, it is reasonable to insist that the Sovereign shall belong to it, or at least shall not esteem it heretical. In Sweden, and I believe in Denmark, the king must always profess Lutheranism; in Holland, very probably, Presbyterianism. The Tsar must always be of the Greek Church. As I understand, Spain, Portugal, and Austria require their sovereigns to be Roman Catholic. In France Henry IV. was finally acknowledged as King, but so long as he remained a Protest-ant, held incapable of acting. In Greece and Belgium Protestant kings were chosen, but with the understand. ing that they should marry and bring up their heirs in the prevailing relig-

In Germany alone no such limitations are acknowledged. In Lutheran Saxony no disturbance ensued when the reigning house became Roman Catholic. The next heir of Lutheran Wurtenberg is a Catholic. Should the reigning line of Hohen-zollern become extinct, the Catholic line of Hohenzollern - Sigmaringen would succeed, and would become Emperor-Kings. In Germany the hereditary principle has remained unabated by any religious limitation.

It will be well to consider next what is implied, religiously, in the elder doctrine of allegiance, and what in the present one. The latter extends the inquiry to our American system.

Andover Mass.

\* This is said immediately of the laws of William and Mary, but in a good measure applies to the earlier laws. Charles C. Starbuck.

## CATHOLICITY ADVANCES IN ENGLAND.

One new feature of judicial custom The still established members of the To the quaint edifice dedicated to Saints Anselm and Cecilia the representatives of the old faith proceeded on the recent opening day, headed by the Lord Chief Justice of England, an Irishman and a Catholic. The ceremony marks an advance in the religinitial pledges might guard against lous conditions of England which are satisfactory and undoubtedly prom

An Eloquent Truth.

The London Daily News has the courage to say what unprejudiced observers long ago noticed: "While Protestants and Roman Catholics squabble in the North of Ireland where the Catholics are in a minority, they are generally on the best of terms in South, where the Catholics are in a majority." It is worthy of remark that this generous toleration of Protestant persons is coupled with a most wholesome and hearty distaste for Protestant principles. No nation exceeds the Irish in hatred of heresy. - Ave Maria.

79 ...

40 .

1637 | 175 | 176 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 | 177 |

Jan. 1st. 1899.

SUMPRISE SOAP

A pure hard Soap which has peculiar qualities for Laundry Uses.

5 cents a cake.



These Brands are exclusively used in the House of Commons.

GLENCOE.



Send for Price and Catalogue. PROFESSIONAL.

DR. WAUGH, 537 TALBOT ST., LONDON Ont. Specialty-Nervous Diseases. Da. WOODRUFF, No. 185 Queen's Avenue D Defective vision, impaired hearing, nasa catarrh and troublesome throats. Eyes test on. Glasses adjusted. Hours: 12 to 4

LOVE & DIGNAN, BARRISTERS, ETC. 418 Talbot St., London. Private funds t

## FINERTY'S SERMON.

Before ex-Congressman John Finerty became famous as the great American British-lion tail-twister be was one of the best reporters in long as human nature is liable to Chicago, says Lippincett's Magazine. He was on the Tribune, and one day a certain city editor (best known to fame as the man who always wore a straw hat and smoked a corn cob pipe) decided that Mr. Finerty should be does not lead to a facility in error, disciplined. It was Saturday, and otherwise one great check upon human some time after midnight Mr. Finerty conduct will be lost. Men must not be was assigned to report the morning allowed to become heedless of their docure minister way down on the south side. Finerty was worst possible consequences by a few the senior, and his associates were erstri explosion at least, but Finerty remained calm and dignified, although a trifle pale. "Then he will resign," they thought : but Finerty walked out and made no sign. To the surprise of every one, he reported the next day as usual and turned in an abstract of the sermon. Every one read it on Monday morning, and it was certainly an elequent and carefully reported sermon. That afternoon a man of clerical cut called on the city editor and asked to see the young man who had reported his sermon the morning be fore. Mr. Finerty was introduced The man of the clerical cut would like to see Mr. Finerty alone for a few mo-ments. Out in the hallway he asked: "Of course, you were not at my church yesterday morning?"

"No," replied Finerty.
"Well, I simply stopped to thank you for the sermon. It was far more eloquent than the one I preached.'

All forms of scrofula, sores, boils, pimples and eruptions, are quickly and permanently cured by Hood's Sarsaparilla.

If there is a history of weak lungs in your family, take Scott's Emulsion.

It nourishes and invigorates.

It enables you to resist the disease. Even if your lungs are already affected, and if besides the cough you have fever and emaciation, there is still a strong probability of a cure.

The oil in the Emulsion feeds; the hypophosphites give power to the nerves; and the glycerine soothes and heals.

50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.



IN THE OLDEN TIME

every thread of every garmen which the little stranger wore was made by mother's hand. To-day this loving home work is more ern dresses of wondrous beauty

Singer Sewing Machine

It runs easily, silently and smoothly. No cause for fatigue. ly. No Beware of infringing imitations. Our trade-mark the only safe guarantee. THE SINGER MANUFACTURING CO.

## Apologies and Their Abuses.

There is no denying that a forgiv ing disposition is not only commend able, but commended, in all men. So error, we must allow an opportunity of repentance, and, on the showing of that, be prepared to pardon. great care must at the same time be taken that an easy access to pardon ings, in the certainty of escaping the soft words. They must not be allowed They expected an to suppose that the anglogy or profession of repentance is a real and full explation of their error-a thing which may be fairly set against the other, as money is set against goods in a ledger. Thev should be made to know that something else is required for expiation-the generous forgiveness of the injured party-and that, in getting this, they incur a debt, one which may never be paid and may trouble them for ever. - Catholic Columbian.

## The Medical Profession Recommend Dr

The Medical Profession Recommend Dr. A. W. Chase's Olntment.
Dr. C. M. Harlan, writing in the American Journal of Health, February 10th, says — "Among the proprietary medicines deserving recognition is Dr. Chase's Ointment, as a remedy for Piles, Eczematic skin eruptions of all kinds, for which it has been used with marked success and has effected remarkable cures in many obstinate cases which seem to baffle the skilful medical attendant."

It is given to every physician, the formula f Scott's Emulsion being no secret; but no necessful imitation has ever been offered to the public. Only years of experience and study can produce the best.

SKEPTICISM.—This is unhappily an age of skepticism, but there is one point upon which persons acquainted with the subject agree, namely, that DR. TheOMAS' ECLECTRIC OIL is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all, affections of the throat, lungs and chest.

When all other corn preparations fail, ity

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever and no inconvenience in using it.



FEBRUARY 25, 1891.

FIVE . MINUTES' SERMON. Second Sunday of Lent.

world, and

Christians,

can call all

own, if w

and pleasu

antly, but

forever in

come to an

have but ;

irreparabi

penance o

God. Des

this vain,

now, to co

will, one d

ect your

day, and Blessed Vi

so that you

appear b

(St. John

On

There' My s

You I know To o But tre With

While
To c
Your I
With
You do
Of f.
And to
You

" Mot

exclaim

into a ch

throwin

power a

for me t

do not w

sides, if

what w

work, h

are no

\* Co

everyt

mothe

He

lap.

(M

LABOR FOR HEAVEN-EVERYTHING IS

DONE FOR EARTH, NOTHING FOR HEAVEN.

Lord, it is good for us to be here." (Matt. When the apostles saw the Divine

Master resplendent in heavenly glory on Mt. Tabor, their hearts were so filled with excessive joy that the earth seemed to have vanished from them and they rapturously exclaimed with St. Peter: O Lord, what joy, what happi ness! it is good for us to be here. Let us make tabernacles, and remain here us make tabernacies, and remainded forever! What think you, my dearly beloved Christians, had we been with our Lord on Mt. Tabor, would we also have joined in the sentiments of St. Peter? Ah, I fear that many would have sorrowfully cast their eyes down to the earth, and cried out: O Lord, it the will would indeed, be beautiful on Mt. Amen.

Tabor, but there below, it is still more beautiful; no, not here, but on the earth let us build tabernacles, and live there forever. Does this announce-ment surprise you? If so, there is no Consider how the mareason for it. ority of mankind cheerfully and will ingly labor and suffer for the use and enjoyment of temporal things, but how shamefully they neglect heaven and their eternal welfare, and you will readily see that they consider the beauty of the earth to surpass that of

Mt. Tabor. Our Lord has said : "The kingdom of heaven suffers violence and the violent bear it away." (Matt. 11, 12) The first Christians have not only com prehended this great truth, but have also observed it; for, what have they not done, suffered and sacrificed to in-sure eternal life. What difficulties were too great for them, what perse cutions too cruel, when there was question of gaining an eternal crown of Do not expect me to ask it you will show the same sacrificing spirit for heaven, as did your noble Christian ancestors. No, my question is simply this: Do you labor as much for God as does a miser for gold, as an ambitious person for glory? Is heaven as precious to you as the preservation or restoration of your health? Do you devote to your eternal salvation the half, or even the tenth part of your of some care and solicitude that you daily sacrifice to frivolities, amusements and mother pleasures? Place your hand upon should I your heart and tell me truly and sinerely if you can answer this question in the affirmative. Ah, I greatly fear that few will be able to answer with a situat

Tell me, my dear Christian, if you cannot wish to earn a few dollars do you not I am su hasten, do you not labor the whole day to suffe and sometimes far into the night? and after obtaining the money, do you not, know I as it were, count every penny before there is with having equal solicitude for heaven? | Hampt Do you hasten as quickly to the church to the holy sacrifice of the Mass, to the assistant hearing of a sermon, to the tribunal of penance, the reception of holy Com- or draw munion, as you do to the gaining of do not this mammon of iniquity? Do you devote as much time and care to the examination of your conscience, as you that or do to the counting of money? Are Poor you as desirous to procure an amass her wa merits for heaven as you are to accum- that Answer these questions buried ulate gold?

before God and your soul.

If you are sick, what meaning and her.

"Pe groaning! You send for the doctor at his advice you abstain from delica cies, you swallow the most disagreeable her m medicines, you submit to the burning prova of caustic, you permit a leg or an arm to be amputated, in order to recover the health of the body. Have you the same anxiety regarding your soul? proba Do you flee the occasion and temptations to sin, as you flee the danger of contagion? Do you separate yourself "As as quickly from persons, society, books somet which are injurious to your soul, as would you flee from small rox, yellow fever he liv and cholera? Do you hasten as quick. We n ly to the spiritual physician when the be af poison of sin has entered your soul, as mean ou do to the doctor? Answer!

What sacrifices are not made for the sake of pleasure! What attention and for t perseverance do you not find at the gaming table! For hours the eyes, final the ears, the hands and thoughts are absorbed in the game. Enter a ballroom and show me but one person who is satisfied with an hour's amusement. Far from complaining of fatigue, the whole night seems too short, both for young and old. When pleasure is in ticul question, show me one who has no the l money; even the last penny must be spent. Would to God that the same might be said of Christians with regard Jud to their soul's welfare, that they were as recollected at prayer, as attentive to the sermons, as absorbed in a spiritual book, as they are at the gaming table! Do they show as much perseverance and strength in fulfilling the law of fasting and abstinence or in kneeling and in adoration before the Blessed Sacra ment, as they show in the ball room? Behold here is a wretched, povertystricken widow, there a family of five but children suffering from cold and hunger, here is a poor father lying on a sick bed for years. Are you as quick- lyin ly prepared to open your purse for gas charity, as you are for pleasure? Do and you feign poverty when providing for ma pleasure, as you do when asked to help a f the poor and needy? Ah, ! let us admit it, the world with

its pomps and vanities fills our hearts so completely, that there is no room for God and eternity. Our cares and sorrows are devoted to the miserable body and its pleasures ; the precious and immortal soul is neglected, and yet our Lord says in the gospel: "What doth it profit a man, if he gain the whole ex

adve Tear T

the