since team, which is the art of influence into our own lives and of those around us. Religion indeed desmot command us to give full rein to a reason that can so easily be aliured from the path of truth, nor to obey disordered inclinations, where every movement graduate course with the excitance of the garmered bigotry of many years. Luther's perventity is all their own, but their thin every shred of originality, and with instead platitudes, in eliectual fossile of bygone days, they foist themselves on the public as apostles of light. does not say that our passions are vittated.

She but room

She but room mises them as puppets, that by the strings of the will and intellect can be brought to good or evil. She takes these proctons and restrains them and bids them bear man along to the source of his perfection. She does not bring constantly before us th pisture of a God whose only design is the entrapping of His poor creatures. Sweetly she whispers to man that no is in the world not to cover and tresable and to floor hie imagination with visions of a God whose every lineament recalis come fantastic creation of Scandinavien myth ology, but to pass his years in happiness and in the diffusing light and jey into the

not a whit of violating every obligation of

It must not, however, be said that all be prompted by charity or good judgment. But when we table men who pose before the public as models of every kind of virtue and yet being naught but gloom to their firesides, we are inclined to think that their religion is not based on the teachings of the Founder of Carlstanity But in what consists the God like art of adurning human life with every possible happiness? Philosophy answers that by Gud slope can this hausiness be off cted. all things, on alone satisfy the aspirations and pearnings of interlect and will.

Matthew Arnold, the clever word artificer

that demonstion is but an accidental aff-ir If they would brighten up the home circle—if to their poor and forsaken brother they would extend the hand of mercy—if they would extend the hand of mercy—if they would not currencer their con-acience in public chairs to the political knowes, who thrive, fatten, rice and corus-cate upon the rule of the young, the pure,

THE SYLLABUS. A correspondent of the St. Taomas Times lately wrote that in the Syllabus the Pope "condemns every principle of civi tzation, progress and freedom," and test the "Pope pieces himself to bestiffy to the inexorable laws of nature and of G d, and therefore must fail " Protestants as t rale accuse the Pope and the Catholic bierarche of laying down the law and dogma izing, or what they call making ex oathedra pronouncements, which course souls of his brothron.

We are well aware of the fact that a "Rossish as nouptions." But we have great many who paint their religion in sombre colors do so from habit or because it is the atereotyped way of representing it. Others there are who, having "sown clipped from the letter to the St. Th. mas or despotic than the above sentence their wild cate," imagine that reparation can be effected only by warning men against the springs of happiness which they neglected by running after the putrid waters of lust and self idolatry.

We know also that the paragons of virtue, whose names we see appended to every missionary subscription list, ecruple and followed out to their logical consecutive with a fixth of will kning against the springs of the paragons of virtue, whose names we see appended to every missionary subscription list, ecruple and followed out to their logical consecutives. freedom Probably if properly d fixed quences they would mean obscurantism, retrogression and tyranny. This time one hundred years ago the Christian, and, for those who tint their religion with puriten ical colors are the veriest puppets that ever dangled on the strings of pride and hypoerisy. Such a remark could hardly the recognition of the strings of the colors and horrified at the blasphemics uttered and the butcheries committed in France. in the name of liberty, equality and fraternity It may be just as well after all that the "Syllabue" is opposed to such doubtful blessings as the civilizaisu, progress and freedom, und reto d by the men who write for village newspapers and eater for heretical or unbelieving subscribers. But no mescure of andacity can be conceived equal to that We will not prove this at present. Suffice of Freedom, who declares that the Vicar it to say that He, the alpha and omega of of Freedom, who declares that the Vicar to "the inexprable laws of nature and of Matthow Arnold, the elever word artificer of this century, taught that literature elemies of truth and of real liberty are could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could satiate every possibility of our being never shocked at the utterance of absurding the could be at the cou God," and, "therefore, he must fail." The could state every possibility of our being Alfred de Mueset, sobbing out his life in a fitthy gerret of Paris, proved conclusively that an existence without God is but a wester of torturing, weary years. The cold who is so reversed by all that is canding the condition and abstract theories of the priests of liter at the cooperate and rithouse in the Cartetian world, and abstract theories of the priests of liter at the cooperate as coming from God by three highes that man can be ready of the cooperate as coming from God by three highest that man can nature hold for each other, falls when we go to it for that considered man who is commissioned to "feed the fall when we go to it for that considered man which all men crave some time or other and without which the highest attainment is valueless—that considered man are considered to the world and reached its "altimative localities" when we go to the considered man reached its "altimative localities" when we world passed to the writer any "the Pope must in evitably fall." Most certainly, if the was of the centrery, for the Sacred Heart, whose worehip she propogates so canneally, can alone give us the consulation of which we stand in noed. "Cose to Man all yo who labor and are boayy nur dende" its a true to cday as whose it first reconsidered the world. It could not be otherwise if we are but first reconsided through a virc ridden world. It could not be otherwise if we are but accurs here below surely God will prompt us when teers at duffering blot the line of God will prompt us when teers at duffering blot the line of God will world and the teep and the continent of the country of the people's brains, imagine they are to also have been controlled to the control of the people's brains, imagine they are to also have been and to the propose of the control of the cont waste of torturing, weary years. The cold great and vituous in the Caristian world, and abstract theories of the priests of liter and whose oracular offic al decisions are influx. These men were brought in for

London. Sat., M. rch 1 t. 1896.

A WORD ABOUT SHAMS.

In our last article we made a few allusions to the charitable sham, and showed how much bis mode of acting is at vertance with charity, such as it was known and practised by Christ. We come now to the religious shams, who, like Egypt's coneta, eat up and destroy the beauty of religion, are forever harping on the terrors of the avonging God and and you have a forever harping on the terrors of the avonging God and and you have formed to a many gleaned from puritanical tracts. They They declare that men's passions are bad essentially. Were we to put their teachings into practise we would lose all sem "blace of the Divinity upon which we are modeled. As any with such extreme of such as the content with the sum of the sentiality. Were we to put their teachings into practise we would lose all sem "blace of the Divinity upon which we are modeled. As any with such extreme of the content with the sum of the sum of the Divinity upon which we are modeled. As any with such extreme of the content with the sum of the sum of the Divinity upon which we are modeled. As any with such extreme of the content with the sum of the sum of the content with the sum of the sum of the content with the sum of the sum of the content with the content with the sum of the content with the content with the content with the sum of the content with Thus the Agoostic is at least constent when, in really to your question: What after death? he says: "I don't know." He has exercised all the natural powers of his men al expectly or of reason in trying to reason out what happens after death or of what nature is the human soul or the sapernatural world; guided by reason he knows nothing whatever about it, and he has the hopesty to acknowledge his unter ignorance of truths which, without Reveia tion, no man can reach. To embrace true religion man should have some knowledge of the heavenly truths which have been revealed concerning. God and eteraity and the salvation of our souls. But as these truth are above nature, and belong to enother world, and many of them depend apon the will and pleasure of Gid, pend apon the will and pleasure of Gad, they never could have been made known to man unless G of bad revecled them to him. Thus it is absolutely true that reason can never lead us to a knowledge of the true rollgion Divine faith, es an ever bright, ever burning lamp can alone show us the true way

DEFEAT OF THE MORMONS IN SALT LAKE CITY,

For the first time in the history of Salt Lake City the Gentiles succeeded on the 10th inst. in electing a Gentile City Council by a majority ranging from 300 to 400 It may be now taken as a certain fact that the control of the city has permanently passed out of the hands of the Mormons who have hitherto had a decisive majority in the Council. There were great demonstrations of joy when the victory was gained, and it is the purpose of the Gentiles to keep a united front until Mormonism be a thing of the past. Republicans and Democrats are united in this purpose.

Four years ago the first Gentile was elected to the Legislature of Utah and in August last eight Gentiles were returned In Ogden also the municipal elections were gained by the Gentiles last epring, and since that time the city is said to have doubled in population. This increase has been chiefly attained by means of a large influx of Esstern

For nearly half a contury it has been in greater demand than any other remedy for pulmonary complaints. All druggists

If they would brighten up the home curcle—if to their poor and foreaken brother they would extend the hand of more—if they would extend the hand of more—if they would not surrement their conscience in public effairs to the political knaves, who thrive, fatten, rhe and corrected upon the ruin of the young, the pure, the gallant, the gifted—there would be more religion and keescham in the world.

There is another species of chase which is met with, sepecially in Ontario. It may hold the thirty nine exticles, or embrace the teachings of Juan Weeley, or defend the dournes of the remayde textitions who hanged Cardinas Beaton, but the principal article in its creed is blind hatred of Cathelicity.

From the foul stain of bigotry we wash clean the reputations of many Anglican ministers whose gentlementy instince, at least, restrate all irregular notions of partitian zeal and calumnious assertions against a Church that wants but room and freedom to act. Would we could do so for the pricests of many forms of error around us! Year after year they, like Macbeth's witches, stand round the seeth—like Macbeth's witches, stand round the seeth—like witches, and it proved a burse of the principal of the writer's argument it should be borne in mind that all those hard things were said of the Pope merely least, restrate all irregular notions of partitions of the throot and field of Rome, and tell us the Pupe meet of the writer are and definitions of the short and lings. Counting the word and the event and the write and they read they are to open meet the word of Christ: "I have present or definite word the word and they are to open meet the count the word of the true read to open and the sealance. Pupe meet greater of the writer of the writer, that it may be a continue to open and the sealance and the and the great of the pupe. The word of the writer o

FREEMASONRY AND THE CHURCH IN FRANCE.

NO. A. CHARLES THE PROPERTY OF THE PARTY OF

The infidel press of France are at present engaged in violently abusing the Bishop of Grenoble, Mgr Fava, for forbiding the honors of Christian burial to M Delatte. the Prefect of the Department of Isere, in Eastern France. The Prefect was a prom. inent Freemason, and died without send ing for a priest. The family, however, made their own arrangements for the funeral, assigning places for the clergy and also for the Freemason lodges in the funeral procession. As M Lelatte openly d fied the laws of the Church by his adherence to a prohibited roctety it was, of course, the duty of Mer Fava to deny the bonors of burial with the rites of the Church, and he did so. This is called, by the tofidel press, "intolerance." They are evidently of the opinion that the Church ought to show more deference to a wealthy efficial, but Mgt Fava declares. what every body ought to know, that the Church makes no distinction between rich and poor, both being equally bound to beerve her laws.

Mgr Fava has published in the Semaine

Reinstense of Grenoble an explanatory statement in which he shows clearly that the Church will not relax the laws in such cases. Persons who defy and disobey her well-known laws caunot expect to be treated as her faithful children. The

Bishop ands:
"The Masonic lodges went to make a Government without the Government and the day will come when a man who wants to have his rights respected will have to wear an aprop and carry a trowel about with him. G.d., however, watches over the Church, and will save it from its suemies. This invincible hope sustains those who suffer persecution for conscieuce rake." science cake."

It was only a few days before this occurrence at Grenoble that the parish priest of M.clea, the Abbe Vie, refused to allow the funeral services over Moor. Billion, late Mayor of Pontoise, to be celebrated in the parish church. He also was accused of intelerance. He answered:

"M Billion was a Freemanon; he died without showing the least record for

without showing the least regret for having belonged to that seciety. A Free mason dying in final impenitence must hexorably be banished from the Church. It is very unfortunate even that the body of a Freemason should have to be placed

It is strange that Freemasons should e so anxious to have the funeral rites of the Cataolic Church celebrated over their associates, as they know that the Courch prohibite her members from 1 dais g this or other secret societies. The reason appears to be that they wish to persuade Catholics that they may join these secteties without forfeiting their right to membership in the Church, but all Oatho lice should know that they become excommunicated as soon as they commit this act of disobadience to the laws of the Church. They should not be surprised, therefore, that their contumery must be punished by deprivation of Christian burial when they die.

Leaves.

What is life, and what are we? Only leaves upon a tree, Green to day, to-morrow sear, Then we are no longer here! Others, fair and brave as we,

SCHOOL QUESTION IN AUSTRALIA

While the wearisome discussion of the school question is sgitating this country, the Catholics abroad are allowed to pursue the even tenor of their way and are gaining golden opinions for them-selves and their schools. The Sydney (N.S. W.) Morning Herald, in a leading srticle on the education question, says: Roman Catholics have performed good service in New South Wales in the cause service in New South water in the cause of higher education. The pupils from their colleges and intermediate schools have done remarkably well at the junior and cenier examinations. This speaks much for the religious real of the people, and the devotion of their teachers, but it is only that would be exameted of it is only what would be expected of these who are working for a principle, and whatever may be said one way or another, the Roman Cetholics are thor-oughly estment in their efforts to have depominational schools; or at least to have their schools partially supported by the State.

"The world grows weary praising men, And wearied grows of being praised—" But never wearied grows the pen Which writes the butths that have amessed

the thousands who have been given up by their physicians and who have been restored to complete health by using that safest of all remedies for functional irregularities and weaknesses, which are the bane of womankind. We refer, of course, to Dr. Pierce's Favorite Frescription, the only GUARANTEED cure for all those chronic ailments peculiar to women. Read the

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"When Ayer's Sarsaparilla was rea-

Beggs, Holman's Mills, N. C.

"When Ayer's Sarsaparilla was recommended to me for catarrh, I was inclined to doubt its efficacy. Having ried so many remedies, with little benefit, I had no faith that anything would ture me. I became emaciated from loss of appetite and impaired digestion. I had nearly lost the sense of smell, and my system was badly deranged. I was thout discouraged, when a friend turged he to try Ayer's Sarsaparilla, and reterted me to persons whom it had cured of catarrh. After taking half a dozen to the sense of the convinced that the only sure way of treating this bestimate disease is through the blood."—Charles H. Maloney, 113 River st.,—Charles H. Maloney, 113 River st.

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