

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL 5.

LONDON, ONT., FRIDAY, MARCH 2, 1883.

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Dear Motherland for You. BY WILLIAM COLLINS. [For Redpath's Weekly.] They say our hopes are crushed and banned, And that the cause is dead. That nevermore the brave old land Shall raise her drooping head : That while the Nations round her rise To glory and to fame, No ray of light shall pierce her skies No glory gild her name.

They know thee not, they cannot know The love thy children feel That burns for thee with purest glow, And true in woe or weal The love that suffering, war and wrong Was powerless to subdue. Still lives with purpose warm and strong, Dear Motherland, for You.

Who love thee most mourn not thy fate Nor pine in hopeless woe, They mourn thee not but watch and wait To track my finedish foe. Though great may be the Briton's might, Thy foes, dear land, shall fall, And thou snalt leap to life and light And soar above them all.

Fear not, for there are hearts prepared To die or make thee free, Who every hope and pang have shared Through sorrow's might with thee, Thy sun, though clouded, is not set Thy flag, though darkly banned, Shall float in triumph o'er thee yet, Free and redeemed, Dear Land :

CATHOLIC PRESS.

Freeman's Journ On the fifteenth day of February the British Parliament re-assembled. A num-ber of platitudes were, as usual, read in the name of the Queen. Her Majesty thinks that her "lords and gentlemen" should turn their attention to the affairs of England and Scotland and let Ireland alone so far as possible. She states that agrarian crimes have sensibly diminished and law crimes have sensibly diminished and law is everywhere upheld in the "distressful country." She mentions that a proposi-tion for compensating English and Scotch tenants for improvements will probably be presented and she hopes that some of the legislative wants of Ireland may be dealt with. dealt with.

Mr. Parnell, who is always "level-headed" and quick to seize a chance, at once announced that he would introduce an amedment to the Land Act of 1883, and Mr. Justin McCarthy followed by making an announcement that he would introduce a bill to abolish the Irish vicerovalty.

royalty. At any rate of proceeding, Her Majesty's "lords and gentlemen" will have their hands full of Ireland. The spectre of Irish wrong will not down even at the bidding of a Queen. The legislative wants of Ire-land can not be pushed aside for other things or be satisfied in a single session of Parliament. Parliament.

Catholic Rev

Buffalo Unior THE heart sickens at the revelations of the informer Carey member of the Coun-cil of the city of Dublin. The cold-blooded, cil of the city of Dublin. The cold-blooded, deliberate murderer, in abject terror of death, has given away the lives of his fel-low-conspirators. The crime was a ter-rible one, and its details, as described by one of the principles, is horrible. Well, the lesson of it all is simply this: British tyranny has tried its best to make Ire-land a jungle; and if an infuriated tiger occasionally pounces on his victims, that same British tyranny is the cause. same British tyranny is the cause.

THE time set apart for the performance of the Easter duty began, as our readers know, on the first Sunday in Lent, and will end on Trinity Sunday. "Time enough," say the dilatory, whose habit it is to postpone their religious duties for every conceivable family or worldly con-sideration. "Time and worldly con-"Time enough. Easter sideration. subtration. "Time enough. Easter is still far off, and there are many weeks after before the limit prescribed by the Church shall be reached." But who can count on time? With such a year of horrors as has opened upon us-with so sudden and unforeseen catastrophes by fire and flood, by avalanche and earth, upheaval, and flood, by avalanche and earth, upheaval, by railroad and at sea, who shall reckon on the time at his disposal, or be sure that the next visitation of God may not number him among its victims! Human as well as heavenly prudence bids us be wise in time. We are sure of nothing but now. Is that awful Scriptural warn-ing. "Set thy house in order, for to night ing, "Set thy house in order, for to-night thou shalt die:" ever to remain impersonal to us?Let us no longer defer our preparation for a devout approach to the Paschal sacrafor a devout approach to the Paschal sacra-ments. Let us not rashly depend on a hurried confession Holy Saturday night, or on the eve of Trinity Sunday. Now is the acceptable time. Now is the time of greatest spiritual recollection, of more frequent church services and incitements to draw near to God. In nought are delays more dangerous than in the affairs of our salvation. of our salvation.

Baltimore Mirror

THE Mongolian is fast falling into the track of modern civilization. A few weeks ago one of them, with the assistance of an enterprising Northerner, started a Chinese-track of modern civilization. enterprising Northerner, started a Chinese-American newspaper in New York, from which the celestials may read and digest the latest tidbit in the social world of fashionable scandal; and the other night two of the almond eyed race fought a genuine puglistic prize fight, to witness which spectators were charged two dollars admission. In the course of a week or two they will have mastered the modus operandi of the divorce law and the other

operandi of the divorce law and the other institutions of American rights, and then their happiness will be complete. No foe like a false friend, and Ireland seems to have been blessed or cursed with an abundance of such since her history

an abundance of such since her mstory under British rule began. In her centur-ies of struggle there has ever been a secret foe, lurking, like the cherished adder, in the breast, ready to give the sting by betraying her confidence. However en-nobling the purpose, the mercenary tena. add has never been wanting to expose it. The developments in the case of the Dublin conspirators have come with a double-dealing force, since the blow has been adstered by one of themselves, and that one singularly trusted. While the world may condemn the systematic plotters of assassination, it will hold in contempt a wretch so abjectly vile and pusillanimous institution, whilst its members are mortal as the cowardly informer, James Carey. But his presence in the witness box is not difficult to understand by any one familiar with the system of police work. There is an underlying current unseen from the surface. His appearance as an informer adds certainly to the complexities of this terrible trial, but his testimony travels terrible trial, but his testimony travels outside the prisoners arraigned, and out-side the Fenian conspiracy. He impeaches the Land League. Such an impeachment cannot be swallowed. Public judgment and public opinion revolt against it. It shows the cloven hoof of a police plot too holdly to seathe away sympathy from boldly to scathe away sympathy from every Land League in Ireland whom the overnment may choose to indict. As we ave asserted, this trial is not undertaken to convict the assassins of the unfortunate gentlemen who were slain a year ago. It is undertaken to strangle Ireland !

"Boy Preacher" now running at large in Illinois, whose work among the people of that state outstrips anything known since the preaching of Peter. In the little town of Peoria he made one thousand con-verts, and, like the theatre people, they had a grand celebration over the protrac-ted "run." A thousand souls saved! Shont! Yell yourselves hoarse! Abore all, telegraph to the newspapers! The salvation is like the play, all pantomime. In another and still more startling partic-ular are these church people catting into the business of the showmen. They are making money out of their exhibitions. making money out of their exhibitions. For years the practice has been common for a syndicate of capitalists to build a for a syndicate of capitalists to build a church, hire a prominent preacher, rent pews and declare large dividends on the investment. It would seem that the amusement bureaus have taken up the revivalists and started them on the road. This "Boy Preacher" is managed by a clever firm of speculators who pay him sixteen dollars and sixty-six and two-thirds cents a day for every day he preaches. It is true, the compensation is preaches. It is true, the compensation is not as large as that received by Patti or Nillson or Langtry, yet it is handsome and it stipulates for just so many performances. It would seem that there is trouble between the "Boy Preacher" and his man-In the contracts entered into be tween the showman and the worldly pan-derers to amuse there is a stipulation that the star shall not act for any other person the star shall not act for any other person or object. In the case of this reverend youth such a clause was considered un-necessary. But it should have been innecessary. But it should have been in-sertel in the agreement; for the "Boy Preacher" is now using his "off days" in ministering to opposition revivals, to the great pecuniary loss of his employers. They denounce this unbusiness-like pro-ceeding and threaten all manner of dire retribution. But it inset is about

retribution. But it is not in the bond. We should not be surprised if the "Boy Preacher" will follow the example of the

PASTORAL LETTER OF THE ARCH-BISHOP OF HALIFAX.

Cornelius, by the Grace of God, and of the Apostolic See, Archbishop Elect of Halifax. To the Clergy and Laity of the Diocese of Halifax, health and benediction in the Lord. DEARLY BELOVED:

DEARLY BELOVED: Called by the voice of the Supreme Pas-tor of souls on earth to assume the duties and the responsibilities of the Episcopate we hasten to address to you our first words of pastoral greeting. For nine long months the Diocese of Halifax had been grieving for the loss of its gentle, zealous and well loved Archbishop; and, although it has now thrown aside its although it has now thrown aside its although it has now thrown aside its widow's weeds, and has raised again an anthem of joy, the memory of Dr. Hannan is not forgotten, but lives as freshly as ever in the hearts of his grateful children. And just it is that so it should be; for a life-long devotion to duty merits a life-long remembrance

The former he accomplished by his passion and death ; the latter was fulfilled, first by his own preaching, and then by founding a society, or Church, to which he confide the truths he bad tanght. He gave at the same time to that Church a command to preach his goped to every creature, and pledge of its triumph by promising to cased to be a matter of folies, for Christ as God, had a right to exact our obedi ence, and a rest section gave of the secting mass of the some which His Church was to preach to every creature. He exacts the same obedi ence to the Church as to himself i he makes its voice one with his own "He that hat heart me, I also send you "(John, xx, 21). It is clearly, then, the duty of me-hath ener we and be appered to gauter difference was not be for the second difference was not to obey the voice of God's H-JQ Church. As there can be no properly formed hould be a perfect organization, constitu-ted St. Peter mak his successors its supremen-wished heads and His vice gerents on the day clear and dissection in the day of the second the second mean phene in the form the chast day in the the shadows of life are lift up perfected by the knowledge of mothers, and for its heads and His vice gerents on the day clear and the states its supremen-tion the supression in the insert of the sposter for the supression in the supression in the failible certainty of Christ spromise; in it with hi The former he accomplished by his passion and death; the latter was fulfilled, first by his own preaching, and then by founding a society, or Church, to which he confided the truths he bad taught. He gave at the same time to that Church a command to preach his gospel to every creature, and a pledge of its triumth by transistic to ted St. Peter and his successors its supreme visible heads and His vice gerents on earth. "Thou art Peter, and upon this rock I will build my Church; and I will win the head head head of the build will give to thee the keys of the kingdom of give to thee the keys of the Kingdom of heaven," are word- which proclaim the place and power of the Supreme Pontiffs. For they have inherited Peter's apostolat-with Peter's throne and prerogatives. Peter died, but his power was transmitted, even as word the mission and mondate of even as were the mission and mandate of "preaching the Gospel to every creature."

Hence, from the Apostolic Council in Jerusalem, where Peter's voice ended the scussion and decided the controversy, down through the ages to our own time, the Pope has ever stood forth as the central figure of Christianity, and the infallible head of the Christian religion. "Who heareth you, heareth Me," is as true of Leo as of Peter; for it is men, not princi-ples, that die. Reacher" will follow the example of the circus beauty and bring his case before the courts. This "whoop-la" style of preaching is peculiarly American, and furnishes rich sport for the scoffer and blasphemer. How the example of the the dot of the Christian religion. "Who head of the Christian religion." Who head of the Christian religion. "Who head of the Christian religion." Who head of the Christian religion. "Who head of the Christian religion." Who head of the Christian religion. "Who head of the Christian religion." Who head of the Christian religion. "Who head of the Christian religion." Who head of the Christian religion. "Who head of the Christian religion." Who head of the Christian religion. "Who head of the Christian religion." Who head of the Christian religion." Who head of the Christian religion. "Who head of the Christian religion." Who head of the Christian religion. "Who head of the Christian religion." Who head of the Christian religion." The

the successors of St. Peter, was ever exer-cised by them. From Rome went forth duly commissioned teachers to all nations of the carth. From Rome Europe derived its religion, its laws and its civilization. From Rome was ever heard a voice, which no fears or persecutions could still, pro-claiming the eternal truths through which alone peace here and happiness hereafter can be attained. That voice may be disregarded, even as was the voice of Christ ;

but the unchanging word remains: "He that believeth not shall be condemned." The divinely constituted authority of the Pope sends me, as it has sent tho sands of others to such as the sands so the sands the Pope sends me, as it has sent tho sands of others, to rule a portion of Christ's kingdom on earth. By no act,—by no seeking of my own, do I come. Fully aware of my unworthiness, I trembled at the mandate. There was, however, one thought that cheered and consoled me. The golden hand of Faith united

ing traths, and rests securely in the in-fallible certainty of Christ's promise; in it crosses become light; trials and afflictions are sweetened by the reflection that the are sweetened by the reflection that the sufferings of this life are not to be com-pared to the weight of future glory which will be revealed in all those who observe its teachings.

Do you, then, dearly beloved, during this holy season of Lent, which is a special

The grace of our Lord Jesus Christ be with your spirit, brethren. This Pastoral shall be read in all the Churches of this Diocese as soon as possi-ble after its reception by the Pastor. + C. O'BRIEN.

E. F. MURPHY, Secretary, Halifax, N. S., Ash Wednesday, 1883.

VISITS "AD LIMINA."

of Nort

What This Duty of Bishops Signifies-"Seeing Peter"-The Glory and Safeguard of the Eternal City.

Selected by Catholic Review from the Bishop mpton's Advent Past

LISTEN TO THE WORDS OF BOSSUET on this career of the Apostle: "Jesus Christ never speaks in vain; Peter is to carry about with him everywhere, while preaching the Gospel, the foundation of all the churches. Beginning at Jerusalem, the holy city where Christ appeared, where the Church must necession of the where the Church must necessarily begin in order to continue the succession of the people of God—then passing to Antioch, the metropolis of the East, the most illus-trious Church in the world, as there the name of Christian originated—through these two cities, so peculiarly distinthis holy season of Lent, which is a special time for prayer and penance, strive to have "God in your knowledge." For him you have been created; for Him you should live and labor; against Him you should never sin. Remember that "the against all impiety and injustice." Wash reason to become St. Peter's own Church; Your works in the blood of the Crusified against all impiety and injustice." Wash your souls in the blood of the Crucified, by receiving worthily the Holy Sacraments of Deceiving and Crucified, and Antioch."

by receiving worthily the Holy Sacraments of Penance and Communion. Stir up the grace within you by fervent prayer, by some acts of mortification, by good and pious resolutions. Make the salvation of your souls the one first and chief work of your lives: let the light of your virtuous pious resolutions. Make the salvation of your souls the one first and chief work of your lives; let the light of your virtuous example so shine before men that the darkness of unbelief may be dispelled, even as it was put to flight by the faith of the early Christians in Rome, so that all men may praise the one true God, and Jesus Christ whom he has sent. The grace of our Lord Jesus Christ be with your spiri', brethren. This Pastoral shall be read in all the any temporal sovereignty over the city. But history recounts how, when the great persecution of the Church had ceased and when the pastors and the people emerged from the catacombs, the first Christian emperor. Constantine, withdrew from the palace of the Cæsars near the Tiber and built a city on the banks of the Bosphorus. From the time that the emperors with drew

THE CITIZENS OF ROME LOOKED UP TO THE

POPES FOR PROTECTION. Sismondi says : "The more the Romans saw themselves neglected by the emperors the more they clung to the Popes." Thus Popes became by degrees the real fathers and protectors of the city and ultimately sovereigns, and in the wars that followed, especially at the time of Pepin, the temporal power of the Pope was confirmed and proclaimed; this was con-solidated by the victories of Charlemange. From that time until 1870 the Roman Pontiffs have, with interruptions at various times, retained their temporal sovereignty over the city of Rome as the capital of the States of the Church. It is to this city that we are about to direct our steps; but what is our object? It is not to see the ruins of consular or aperial Rome, or the basilicas and innumerable churches of Christian Rome ; it is not to see the treasures of art, especially of painting and sculpture, which the Popes have gathered within the Vatican muse-ums; it is not to take part in majestic ceremonics, but it is to see one who is at ceremonies, but it is to see one who is at once the High Priest, the Bishop of Bishops, the Father of all, the successor of Peter, the Vicar of Christ. We go to see him, the "one who is mighty," the "one chosen of the people," the one who is "high above the kings of the earth," (Ps. 85), the one who is "watchman to the house of Israel" (Ezek, iii, 17). We go not only to see him, but also to lay before him a full account of our stewardshin as the full account of our stewardship as the Bishop of the diocese, and to answer any questions regarding the advancement of questions regarding the advancement of religion, and in return to receive his pa-ternal advice and also his Apostolic bene-diction for ourselves, for the clergy, and for all the faithful. We commend to you God; ne must teach and the second state of the his choice, and is doing his duty to it. He works hard for it, all day; he goes to bed with the thought of it, and he wakes bed with the thought of it, and he wakes pointed time ad *limina Apostolorum*. It is true that a Bishop appoints his Vicar-Gen-eral to act for him in his absence, giving him all possible powers; but still the very single handed to put down dances. of his interest. Look what men will do single handed to put down slavery, or to get free trade, or to compete for order, or to carry the mails, or to make new railroads. It is plain, men have in terests enough in the world, that they

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WE are often asked for information concerning some of the scandalous and apostate priests who, having broken their yows and dishonored their manhood and Christianity, are perambulating the coun-try, prostitution their manhood and try, prostituting their mean talents and meaner acquirements in abusing the mother that fostered them aud tried to teach them. It is a distasteful work us, to attempt to keep a "Rogues' Gal-lery," to be adorned by such characterless knaves as these. Therefore we drop them into the oblivion which their crimes merit. We need not tell any intelligent reader that these men, neither in what they do, nor in what they say, nor in what they "reveal," convey any argument against the Catholic Church. If Protestants choose to be humburged by them, we have nothing to say. But as for Catholics, it ought to be sweeth for the state of the state it ought to be enough for them to know that these men have broken their vows. and are outcasts. If they then listen to such as these, they are certainly fools, and perhaps criminal, for they recklessly endanger a faith, freely given by God, but not secured to us, unless we ourselves try to preserve it.

Catholic Columbian.

WE heard it said the other day, by a gentleman who is a prominent and suc-cessful merchant and a man of common sense, that we Catholics are very sensitive about our religion, and very quickly at-tempt to resent what we deem insults. This is true with reference to the fals charges so often made against us, and it has been a characteristic of the Catholic has been a characteristic of the church, from its foundation, to repel followhood and expose deceit. She is by falsehood and expose deceit. She is by her very nature intolerant of all untruth and unhesitatingly admonishes her children against it. We are not sensitive when the church is fairly represented, because in truth there can be no wrong-doing.

IT must be acknowledged that the Cath olic Church outnumbers by far any other denomination. It must be acknowledged that there is no power on earth that can olve the tie that binds Catholics. must be acknowledged that they are the truest people to their Church, and have the greatest respect for their ministers, from the Pope to the simple Priest. acknowledged must be that no potentate on earth exercises a greater authority than the Holy Father authority than the Holy Father at Rome. If this was all brought about by superstition, why do not other organizations take a hand at the same game and gain the same supremacy. Ah, the Catholic Church was not erected by human

Western Watchman

Western watenman. DARWIN could see nothing indicative of an intelligent first cause in the evident de-sign and plan of the universe. It might all be the work of chance. A traveler in a wilderness, where he fain would believe that no human foot had ever trodden before, sees but a trough—two boards bound together by birchen chords—placed so as divert a small stream of water whether to divert a small stream of water whether it could not otherwise reach. He knows that a man was there before him. He knows it. He is as sure of it as he is of his own existence. The intelligent design is too apparent to be questioned. What that little aquaduct teaches, the whole universe proclaims by ten million universe proclaims by ten million, million -intelligent design-not chance rules the world.

certain

IF the Devil has not a patent on startling sensations, immemorial and prescrip-tive usage gives undisputed ownership of roughfares to the passions. We think it is all wrong for any professedly religious body to set up opposition coach-lines on the broad highway that leads to destruction. God has not only his own ends, but his own ways of reaching them. Showmen have their peculiar methods of stimulating curiosity and have made sensation a useful science. Of late there is a disposition on the part of church people to interfere with the prescriptive rights of these showmen. Not only in their use of the

Death can gain no victory over it, for death cannot destroy its supernatural life. Unlike institutions of human device, which change and perish like their authors, the Catholic Church, partaking of the un-dying years of its Founder, keeps on its ceaseless and unchanging course. "Go ye into the whole world, and preach the Gospel to every creature." (Mark, xvii, 15) are at once its mandate and its divine charter. "He that believeth and is bap-tized shall be saved; but he that believeth which change and perish like their authors, charter. "He that believeth and is bap-tized shall be saved; but he that believeth not shall be condemned," prove its claim to our obedience; whilst the promise to our obedience; whilst the promise the consummation of the world," (Matt., verili 30) is its warranty of endurance xxvii, 20) is its waranty of endarance. Thus chartered, thus empowered, thus guaranteed, the Church was established among men, and by right divine took its place in the world. Its mission was co xtensive with the world, and co eval with all time. Wherever there was a soul to be taught thither its mandate extended. It lived not by the sufferance of Princes, and it asked not their permission to teach

and to baptize. Its power being from the Lord of all, no mortal has a right to interfere with its heaven given commission, interfere with its heaven-given commission. It speaks to the souls of men with divine authority, but their freedom of will is left untouched. They may, as many, alas! do, reject its teachings and revile its prac-tices: but they do this at their peril of falling under the awful threat, "He that believeth not shall be condemned." Man may boast of his free will: it is indeed a noble prerogative when nobly employed, but he should bear in mind that God, also, is free. Freely he created

that God, also, is free. Freely he created that God, also, is free. Freely he created man; freely he prepared for him the eter-nal joys of heaven; and he is free to prescribe the means through which alone man may attain to that everlasting happi-ness. Whilst, then, we are free to accept at to which the conditions under which

or to reject the conditions under which our salvation may be secured, God is free to condemn us if we refuse subjection to his will. If this were borne in mind, men would see the fall cy of making the freedom of the human will an argument to prove that the nature of one's religion i

a matter of indifference. In the question of religion we have no choice. Had Jesus Christ simply died for mankind, without teaching any truths, or promulgating any laws,—had he merely told us to love God above all, and our neighrights of these showmen. Not only in their use of the press, but especially in their cunning and deception these labor-ers in the Lord's vineyard have put old showmen to the blush. They have a in bor as ourselves, the case would have been

long remembrance. But, although the man dies, the office knew you were faithful children of Holy Church, and submissive to her ge-tle rule. ives on. The Church of God is a divine New and tender relations, born of the act New and tender relations, born of the act of consecration, have spring up between us. An awful responsibility of ruling in prudeuce, in justice and in charity, rests on me; and an awful responsibility rests on you of due docility and obedience. I can only cry out in the beautiful words of Ohrist's pracer: "Hule Father here the Christ's prayer: "Holy Father, keep them in thy name, whom thou hast given me, that they may be one sanctif them in truth. Thy word is truth."sanctify (John xvii). We have no strange gospel to announce

to you; no startling and vague theories to enunciate. Christ, and him crucified, do to you; no startling and vague theories to enunciate. Christ, and him crucified, do we preach; in his cross, and in it alone, do we glory. Jews may have been scanda-lized, and Gentiles may have laughed, at his Passion; but we know that through his death we were redeemed, and through his teaching we are to be scattlind. The teachings we are to be sanctified. The gift of faith received in Baptism, enlightens the soul, and reveals to it much that is hidden from the would-be wise and pru-dent ones of the world. On every side a dent ones of the world. cry goes up from weary mortals, vainly seeking a rest which they cannot find, eeking a rest which they cannot find. 'he whirl of modern life leaves little room for thoughts of heaven. A restless pur suit after riches and worldly enjoyment as violently divorced innumerable hearts from that God, for whom they were made ouls, created with an unlimit for happiness and that yearn for untol joys, have, by false maxims and upsound

joys, have, by false maxims and unsound, though brilliant, theories, been led to seek their heaven on earth; and have forgotten, or, perhaps donied a future state. Disap-pointed, restless, and wearied, as all such must sooner or later be, they raise a cry in their wilderness of misery, and ask with hopeless tone "is life worth living?" This is at once the consequence and the punish-ment of a denial of Christ's Gospel. The cross of daily life is only heavy for those cross of daily life is only heavy for those who revile the Cross of Christ; and the bok not to the cross of Christ; and the path of life is dreary only to those who look not to the road of Calvary. Life is insupportable only for those who do not lean on God, and who seek to smother within themselves the voice of Conscience and of Religion. The Apostle St. Paul (Rom. 1 25) speaking of those who "changed the truth of God into a lie, and worshipped and served the creature rather than the Creator," shows the wretched and degraded state into which they fell. became vain in their thoughts and their foolish heart was darkened. professing themselves to be wise they be-came fools. Wherefore God gave them up to the desires of their heart, to un-cleanness. As they liked not to have God For

We have already announced that we are about to fulfill one of our highest duties, namely, to pay a visit adlimina Apostolorum. All the bishops of the world are bound by the canon law of the Church to make such a visit periodically, and the interval of time between the required visits depends upon the greater or less distance of the untry in which jurisdiction is exercised. In England, each Bishop is bound to make the visit every fourth year, unless specially dispensed. The term *ad limina* is used in order to express that the visit implies an act of devotion to the two great founders of Christianity, Saints Peter and Paul, whose shrines have ever been one of the greater attractions to Bishops, priests and This obligation is binding in spite of the world. This obligation is binding in spite of the unceasing duties which are involved in the episcopal office, and which can only be duly fulfilled by the constant residence of a bindon in his own diagang. Every me a Bishop in his own diocese. Every pas-tor is bound to know his sheep, to watch over them, to protect them from beasts of prey and to feed them with wholesome pastures and, therefore, he must live in the midst of his flock. A Bishop is the pastor of the clergy and the laity, who are his sheen and lapus and the laity, who his sheep and lambs, and, therefore, he is bound to residence. A Bishop must rule well over his house, and also rule that portion of the Church of God over which the Holy Ghost has placed him; he must be solicitous, taking care of the Church of God; he must teach and "exhort in sound fod; he must teach and exhort in as "to loctrine by word or writing," so as "to onvince the gainsayers;" he must ad-

gation of residence is suspended, the ful-fillment of all the important duties is in a sense interrupted by a higher duty, fun an possible powers; but stuft the very interruption of duties which he alone can fulfill, such as administering the sacra-ments of Confirmation and Holy Orders, shows the importance of this visit.

BUT WHERE ARE THESE "LIMINA" OR

cleanness. As they liked not to have God in their knowledge, God delivered them up to a reprobate sense, to do these things in the sense of the many citizens of the world is a Bishop bound to direct his Faber.