je Catholic Record.

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

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INSPECTION INVITED. DIOCESE OF KINGSTON.

Pastoral Letter on the Jubi'ee

JAMES VINCENT CLEARY, S T.D.,

By the Grace of God and favor of the Apos-BISHOP OF KINGSTON, To the Reverend Clergy of His Diocese.

DEAR REVEREND FATHERS .-

In sending to you some time ago Our Most Holy Father's Encyclical, whereby he has promulgated a General Jubilee for this year, and asking you to proclaim it to your respective congregations, We promised to give you, as soon as the severe pressure of other important duties would permit, an official instruction upon the nature of the Jubilee and the carditions prescribed for gaining it. We conditions prescribed for gaining it. We now proceed to fulfil our promise.

NATURE OF A JUBILEE.

Each fiftieth year in the Hebrew calendar was ordained by God through Moses to be a year of Jubilee; that is, of joy and gladness among the people of Israel, because it heralded the universal Israel, because it heralded the universal remission of debts, the release of slaves from bondage, and the restoration of every forfeited inheritance. Those temporal privileges of the ancient Jubilee, great though they were and dearly prized, were but "a shadow of the good things to come" (Heb. 10 ch., i v.), in the Christian Dispensation. In so much as the spirit is superior to the flesh, and the treasures of heaven surpass those of earth, the gifts and graces profered by the Christian Jubilee are incomparably the Christian Jubilee are incomparably better than those for which the Twelve Tribes of Israel yearned with expectancy and eager longing at the approach of the fiftieth year. The Sovereign Pontiff, greater than Moses in power and authority, whom the Evernal Son of God has constituted His earthly Vicar, and to whom He has entrusted "the keys of the Moses of the Heave of the search of o Kingdom of Heaven," with discretionary power to "bind and loose" the souls of men in every sphere of Christian life, and in every order of obligation between them and their Creator (Math, 16 ch.), has in solemn form proclaimed to all the children of the Church, the Israelites of the New Law, a Jubilee of Israelites of the New Law, a Jubilee of higher and holier promise than that of Moses. For now we are assured of plenary remission of more oppressive debts, release from more degrading bondage, and reinstatement in the unspeakably better inheritance of the sons of God, forfeited by transgression of the divine commendents.

standing with his creditors. But the sinner's indebtedness to Divine Justice is immeasurable. Let Us explain this fundamental principle of morals. mental principle of morals. It is far reaching, and in the present day, when self-conceited doctrinaires are agitating the Protes ant sects around us with the theory of abolishing hell and eternal punishment, it may be useful to develop it for our people's instruction.

The measure of the guilt of personal offence is proportioned to the dignity of

offence is proportioned to the dignity of of dominion and dependence, beneficence and duty. Now, the Majesty of the Lord God is infinite; and the sinner who rises up in rebellion against Him, and with full knowledge of His Omniscience and Omnipresence, says "I will not serve," Omnipresence, says "I will not serve," is a lowly creature, a worm of the earth dependent wholly on the Creator's bounty dependent wholly on the Creator's bounty for existence and life and light and power of motion, and every faculty of mind and body. Who shall estimate the magnitude of the debt contracted by this wietched, urgrateful creature, who, to gratify his corrupt passions, turns his back on the God of Heaven, and in His very presence defies His power and scorps his triendship defies His power and scorps his triendship defies His power and scorps his triendship and His gifts? Human reason, antecedent to faith, has recognized the infinitude, a philosophy terms it, of the guilt of wilful resistance to the commands of the King of Heaven, and the utter inability of the sinner to make adequate atonemen by his own personal efforts or sacrifices, for the debt of personal offence against the Supreme Majesty of God. Our holy faith teaches that, it all mankind were gathered together and offered as a grand holocaust to expiate the debt incurred by a single mortal sin, their off-ring would a single mortal sin, their off ring would be insufficient to cancel it. We not therefore be surprised at the terrible examples recorded in Holy Writ for illusof the justice of God avenging itself upon sinuers, upon the angels heaven, upon our first parents in paradise, whole human family in the upon the whole numan lamby torrents of the deluge, upon the votaries of impurity in the configration of the of impurity in the in the desert, and upon all the nations of the earth delivered over by the anger of God to pagan darkness and confusion, and to the strife and slaughter of wars and to the strife and slaughter of wars and bloody revolutions throughout the long course of four thousand years. The modern unbeliever impugns the doc'rine of eternal punishment and hell fire behe views sin from the human side

dura ion and intensity and in its influence for evit against the order of life appointed by Divine Providence. But the principle We have been expounding is irrefutable. We have been expounding is irrefutable. The unbeliever may not distinctly advert, or may perhaps shut his eyes to the fact, that sin is committed in the personal presence of A'mighty God and in defiance of His authority. How forcibly and elo quently is not this expressed by the R yal Prophet in the 138th Psalm, the most sublime of the whole Psaltery: "Whither shall I go from Toy spirit? or, whither shall I flee from Thy face? If I accend into heaven, Thou art there. If I take my wings early in the morning and dwell in the uttermost parts of the sea, even there subline of the whole P-altery: "Whither shall I flee from Thy spirit? or, whither shall I flee from Thy face? If I accend into heaven, Thou art there. If I decend into heaven, Thou art there. If I decend into hell, Thou art there. If I decend into hell into hell, Thou art there. If I decend into hell into h adjudged Treason against the Divine Majesty, and the sentence pronounced beforehand by the Son of God shall oper-ate throughout Eternity, despite the ob-jections of the unbeliever and the sophist:

jections of the unbeliever and the sophist:
"Go ye accursed into the everlasting fire prepared for the Devil and his Angels" (Matt. 25 ch., 41 v.) To a Christian congregation, newly converted to the fath, St. Paul addressed this word of warning, "If we sin wilfully, after having received the knowledge of the truth, there is now left but a certain terrible expectation of independent and the truth, there is now left but a certain terrible expectation of judgment and the rage of fire." Whereupon he exclaimed, as if horror stricken by the thought, "It is a dreadful thing to fall into the hands of the Living God." (Hebr. 10 ch)

Is it not truly wonderful, therefore, that any man possessed of faith, who is conscious to himself of such grievous accountability in the sight of God, and sincerely believes in God, in the pres-

accountability in the sight of Grd, and sincerely believes in God, in the presence and power and justice of God, and man's total dependence for every moment of life upon the free will of his offended Maker, and reflects for an instant upon the awful consequences of an unprovided death, can lie down at night and give himself to sleep, not knowing but he shall awake at the judgmant seat, to behold the anery counter. ment seat, to behold the angry counten ment seat, to behold the angry counten-ance of the Lynd Jesus Christ, whose Majesty he has outraged and whose offers of grace and pardon he has despised? We read in Aucient History of a Prince who, having acquired supreme power and achieved glorious victories over the enemies of his country, was himself to and achieved glorious victories over the enemies of his country, gave himself to feasting and luxury and received the homage of unbounded flattery from his courtiers. Nevertheless he was most unhappy, because he apprehended treachery from those around him. This he intimated to one of his trusty friends, named Damocles, by inviting him to a sumptuous banquet, and allowing him, in the midst of the pleasures of the table and the felicitations of the guests, to see a naked sword suspended over the plenary remission of more oppressive debts, release from more degrading bondage, and reinstatement in the unspeakably better inheritance of the sons of God, forfeited by transgression of the divine commandments.

GENERAL REMISSION OF DEBTS

The debt incurred by mortal sin is the most oppressive of all burdens upon the soul of man. Its gravity cannot be computed. A man may accurately sum up his financial liabilities and ascertain his standing with his creditors. But the sintoo frequently happens that men are driven to despair, and even to self destruction, by the dread of an impend-ing judgment in the Court of Bank ruptcy, on which would follow the Sheriff's seizure and sale of their effects. Sherif's seizure and sale of their effects. Were such debtors credibly assured that by two or three days of religious observance they could get rid of their obligations, how eagerly would they not gather into the Church, and how faithfully would they not fulfil the prescribed conditions? "As I live, saith the Lord, I will not the death of the wicked, but that the wicked man turn from his way, and live: Turn ve. turn ve. from your and live; Turn ye, turn ye, from your evil ways: and why will ye die, O House of Israel?" (Ezack. 33 ch.) This is the myitation of the Jubilee. It is a general amnesty announced by the Vicar of Christ in his Divine Master's name. All Christ in his Divine Master's name. All debts, how grievous soever, shall be remitted for time and eternity to them who, with contrition of heart and humble confession of sinfulness, present themselves to the priests invested with the Royal Commission of Jesus Christ, "whose sins ye shall forgive, they are forgiven them." (John 20 ch.)

GENERAL RELEASE FROM BONDAGE

GENERAL RELEASE FROM BONDAGE was the second great privilege of the fiftieth year under the Jewish law, and it has its counterpart in the Christian Jubilee. By the primal transgression all the family of Adam fell under the dominion of Satan, for execution of the sentence of temporal and eternal death upon every one of them. This sentence has been reversed by Jesus Christ, who as St. Paul beautifully expresses it, "blotted out the handwriting of the decree which was against us, fastening it to the cross." (Coloss 2 cb.) Satan was thus despoiled of his dominion over men in general; and each of us, by our Bap tismal regeneration, has been made par-taker individually of the benefits of Christ's ransom, and transferred from the tyranny of Satan to the life and liberty of the children of God. But if, after Baptism, we violate the covenant of re demption by mortal sin, which the same Apostle describes as "trampling under foot the Son of God and esteem-ing the blood of the Testa-ment unclean," (Hebr. 10 ch.) we become ment unclean," (Hebr. 10 ch.) we become once again the captives of Satan, and victims of his tyranny by the just judgment of God. This is a bondage far more severe and more degrading than that of poor Hebrew debtors sold into slavery.

These were fettered in body only; whereas the sinner is enslaved in spirit,

response to the prayers and supplica-tions of the Church, should come to his assistance and bestow upon him the strong and efficacious grace of true repentance. The worst feature of this captivity is that the infatuated victim of Satan's seduction does not imagine that he is at all enslaved, He believes in his he is at all enslaved, He believes in his own independence and manliness of spirit. For, does he not think for him-self as he listeth? And does he not act in accord with his favorite fancies? And does he not assert his own judgment and will against the auth r ity of his parents and the rules of the Church and the commandments of God, and in avowed disregard of what others, be they priests or lay-men, may think of his conduct? He may be an intelligent, fairly-educated may be an intelligent, fairly-enucated young man, accepted favorably in what he calls "good society," active in worldly affairs and fully qualified to carve out his own way to fame and fortune. What, if he indulges this or that passion in secret, or devotes his periods of leisure to certain dengerous or doubtful passecret, or devotes his periods of leisure to certain dangerous or doubtful pastimes, or keeps late hours and mixes with suspicious company; is religion to be brought up against him, and is he to be told that he is Satan's captive, governed in all his movements by Satan's wicked will? Yee; this is exactly what he told the row deer Rev. he is to be told by you, dear Rev. Fathers. It is what the Holy Gnost has said of sinners, "They are held captive at the devil's will." They are in deed doing their own will, and must answer to the Sovereign Judge for every evil deed. But it is the devil that conevil deed. But it is the devil that controls their will. He suggests the evil thought; he arouses the dormant passion; he paints the imagination with foul fancies; he recalls the memory of former unlawful enjoyments, and prompts their repetition—of former resentment, and whiteners revenue. resentment, and whispers revenge; he artfully arranges the convenient occasions of time, place, company and tempting circumstance; he calls the mind's attention to the double-meaning word, and the suggestive disguises of fashionable dress, and other incentives of unchaste thought happily unnoticed by the dominance of the state. "clean of heart;" he domineers effec-tively over the sinner's mind and directs his daily course of conduct hellward, though the sinner may be all the while unconscious of the presence and active influence of the Evil One, who "holds him captive at his will." Our Saviour styled Satan the Father of Lies, and everywhere in Scripture we are warned against his craftiness and his snares. He

is "the old serpent," He will not reveal himself nor disclose his plans to his poor captive, whose complete and irretrievable ruin he aims at accomplish ing by repetition of sin, and the consequent growth of vicious habits that shall be impossible to cure, except by a miracle of grace. If Satan was able to conjure up foul

est phantasms of carnal concupiscence within the soul of St. Paul so vividly and seductively that he, the Vessel of divine election and Apostle of loftiest inspira election and Apostle of loftiest inspira-tion, had need to pray, and pray, and pray a third time for grace to stand firm in his holy resolution of serving God to the end of his life in perfect chastity, (2 Cor. 14 ch.) what hope is there for the sinner who seldom or never prays, and who is actually Satan's slave, "held cap-tive at his will," that he shall escape the snares and lustful enchantments of the Old Satures? Harstical tacchings are old Seducer? Heretical teachings are declared by Holy Writ to be "doctrines of devils", (1 Tim. 4 ch.) and, since they are invariably put forward with loud pre are invariably put forward with four pre-tension to purer truth and superior knowledge of the mind of God than is possessed by the Infallable Church, St, Paul informs us that, to give plausibility to this impious fallacy, "Satan himself transformeth himself into an angel of light?" (2) Con II by 14 years Woold light," (2 Cor. 11 ch. 14 verse.) Would it be any wonder if the youthful sinner, who is actually "in the snares of the devil, held captive at his will," should gradually headens fashicaed in his will." gradually become fashioned in his ideas, religious as well as moral, in conformity with the spirit of his master, this "Ange of Light" from whose inspiration al of Light" from whose inspiration all heresies proceed? Too often has it hap pened in Canada, that prolonged in dulgence in criminal passion has led to the total abandonment of the faith. This is final reprobation. It is Satan assured of his captive for all eternity. Let us not deceive ourselves. No strength o deceive ourselves. No strength of mind, no brightness of intellect, can withstand the deceptive colouring of false principles reflected on the soul by this "Angel of Light," should God, in His inscrutable wisdom and justice, be pleased to leave man unprotected before the

in life's very centre, under the rule of a vile and merciless taskmaster. Let us dwell, dear Rev. Fathers, upon the character of this satanic servitude, against which our holy mother, the Church, warns us frequently every day in the Divine office, and through the lips of her Priesthood invokes most fervently upon her children at each successive sunset "the help of the Most High, and the protection of the God of heaven."

(Ps. 90)

Among the reasons urged by St. Paul

on their liberty by God was not reasonable; that disregard of the would not be a mortal sin, the divine declaration to the contrary notwithstanding; and that superior knowledge of good and evil was superior knowled

faith and virtue in the matter of Educa-tion!

Nothing more distinctly illustrates the power of Satan for deception of the human intellect than the appalling darkness of error and vice with which he had succeeded in overspreading the entire world in the ages that preceded the advent of Christ. Through the cor-version of men's hearts he opened the ruption of men's hearts he opened the way to perversion of their intelligence, and effectually dethroned God from His place of honor and authority in the minds of men everywhere outside Judea, and erected a throne for himself instead substituting demon-worship for the adoration of the God of heaven as the established religion of all the nations of the wide earth. (Ps. 95, 5 v; 1 Cor. 10 ch.) So thoroughly did he corrupt the fountains of truth and virtue that no-where was the living God loved, or adored, or known; nowhere was the least respect shown to the primary laws and maxims of natural morality that dictate duty between man and his Maker, between parent and child, hus band and wife, master and servant, be tween wealth and want, between neighbor and neighbor, between the spirit and the fl-sh in the inner domain of man's individual existence. Even philosophy and its glorious seats of learning and its masters of mighty genius and imperishable fame of scholarship, surrendered the rights of reason to the universal empire of devil-worship and moral corruption. By their writings and esoteric lectures they preserved indeed the tradition of not a few maxims of the natural law of truth and virtue; but through guilty cowardice, for which St. Paul declares them "inexcusable," they withheld the knowledge of God from the outer world, and were found worshipping with the crowd in the temples of Mer-cury and Bacchus, and Venus and Nemesis. On! dear Reverend Fathers, yours be the task to awaken sinners, young and old, but especially the youth-ful sinners, to a just sense of the shameful sinners, to a just sense of the shameful bondage in which they are enchained, mind and heart and imagination, by the wicked spirit who "holds them captive at his will." Appeal to their conscience their honor, their hopes, their fears, their baptismal vows, their Christian manhood. They will perhaps confess that a mysterious change has come over them, that their power of self-control is diminished, their resolution is enfeebled, their passions have developed into unnatural activity, and their fortitude has given way to helplessness in presence of every casual temptaness in presence of every casual tempta-tion. Tell them that these are the plain symptoms of diabolical agency upon their souls. Urge them to take advan tage of the Jubilee, and be delivered at once and forever from this bondage of the devil. Warn them not to despise this extraordinary grace. It may be the last call of God. Point out the fearful danger of choosing deliberately to remain the slaves of Satan rather than become friends of the God of heaven.

THE DEVIL'S POWER TO HARM MAN BODILY ne possesses in his fallen state all the natural powers, physical and intellectual with which God endowed him in his superior order of Angelic excellence at the beginning of creation, long before this earth was made. Our Lord Jesus Christ frequently referred to his great power, styling him "the Prince of this power, styling him "the Prince of this world," the "armed Strong One, who holds his Court," and can be dislodged by no one less powerful than the Son of God; the formidable opponent of the Bishops of the Church, and, in particular, of the Pope, who are saved from his terrible assaults only by the special and exceptionally assured protection of Jesus praying with all His might of intercession for them at His Father's throne. (John 12 ch.; Luke 11 ch.; Luke 22 ch.) St. Paul calls him the "Ruler of the world of this darkness," and the "Emperor of Death," who had bound mankind in lite-long servitude by bound mankind in life-long servitude by Death's mysterious terrors. (Eph. 6 ch Heb. 2 ch.) St. Peter describes him a Our adversary, the devil, who goeth about as a roaring lion, seeking whom he may devour." (1 Peter 5 ch.) Truly he may devour." (1 Peter 5 ch.) it is the Mercy of Almighty God that restrains this arch enemy of man kind from slaying every captive sinner and dragging his soul into the fiery abyss without a moment's respite in abyse without a moment's respite in which to cry to God for pardon. How thankful should we not be that Satan cannot do what he likes with his poor captives! The Book of Job records how eagerly he sought to destroy that holy man, over whose sinless soul he had no claim. He asked God's permission to take all his worldly substance from him. God consented, but with a reservation. "Behold," said the Lord, "all that he hath is in thy hand; only put not forth thy hand upon his person." (Job nand upon his person." (Job 2 ch.) Accordingly Satan blew down Job's house and killed his sheep and cattle, and his servants, and his whole family of servants and three daughters. Seeing seven sons and three daughters. Seeing that these calamities had failed to pro

voke the man of patience to impreca-tions against Providence, Satan asked a further permission, to afflict Job by in-jury to his person. This was likewise granted, but, as before with express limitation:—"The Lord said to Satan, behold he is in thy hand, but yet save his life"; and accordingly "Satan struck Job with a grievous ulcer from the sole of the foot to the top of his head," leaving him barely the breath of life. The lesson of this narrative is, first, the power of the

devil to injure man, and his malice against man; secondly, that he cannot injure us bodily without God's special leave. Now, if permission was granted by God for the doing of grave harm to Job, His faithful servant, may not the same be more readily granted for doing harm of a domestic or personal kind to the obdurate sinner, against wnose soul and body Satan holds the death-warrant from God's Justice? Can he who willingly remains in diabolical captivity despite God's offer of liberation, be quite sure that God will restrain the strong arm and malignant fury of the devil by an express order not to do him

to the kept the faith. For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will repay to devil by an express order not to do him

me at that day: and not to me only, but

bodily injury or to take away his life?

Let the tollowing examples fill the soul of the impenitent sinner with just alarm. The Gospel History recounts the ejection of demons by Jesus Christ from the bodies of a wonderful number of reasons when the devil-had by dividing district, does a district, does a soul of the soul of the remiss C or less number of reasons when the devil-had by dividing district, does a soul of the soul of the remiss C or less number of reasons when the devil-had by dividing the soul of the remiss C or less number of reasons when the devil-had by dividing the soul of the remiss C or less number of the remiss C or less number of the remiss C or less number of the remission of persons whom the devil had, by divine permission, violently seized and entered into. Some of these he had deprived of their sight, their hearing, their speech, or the use of their lumbs: he had deprived them all of their reason. Their their hands for shameful action. He had maltreated them in various ways, dashing them against the ground, casting them into the fire, or into ponds of water, &c. St John (5 ch.) relates with much particularity Our Lord's miraculous cure of a man who had been afflicted with paralysis for thirty-eight years, and could not move hand or foot; and for our instruction he has recorded dressed to him after his cure : "Behold, thou art made whole: sin no more, lest something worse befall thee." This admonition signified that the paralytic's thirty years' malady was the effect of early sin and Satan's malice. St. Luke Think of the fate of Judas Iscariot. He made one sacrilegious communion. Swift and terrible was the vengeance that followed him. "After the morsel, Satan entered into him," says St. John, and the fiend so worried him with remorse, and overmastered him by hellish spectres, that he succeeded in driving him straightway to despair, and finally to suicide of a most ignominious character. The successive husbands of Sara to suicide of a most ignominious charac-ter. The successive husbands of Sara, the virtuous daughter of Raguel, were strangled by the demon Asmodeus, in punishment of impurity, each before the morrow of his wedding day. (Tobias 3 ch). These narratives are so many warnings: for "Whatsoever things are written, were written for our instruc-tion," (Rom. 15 ch.) Other instances may be quoted to the same effect; and the testimony of history throughout all ages, to which we might add Our own priestly experience, certifies the fre-quent recurrence of similar vengeance of God upon hardened sinners by abandonment of them to the fury of

GENERAL RESTORATION OF FORFEITED

was the third precious privilege of Ancient Israel in the fiftieth year. But of what value was legal reinstatement in the possession of a small, perhaps barren, tract of land in Palestine, compared with Bid them seriously to remember that the Devil is man's sworn enemy, and that the Devil is man's sworn enemy, and that the development of the Devil is man's sworn enemy, and that the development of the present situation in the United the first that the development of the present situation in the United the first that the development of the present situation in the United the first that the development of the present situation in the United the first that the first tha conversion to Christianity,, "are come to Mount Sion, and to the City of the Living God, the heavenly Jerusalem, and to the company of many thousands of Angels, and to the church of the first born who are written in heaven, and to God the Judge of all, and to the spirits of the just made perfect, and to Jesus the Media-tor of the New Testament." (Heb. 12 ch) Ours is not merely a title to live for a brief time, labouring upon the land, and earning our bread by the sweat of our changeable happiness in the mansions of our Heavenly Father. "In my Father's ouse there are many mansions,"saidJesus Christ to His disciples: "I go to prepare a place for you: I will come again and will take you to myself, that where I am, you also may be." (John 14 ch.) Not only shall we be companions with Jesus, ever near Him in the mansions of His Father; we shall share His glory and His royalty; for His kingdom is to be our kingdom, and we are destined to wear a crown like His by right of joint heirship with him. In truth, we can hardly realize the sublimity of this our roya destiny; it transcends all human under destiny; it transcends an initial uniters standing. The patent, however, is written and registered—here it is: "Come, ye blessed of my Father, enter into the inheritance of the Kingdom prepared for you from the foundation of the world." (Matt. 25 ch Again, listen: "The Spirit Himself giveth testimony to our spirit that we are the sons of God; and if sons, heirs also; heirs indeed of God, and joint heirs with Christ; yet so if we suffer with Him, that we may be also glorified with Him. If we suffer we shall also reign with Him." (Rom. 8ch. 2 Tim 2ch.) And again: "Blessed is the man that endureth temptation; he shall receive the crown of life which God hath promised to them that love Him." (James 1 ch) "You shall receive a never-fading crown of glory." (1 Peter

> On the strength of this oft repeated promise of our future participation in the inheritance of Carist, His royalty, His crown, and His glory, on condition of final perseverance in His love and His

to them also who love his coming.

Dear Rev. Fathers, if you ask any one Dear Rev. Fathers, if you ask any one of the remiss Catholics, of whom a greater or less number may be found in every district, does he really believe in those magnificent pledges of the Son of God and His Apostles, he will not fail to answer outright, "I do believe: for I cannot doubt the first principles of my religion, or the promise of my religion." gion, or the promise of my baptism."
His faith is indeed sound and unshaken
in its principle; but of what avail practically is his faith, if he contradicts it by his
acts and the tenor of his life? "You are acts and the tenor of his life? "You are my friends," says Jesus Christ, "it you do the things that I command you." (John, 15 ch.) "As the body without the spirit is dead, so also faith without good works is dead." (James 2 ch.) If there be any vitality at all in such a man's faith, it should quicken into activity in this holy spring time of Jubilee, when the showers of heavenly grace are poured down most of neaventy grace are poured down most plentifully on the souls of the children of the church, and extraordinary aids to fruitfulness of penance are supplied by the workmen of the Lord's spritual vineyard. The Catholic who has broken thirty years' mailed, St. Luke early sin and Satan's malice. St. Luke (13 ch.) relates a similar cure of a woman "bent down by the spirit of infirmity." "Lo!" said Jesus, "Satan infirmity." "Lo!" said Jesus, "Satan He have the sum of the said of the said on served restoration to his lost estate on served restoration. Would the ancient that the intense agerness of the ancient
Israelites in expectation of each returning F.ftieth Year would animate
the souls of our people, one and
all, and hasten their acceptance an, and nasten their receptance of the ineffably more noble privilege of renewed inheritance accorded by the Christian Jubilee! We are told by the inspired historian of the Patriarchal days, that when E-au learned that he had lost his father's blessing and his birthright of primogeniture, he "wept aloud, and roared out with a great cry." (Gen. 27 ch) Yet what was his loss in comparison with that of the child of the Catholic Church, who by mortal sin has renounced the heirship of his second birth—his ever-lasting inheritance of the king tom and crown and glory and beautitude of Jesus. the Son of God, of which it is written; Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him." (1 Cor 2 ch.)

TO BE CONTINUED

Mr. Matthew Arnold Expresses an Opinion,

It is rather interesting to read the views of the most English of Englishmen the renewal of title to the Christian in on the present situation in the United heritance guaranteed by the Jubilee to Kingdom Such a man is Mr. Matthew breaks at the thought that the old feu fal England when the aristocrat of the castle could whip or cuff his presently and they would thank him for paying them so gracious an attention, is no more, and that he is compelled to endure a painful existence in England which is con trolled by a "great Philistine middle-class" whose "effusion and confusion" are something terrible to contemplate.

With infinite benignity of condescension With infinite benighty of condescension he admits that "the English peasant is patient, faithful, respectful," but a contemptuous sneer drops from his quill as he adds "range of mind, large and clear views, insight—we must not middle and lower classes When we had three millions of slaves in this country we were wont to speak of them in the same strain. They, too, were generally faithful and patien', and were generally taithful and patient, in most cases they were respectful ward their masters, and they, too lacked large and clear views and—insight. The middle class in England will certainly feel grateful to Mr. Arnold for intimating that if the average Englishmen could suddenly change the color of his skin and become a blackamoor he might aspure to an equality with our Southern negroes before the war.

But if Mr. Arnold despises the middle class in England what can be say of the Irishmen? His mother tongue accually fails him, and he is compelled to express re qui'ils demandent n'est pas ce qu'il faut pour les apuiser" Then whipping his tengue into obedience to his alm est unutterable contempt be adm: - The more intensely the Irish desire a separate parliament the more it proves they ought not to have one." The Liberal second thought to such a concession is "a party of bounded and backward mind, without insight."

After reading the article we are inclined to think that Mr. Arnold personally regrets that the Almighty did not consult him as to the arrangement of the universe, and firmly believes that the universe will never recover from the consequences of that over-ight,-New York Herald

Fight hard against a hasty temper. Anger will come, but resist it stoutly. A spa k may set a house on fire. A fit of pa sion may give you cause to mourn all the days of your life.