#### FORGIVENESS OF ENEMIES.

Few Christian precepts are so dis tinctly antagonistic to the trend of human nature as that brief command of Christianity's Founder: "Love your enemies." Human reason, it is true, recognized thousands of years ago the beauty of clemency : but it was re-served for the God Man to introduce upon earth a practice and institute a precept so sublime that reason could issue ; love is the law. Starting from never have soared to its conception though once prescribed, men could readily perceive its wisdom and recognize its utility. There is one point in this law of love

that merits particular attention-the forgiveness of injuries. It is a decidedly practical subject, not only because all have frequent opportunities of ex-ercising this virtue, but because not a few good living Christians seem to entertain most erroneous opinions as to the nature and extent of the obligation to exercise it.

To pardon our enemies, no matter how grievously they have offended, no matter how considerably they have injured us, is for us Christians a sacrifice that is absolutely necessary. The proof lies in a multitude of passages scattered throughout the Gospels. "Therefore," says Our Lord Himself, "if thou offerest thy gift at the altar there shalt remember that thy brother hath anything against thee . first go and be reconciled to

thy brother, and then come and offer thy gift." What does this mean, if not that God has the accomplishment of this precept so much at heart that Herejects every sacrifice that is not accompanied by mercy? It means that we may pray and fast and give alms and render worship and frequent the Sacraments-aye, may suffer mar tyrdom ; but if we are not reconciled to our enemy, it is all in vain. Why ! Because we are wanting in an essential point of the law ; because wo have not the virtue of charity; ind with-out charity we, like St. Paul, are noth-

ing. He, says St. John, who flatters him-self that he loves God while he holds his neighbor in hatred or aversion is a liar and a hypocrite unworthy of the name of Christian. It follows that the forgiveness of injuries is an indispensable duty on the part of a practical Catholic. Men and women who lead otherwise a regular life, who frequent the Sacraments, do good works, give good example, and nevertheless preserve in their inmost hearts a feeling of resentment, a germ of hatred, a desire for revenge, a disposition secretly to rejoice over the humiliation or downfall of their enemies, -such persons are sterile of merit before God.

To contend that it is impossible to forgive even one's most inveterate enemy is exaggerated nonsense. God never commands impossibilities, and he does most expressly and emphatically command this forgiveness. It is difficult of course ; and this is just why our conduct becomes more noble, more magnanimous, more worthy of Christians. It is difficult, but it is well to remember that heaven is not promised to cowards ; and he whom innate malice or human respect prevents from struggling with, conquering and utterly routing the demon of hatred that lodges in his heart, is nothing else than an abject coward, who should blush to call himself a soldier of Jesus Christ.

Are we, then, really obliged actually to love those who detest us and who lose Jo opportunity in injuring us in our fortune or good name? Most as-suredly we are, for Christ expressly ordains it. "I say to you, love your enemies; do good to them that hate you, and pray for them that persecute and calumniate you." We are not bound to love them with the confiden-

tried to blacken our character, disturb our peace of soul, and make our existence as miserable as his own. Never-theless, we must be patient and forgiving, humbly committing our cause to God, the best of fathers, who will take a tender care of us and dispose of all things for our greater good.

the bosom of God, love's electric current makes the circuit of heaven, earth and purgatoay, back to its source. All within that circuit we are bound to view with affection. Only hell's inmates are excluded from this sweet privilege, and only their abode, too, is reserved for the law's transgressors. Let us, then, forgive our enemies and save ourselves. Let us forgive, so that at the dread moment of judgment we may be able to say : "Lord, I hold Thee to Thy promise. I have always pardoned my enemies, do Thou therefore pardon me."-Ave Maria.

# PRINCIPLES OF THE CHURCH. Her Splendid Legislative and Forma-

# tive Character.

In reply to your request for "An article explaining in outline the dis tinctive principles of the Roman Cath-olic Church," I would begin by saying that, although a brief article may be easily intelligible to a Catholic, to those outside the Church-even to educated men in all else than her teaching-it will hardly prove satisfactory. However, I will attempt the task.

The distinctive principles of the Catholic Church are two. She says: First-I am truth in teaching, as Christ was Truth in Teaching.

Second-I am Sanctification in action, as Christ was sanctification in action.

These are at once the high claims and principles, seemingly haughty to those not of us, which hold me, in common with millions of every age since Christ, to any real faith and trust in Christianity. These failing, for us there is but chaos-

We are souls bereaved : Of all the creatures under heaven's wide

We are the most hopeless, who had once most And most beliefless that had most believed."

The Catholic Church, believing God so loved the world that He sent His only son" for the world's guidance and sanctification, and that the time having come when He in His human nature should depart from the world, He made His provident arrangement by which His work should be continued

forever. This arrangement was : First-He established a Church, an will build my Church." Second-He made the apostles its

become the made the aposities its leaders and teachers—"As the Father sent me, I send you." Third—He fitted them with knowl-edge for their office—"All things

whatsoever I heard from the Father I have made known to you." Fourth-He appointed their work

diction-" Go ye and preach the gospel to every creature." Sixth-And the territory of their

jurisdiction-" Go ye into all nations." Seventh-He gave them diverse powers for the sanctification of men-

(a) "Unless a man be born again of water and the Holy Ghost, he cannot enter the kingdom of God." \* \* \* "Go baptize;" (b) "Whose sins you shall forgive, they are forgiven;" (c) "Unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you." \* \* "This is My body \* \* this is My blood not have life in you." \* \* "This is My body \* \* this is My blood \* \* eat \* \* drink \* \* do eat \* \* drink \* this in commemoration of Me." Eighth-He Eighth-He gave His divine coun-tenance as an authentic seal to their jurisdiction-"He who hears you hears

## THE CATHOLIC RECORD

tinctive principles of the Catholic Church. They will tell you what is her splendid legislative and formative character, her legal constitution. They will explain her unity in faith, her holiness in origin and operation, her adaptability and need to the world, her necessary succession of apostolic power and authority, the final jurisdiction, authoritative and infallible, of her chief. She is therefore, infallible, as Christ is infallible; she has the power from Him to sanctify, as she is His other self to the world. His latest manifestation, His new incarnation, His living voice, His kinetic force, energizing in the minds of men to Truth and in their hearts to sanctity. Chance and error are, therefore, impossible in her teaching ; she is one and the same in every serene, impassable lifted high

age, over the chances and changes of time, herself alone, in a changing world, un changed and unchangeable. Father W. O'Ryan, Pastor of St Leo's Church, Danver. Denver Republic.

THE CONVERSION OF THE SOUL."

Sermon by Father Maturin, Formerly an Episcopal Divine,

Philadelphia Catholics have special Philadeiphia Catholics have special reasons for taking a deep interest in the priestly career of Rev. William Maturin, who was ordained some mouths ago. That city was the scene of his closing labors in the ministry of the Protestant Episcopal Church, and the announcement of his conversion was received with deep interest there. He has been preaching in the Redemp torists' church near Liverpool, and has attracted large congregations, incluting many non Catholics. The following report of a special sermon will be read with pleasure and profit : The reverend gentleman, who dis

played oratorical power of a high order, took for his text in the morning the words: "But we know this man-whence he is; but when the Christ cometh no man knoweth whence He is ' (St. John vii., 27). The preacher at the outset presented a vivid picture of the state of feeling aroused among the children of Israel by the coming of our Lord. The Gospel, he said, placed us at once in the midst of the controversies that were raging in Jerusalem around the person of Jesus Christ. Those con-troversies were raging with ever-in-creased bitterness. Their character creased bitterness. Their character was eloquently traced. Some men saw the things which our Lord did, and rumors as to His works were spread ing in all parts of the land. They had seen Him raise the dead, cure the par-alytic, give sight to the blind and restore health to the leper, and religious people would ask how could any one doubt or hesitate to accept the claims Moreover, they would turn to the pages of Holy Scripture and would see Jesus Christ liv-ing out its letter. And then they heard the words in which He preached penance and love, and noticed how He dealt with Magdalen and the sinners that crowded round His feet. But His seemed indeed to be a commonplace life, and so we should give them credit as we would give credit to men at any - "Go ye into the whole world and preach the gospel." Fifth-He determined their juris time for reasonable difficulties in accepting the truths Christ laid before them. Some there were who did not want Him, did not like Him, did not

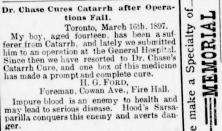
care for the truth. They loved dark-ness rather than light, because they In Three Months Humor Spread

and that He would come near to them. "Thou art so far (ff, my God ; draw near to me ; come close to me ; let me feel Thy presence. Let me know, O God of Israel, that Thou art my God. Take the pleasantest of Malt Beverages-Such was the feeling of Israel and such was the feeling of some to day. "God is so far off; God is so great and I am so petty—so small." He did not know that there was anything that They are PURE and WHOLESOME and will do you good. TRY THEM. For sale by all Wine and Liquor Merchants. affected the moral life so much as the growing consciousness in men of science of the greatness of the universe and man's pettiness. Thay would bear men say, "If you knew a little more about science, if you could measure the vast space, the innumerable stars, you would be sorry to think that the wrast Ged who rules all should mind reat God who rules all should mind such a petty person as you.

Such was again and again the cry of Israel. It was the cry of the soul in its pettiness to God in His greatness that it might please Him to draw near. The answer Israel prayed for was given; God said, "I will come near."

God was always generous and the gen-erosity of God was always a puzzle to the meanspiritedness of man. When God said, "Behold, I am in your midst," what did Israel say then? "We cannot think that this man is the satisfaction of all our aspirations,' and Israel turned her back upon Him Thus God had a hard task if we might say so. If He kept in His high Heaven man said, "God cannot think of me; God has forgotten me." If God came down into the soul of man, man said.

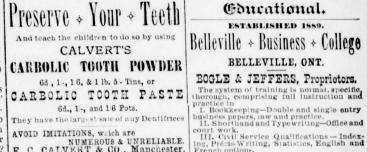
"This cannot be ; He cannot come so near as this." So we said, and he (the preacher) did not know which of these questionings that occurred to our minds was the harder to meet. The preacher went on to show that there were two sides to man's nature. There was the commonplace side to the greatest man and there was the great side to the most commonplace. There was no man so small that he had not sometimes had some great thoughts; no man so great that he could avoid the commonplace. Christianity satisfied both demands of man's nature, but in the first place Christ revealed Himself through the commonplace of ordin-ary life. And into the other side the disciples were also led by following the details of His daily teaching. So when the preacher heard some say they were examining the Presbyterian, Anglican and Roman Churches, and whilst doing so remained outside of churches, he replied, "You may go on sifting the question till the crack of doom and remain unsatisfied. Let Christ come home to you ; control you. It is not primartly an intellectual question ; it is primarily a moral question. Clear yeur hearts and your heads will become clear, and the only way the heart can be cleared is by close walking with Jesus the Nazarene, Who is also Jesus Messiah. - Philadelphia Catholic the Standard and Times.



Toronto, March 16th, 1897. My boy, aged fourteen, has been a suf-ferer from Catarrh, and lately we submitted him to an operation at the General Hospital. Since then we have resorted to Dr. Chase's Catarrh Cure, and one box of this medicine has made a prompt and complete cure. H. G. FORD, Foreman, Cowan Ave., Fire Hall. Impure blood is an enemy to back or a

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tial love, the affectionate regard, which we entertain for our best friends ; but we owe them at least a patient love, devoid of all rancor ; we should suffer their defects, excuse them, and refrain from making them public. We owe them a benevolent love, praying for them, and rendering them good serv ice when the occasion presents itself.

Is it thus that we act in our normal every day life? Alas! how many delusions about this matter do we not cherish ! " I forgive him ; but I have a good memory, and I shall never forget what he has done."—"I do not bear him any ill will, but let him go his road and I'll go mine. I don't want to have anything more to do with I can't bear the sight of him. him. Bat it is not enough to bear him no ill-will ; we must wish him well, love him as ourselves; be afflicted when injury is done to him, prevent it when we can. If, instead of feeling and acting thus, we keep spite in our hearis, nourish projects of revenge, are pleased when evil is spoken of or to our enemy, cherish a purpose of retaliating upon him, we lack the charity which God exacts from us, and deliberately lock ourselves outside the portals of divine forgiveness.

Deplorable, in very truth, is the lot of the vindictive man, since he renders himself absolutely incapable of receiving God's pardon for his own trans "Forgive and you will be gressions. "Forgive and you will be forgiven" says the Gospel. Refuse your pardon and God will refuse His. Of what avail is prayer to him who preserves enmity and rancor in his heart? "Forgive us our trespasses we forgive those who trespass against us," runs the most excellent of "As we forgive,"-does all prayers. not the vindictive Christian who uses this formula call down God's anathema upon himself?

It may be that the individual who injures us is one whom we have many times befriended -one who imposes upon our virtue and generosity, desiring only to bring forever.' us down to a level with himself ; and, These

Ninth-And declared the consequent crime of not hearing and disobeying them-" He who despises you despises Me.

Tenth-He affixed rewards and penalties-"He that believeth shall saved, and he that believeth not shall be damned."

Eleventh-He securely moored the apostles to Himself and did not send them adrift—"Lo I am with you." Twelfth—He determined their ten-ure of office—"All days, even to the

consummation of the world.' Thirteenth-He pledged Himself to

the kingdom so organized by the apostles that it should be impregnable 'And the gates of hell shall not prevail against it.'

Fourteenth-He gave the apostles and Church a centre of strength-'Blessed are thou, Simon, son of John \* and I say to thee that thou

art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. Fifteenth-Which centre He made

the plenteous source of spiritual food-Truth-"Simon, son of John, lovest thou Me more than these? Feed My lambs \* \* feed My sheep.

Sixteenth-And the divinely enlightened supreme court for apostles and Church -- "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy faith fail not, and thou, being once converted, con-firm thy brethern."

Seventeenth- Finally, as Teacher, Guide, Consoler, He gave the Church His holy spirit—"I will send the Spirit of Truth, who will remain with you

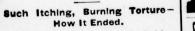
These suggestions will explain and this us down to a level with himself; and, i nese suggestions will explain and this looking up to the heavens failing in this, leaves no measure un- defend what I have stated are the dis- that the heavens would rain down

wildering thoughts would be cleared away as they listened. But after all miracles would not convince except the heart were prepared. It was not by intellectual conviction that conversion was effected. The work was done by moral preparation.

It was not difficult in this time of controversy and intense religious feel-ing to transfer ourselves back to the days of Jesus and listen to what was said on one side or another, for after all the Messianic thought was the cen-tral thought of the whole of Israel Israel ever gave voice to her psalm of sorrow of her song of hope through the Christ. This deep feeling was ever moving that plastic nation. As Rome represented the wonderful power of organization, and Greece was the im-personation of intellect, what was Israel she did not impersonate the spirit of the soul-faith and hope? If they turned to her in her darkness or her supreme triumph they discovered the same note. Indeed, when man fell in Eden we might say that was the begin ning of the great Messianic struggle. Israel was ever struggling and trying to develop her spiritual life. And now the expectations were realized and the Messias had come; He stood before them the hope of all Israel. The preacher then pictured the views which resulted from the appearance o our Lord as an ordinary Man-a car penter's Son. Some said "This can-not be the satisfaction of our aspira." tions; this cannot be the Messias. Again, in a moment of reactionary emotion they said, "But never a man spoke like this man; He is fulfilling the words of the prophecy." And so they were torn by two contending feel ings. And if they went back to the temple of Jerusalem they heard arguments such as were used to day in our own land. What was the one difficulty

as Israel looked forward and Christ did not come? Her prayer was this looking up to tho heavens

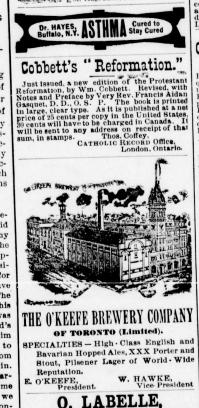
**Over His Forehead** Into His Eyes and All Over His Hands



When Born

When a child is cured of the itching torture and burning inflammation of eczema or salt rheum, it is no wonder that words fail to express the joy of the grateful parents, and that they gladly tell in as strong terms as possible the plain story of suffering re-lieved and health restored. Many testimonials relate the wonderful success of Hood's Sarsaparilla in such cases, even after all other prescriptions and medicines fail. Here is one:

"C. I. Hood & Co., Lowell, Mass.: "Dear Sirs: - Our boy Harvey will remember the good Hood's Sarsaparilla did him as long as he lives. He was a healthy baby when he was born, but before he was three months old a breaking out appeared on both sides of his face. cians did him little good and said but for his strong constitution he could not have lived through his dreadful suffering. The humor spread over his forehead, in to his eyes, and came out on his hands. It was indeed pitiful to witness the poor child's sufferings. It was very painful for him to open or shut his eyes, and we had to tie his little hands to prevent him from scratching the itching, burning skin. My mother urged us to try Hood's Saraparilla. We did so, and a short time fter he began to take this medicine we saw a change for the better. We continued until we had given him five bottles, and then the eczema had entirely disappeared, and he has ever since been perfectly cured of this dreadful disease. His sufferings extended over two and a half years. People for miles around knew his dreadful condition and know that Hood's Sarsaparilla cured him. He is now bright, boy, perfectly healthy and has the finest skin of any of my five children." MRS. L. KLAUSFELDER, Collegeville, Pa. Hood's Sarsaparilla is sold by all druggists. \$1; six for \$5. Be sure to get Hood's.



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