The World has no Censure for the

Catholic Columbian Of all offenses, through all ages and all climes, the one that meets with the swiftest and cruelest punishment was that selected by the Scribes and Pharisees to tempt our Saviour. This is one connecting link between humanity and Nay, it is all brutal. not where the man ends and the beast begins, for with that wrath once aroused, the creature made in God's likeness is all brute. It is fierce as hell and cruel as the grave. The sav-age man is a tiger, the civilized man It is as unreasoning as fate, cowardly as mean; so shameful as to be without shame; and all men and all women will approve-nay, applaud, as if the wrath were divine and the vengeance heroic.

How grandly Christ accepted the position of judge suddenly from wicked motives, thrust upon Him, and clearly He measured the offense, and looking from the victim to the offenders, rendered His judgment. How touchingly beautiful His pardon: "And Jesus said unto her, Neither do I condemn thee." It was for man to accuse and for man to condemn. Our God, the Lord Jesus Christ, had no accusation

and no condemnation. There are some stars so remote in the depths of space from our earth, say astronomers, that their light has not yet reached us. In like manner, there are some truths taught by Jesus that seem as if slow to get to us. Traveling slowly but surely through the experience of the ages, they will reach humanity after humanity has been prepared for their reception. Nearer, O Christ! to Thee, that we may shorten the space that shuts out Thy truths!

As the qualities debased in prostitution are the most beautiful given us the degradation is the deepest. Upon those qualities rest ali the swee romance of youth, all the ennobling qualities of manhood, all that is tender and sweet in family ties. The home could not exist without them. On them is found the holiest love the heart may know, in the love of a motherin the strongest affection of which we are capable, that of the parent for the To have these dimmed, tarnished or destroyed is to take the beautiful from life and leave us only sin

Christ wrote upon the ground, as

though he heard them not.

He left the passions to still themselves, the tumult to subside, and when He lifted His God-like eyes and gazed upon them, the decision went in advance of speech—yea, it had been decreed by the law of Moses that the woman taken in adultery should be stoned to death. This was the fate of the victim, but what of the offenders? Christ spoke through the law to the law-breakers, from the crime to the criminals:

"He that is without sin among you, let him cast the first stone.

That was His finding, that His judgment, and as it went to record, there is stands the law to-day. But how little heeded! The God-like presence of our Saviour awed the brutal crowd, "And they who heard it, being convicted by their own conscience, went out one by one, beginning with the eldest, even unto the last." But Christ being gone, they returned with stones in hands - yes, stones in their pockets and stones in baskets—and for nearly nineteen hundred years they have been stoning to death the weak creatures they have degraded.

Prestitution is the sale of one's self for the gratification of the purchaser, and Christ held equally and some times mostly the purchaser respon-sible. They who have made this loathsome subject a study tell us that the one great cause is poverty There are other causes, of course, but they are as nothing to the one found in destitution. The pangs of hunger the lack of shelter, the absence of enough clothing to shield the frai body, these break down and destro the sweet modesty of youth, the only instincts of maternity and all the pure attributes that fitted woman to be th mother of God and the salvation of humanity. In the fierce competition for the necessities of life the hungry generations tread the weaker down and then, devils as we are, we punish them for falling.

Talk of torture-Great God! Let one go about our streets at night, or into those dens of pollution, and note what frail, delicate humanity can be made to suffer and still live.

The average duration of life is that of the penitentiary and formerly that of the slaves on Southern plantations. Five years of life equal to a century suffering. Look upon the poor, painted creature on the street, and try to realize that she is the same human ity that makes your mother, your sister or your child. Once she was as pure and as precious as they. Her wretched finery does not keep out the cold : intoxication inflames without satisfying her hunger. She is sick without sympathy; her heart hungers for a home it cannot find. The world to her is a world of beasts. She is outlawed. You cannot swindle a rogue without being forced to restitution you cannot beat a swindler without being punished; but a fallen woman may be robbed, beaten-yea, murdered with impunity. She cannot appeal for protection and gain even a "It will not do," cry the Pharisees of to-day, "to recognize their existence by giving them aid, sympbthy or protection. Let us pretend that the evil does not exist." And so we shut our eyes and ears to this horrible sin, although it grows upon us as poverty extends her gaunt presence, class.

Minard's Liniment is used by Physi- Minard's Liniment Lumberman's Friend.

and, crowded out of obscure haunts, it invades public places and taints the atmosphere of all our thoroughfares. As the duration of life is, as we have said, an average of five years, we can see the multitude of helpless creatures this moloch consumes. divest ourselves of the responsibility. We cannot turn our backs on those

Christ lived and died for. Stuff the cotton of your comfortable creed in your ears, close your saintly you sit in velvet cushioned eyes as pews, and hear only the poundings upon the marble pulpit, for outside upon the corners, close upon your daily walks, the Christ whose mercy you ask is being crucified. We shudder at the burning of a hotel where twelve people are hurried into eternity; the wreck with horror of a railroad train fills us We send missionaries to distant heathens, while all about us, night and day, with thousands on thousands, degradation and death, in horrid torture, work, unrelieved and unmolested.

We want the gospel of love and loving forgiveness for the victim; stern, unrelenting justice for the wrong doer. We must cease to be cruel. One virtue with us makes a man; the loss of one ruins a woman. Give a man courage, and he is acceptable; suspect even a woman's chastity, and she is lost forever. Follow Christ. Avoid the sin, Remember that but seek the sinner. His beautiful days on earth, brief as they were He passed among the poor, oppressed and erring. Mary Magdalene, after her conversion, walked with Him and ministered to His wants. Are you purer than Christ, that you should shrink from the poor, wretched Magdalenes of to-day?

How common it is for us to count obstacles as impossibilities, and saving to our mean, cowardly natures, there is a lion in the path, turn from our duty. While the law punishes the victims, society seeks to ignore their existence. Even so-called Christians have no pity for the fallen. Only the Catholic Church repeats: "Neither do I condemn thee!" It opens its Homes of the Good Shepherd to the sheep that have been lost to virtue, and are will ing to come back. It restores to them the hope of grace. It gives them back the will to do right. It renews their self-respect. It offers them pardon if they will be contrite. It teaches them trades by which they may go forth once more into the world and earn ar honest living. It puts its own pure virgins as the friends, the guide companions of the repentant Magda-lene, and after lifting her up from her degradation, it says to her: "Go and sin no more!

But outside of its refuges, the world still stands with stones eager to put her to death. DONN PIATT.

St. Raphael.

We have each of us our guardian angel, whom we love and invoke; but we ever think of St. Raphael, the guardian angel of all humanity, the prince of guardian spirit? He says of himself in the Book of Tobias: "I am Raphael, one of the seven holy angels which go in and out before the glory

He is especially the protector of the young, the pilgrim and the traveller. In his watchful care of the young Tobias we see his benignity and loving condescension towards those whom he protects.

When he had fulfilled his mission and was about to leave Tobias he said o him: "When I was with you, I was there by the will of God; bless ye Him and sing praises to Him. When you did'st pray with tears, and did'st bury the dead, and did'st leave thy dinner, and hide the dead by day in thy house and bury them by night, I offered thy prayers to the Lord.

was St. Raphael who the shepherds and announced to them the glad tidings of great joy.

In the picture his countenance epresented as full of benignity. is in the dress of a pilgrim, with san-

How Faith is Lost.

dals on his feet and a staff in his hand.

The modern unbeliever, as a rule ays a noted prelate, degrades reason and denies its capabilities; there is therefore, no basis of faith in his soul Those who have inherited the faith lose it in proportion to the misuse they make of their reason. It is the old story of "esteeming themselves wise they become fools." They would not read Catholic books, nor listen to instructions, they were above all that Not having been grounded in the firs principles of true philosophy they un lertook to discuss its knotty questions they read the glib but superficial writings in current literature, in which style appears to make up for absence of ideas and connection of thought, and imbued with its fallacies and neglect ing their religious duties they fell under the tempter's way. abused and in part denied their reason faith was sapped and soon destroyed This is the genesis and abridged history of the fall from faith of some young men of our day.

A fact which even political econimists are A fact which even political econimists are apt to forget is that a manufacturer's rate of profit is not the essential element to success; the aggregate profit at the end of the year is of far greater importance, and this in most cases is greater out of a low rate of profit than out of a high rate, because of the increased business, which the lower price gives rise to. It was on this principle that Messrs, Tuckett & Son acted in introducing their now famous "Myrtle Navy" tobacco, and to this principle they have ever since adhered. This is one of the reason why people of Canada are smoking the best tobacco which can be produced, at a cheaper price than any other people can buy a similar article.

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Holloway's Corn Cure is the medicine to remove all kinds of corns and warts, and only costs the small sum of twenty-five cents.

END OF A HERESY.

The announcement by the cable that the Nesterians have at last agreed to give up their heresy and embrace Catholicism carries us back to the most ancient times-to the earliest days of the Church, in fact, and cannot but be regarded by thoughtful minds as an impressive circumstance; for the Nestor ian heresy arose in the fifth century, and created in its day the greatest excitement in the Church and was most

bitterly fought over. The fundamental doctrine of the Nestorians, as it was taught by Nestor-ius, the Bishop of Constantinople, from 428 to 431, was that in Christ there were two persons, the divine and the human, although they had only one outward appearance, and that the Blessed Virgin was the Mother of Christ, but not the Mother of God. This illogical and preposterous teach ing was soon accepted by many and became widespread. The heresy was condemned by the third general council held at Ephesus in 431, and Nestorius was deposed from his Bishopric and banished. He never recanted, however, but maintained his position to the time of his death, which, it is said, was caused by a fall.

The Nestorians of our time comprise but a small community in Asia Minor, vet until now they have held resolutely to their ancient doctrine. At various times efforts have been made by missionaries of Protestant denominations to win them over to their sects, and in 1866 the Nestorians held a serious correspondence with Archbishop Tait, of the English Church, on the subject. He and his successor made the most energetic efforts to absorb them, but without avail, as it is announced that they have finally decided to embrace Catholicity and join the Chaldeans.

The Nestorians and Chaldeans belong to the same race. The Patriarch Mar Shimoun is the head of the Nestorian Church. His Grace Mgr. Elia is the spiritual chief of the Catholic Challeans, who spoke the same language as the Nestorians. For a long time past an active correspondence had been going on between the two Patriarchs, Mar Shimoun, residing at Djoulemerg, and Mgr. Elia, at Mossul. The ques-tion was fully discussed in these letters of the union of the two communities, which have almost the same religious rites, and, as said before, are of the same race and speak the same lang-

The result of this exchange o opinions has been to establish a basis o understanding for the union, which is to be effected under the following conditions: Mar Shimoun, the Nestorian Patriarch, and his flock embrace Catholicity; the prelate will continue for the remainder of his life to exercise his spiritual authority over the jurisdiction of Mgr. Elia. Upon his death no other Nestorian Patriach will be nominated, the religious affairs of the community being administered by a Vicar appointed by Mgr. Elia or his success The Vicar will be helped in his task by a council composed of notabilities of Nestorian community, and he will be directly responsible to Mgr Elia and his successors. The agree ment has been accepted by the two Patriarchs and the respective communities. The two prelates were t have an interview on the 27th ult. at Bessika, a village situated between Mossul and Djoulamerg, in order to fix upon the final conditions of the re-

Thus this ancient heresy, which once disturbed the whole Christian world and was the cause of the most intens bitterness of feeling, and even violence. dies out at the close of the nineteenth century, and the true Church triumphs. And such has been the story of all such revolts; they either perish of themelves, or, in the end, the descendant of those who began them return to the truth.

It is a remarkable fact, invariably observed, that those who separate from the Catholic Church soon fall into con flict among themselves. This was the case with the Nestorians almost im mediately after the heresy originated, and has been the history of every other rebellion against the authority of the

Vicar of Christ. Although but a comparatively short time has elapsed since the withdrawal of Luther from the Catholic Church, Protestantism has become split up into sects innumerable, and every day some new one develops. In the Catholic Church alone is there strength and ohesion, and she alone goes on in her unchanging way. What she is now she was in the days of Nestorius, teaching the same doctrines and holding to the same inflexible principles. When heretics withdraw she grieves at their loss, but there can be no compromise with what is false.

The sects and denominations now in the world are almost countless, but the Catholic Church, as the true and only Church of God, will outlive them all. From internal weakness they must in-evitably perish. It is only a question of time, and the period, as in the case of the Nestorians, may be a long one, but the result is inevitable. - Baltimore Mirror.

Job's Endurance

A man may bear up patiently for hours under trials of physical endurance, but when prolonged to years, we cry out. But why should we suffer thus? There is a sure and prompt cure. Bethany, Mo., U. S. A., Aug. 4th, 1888. "I suffered for years with neuralgia, but was finally cured by the use of St. Jacob's Oil." T. B. SHERER.

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had been selected by the superiors of his order and by the late fill with Pere Monsabre the pulpit of Notre Dame, around which still lingered the echoes of Lacordaire's incomparable eloquence. Even Amer-cans may still remember, after the downfall of the MacMahon government, the triumph at the general elections of the anti-Christian radi cals represented by Gambetta, Paul Bert, and Jules Ferry. Then was brought forward by M. Naquet a Jew, that law on divorce, which has struck so fatal a blow at the existence of the Christian family in France. Pere Didon than gave the Parisians a first taste of his oratorical power, by com bating the projected divorce law in a series of discourses delivered in the Church of St. Philippe du Roule. His success was phenomenal.

Instead, however, of pursuing a

preacher disappeared all or a sudden from the scene of his triumph. Bury ing himself in various houses of his anti-Christian scientific criticism, defense of the Gospel truth. His resurrection, and ascension int

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Gulbert, then Archbishop of Paris, to

career which has opened under such exceptional auspices, the young order in Corsica and the interior of France, Pepe Didon gave himself up, heart and mind, to the preparation of the Life which he has just given to the world. He spent two years in Germany, mastering the language of that country, studying Christian apologetics and all the systems of the various places where Strauss had written his two Lives of Christ, where Baur, Soury, Rischl, Haeckel, Virchow, had elaborated their theories; and where Neander, Beyschlag, Keim, and Bernhardt Weiss had written their journeys to Palestine, during which he visited and revisited every locality mentioned in the Gospels, enabled Pere Didon to cast the scene of his future narrative amid the very nature and the very skies which had beheld Christ growing from infancy to manhood, teaching, preaching, working miracles,

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FIVE-MINUTE SER

Fourth Sunday in Ad FRUITS OF PENANC

Bring forth therefore fruit we St. John the Baptist in thes dear brethren, teaches us, a those who came to him, the if it be true and genuine, forth its proper fruit. Eve ance, if it be sincere, every if it be really good, must by a good life. If any co not so followed, it must ne

sins exposed as perfectly a self knows them. And, moreover, the t brings forth the good fruit tinue to bear it; it should a few days or weeks give that it is what it should be have Him who planted it of fruit on it and find none.

lusion ; though it should ha

companied by torrents of ter

Yet how often do we find come to confession with v seem to be the best dispos soon back just where the fore! How discouraging priest to find the fruits of which seemed to be so priest to find the fruits of which seemed to be so priests. duced down almost to no many who seemed to profi spend long hours, to we strength, instructing, exhabsolving, and to have so

from his labor for God an What is the reason of al of what began so well? O partly that the tree pla grace of God in the sacran ance was not tended after life was not supplied to it, have been, by the frequer confession and reception of munion. But there was further back than that ; something at the start, wh was the reason that the were not regularly receives this difficulty? It was a thorough earnestness; standing of the greatness that was undertaken, and termination to sacrifice e order to accomplish it.

It is a great undertakin commits one's self to it reconcile himself with Go ful life. The task is not a amine his conscience, to plainly and without conc to feel heartily sorry for a great part of it, but by There is a great deal left to leave them for good; pany with them for ever. ot such an easy matter. has lived so that his wh has been in sin, in drun debauchery, in filthy con bad actions and bad thou perhaps seem almost like life itself to part from them tent sinner has not all at an angel; his whole nat warped and twisted out of and, though the guilt o like a limb out of joint, suffer before it can get se

A man must make u when he comes to serve G ing the devil, that he has road to travel; if he do Labor a not persevere. self-denial and mortificat face these manfully. Hi his happiness, as well as have got to come from understands this he will niness and that strength he first found it-in co Communion. But if he d thinks that he will go ris out any more trouble-h and habits will claim th he will soon be back in l

Yes, we must cut right root of sin if we wish to b fruits of penance, and 1 our minds to suffer the cutting will bring. Oc must be avoided, app denied, contempt and ri faced; we must pray, we we must resist even to b put our former life t Christ may live in us Paul tells us: "If we Him, we shall live also we suffer, we shall al

Him." There is no other Let us not shrink from this conflict; that would est mistake of all. But stand it, that when the it surely will, it may r prepared. Catarrh in the

Catarrh in the Is undonbtedly a disease of such only a reliable blood properfect cure. Hood's Sarst blood-purifier, and it has a severe cases of catarrh. tite and builds up the whole the such as the Hood's Pills especially up ing it from torpidity to i cure constipation and assis Mrs. Harry Pearson, I For about three months I fainting spells and dizzines ing worse, and would attactimes a day. At last my ha bottle of Northrop & L Discovery, from which I able benefit. I then proceed before it was used my a pletely gone, and I have no it since."

Cannot be De The curative influence of diseases is everywhere adcombined with other cremedies as in Dr. Worsyrup the effect is doubt case of cough, cold, asth hoarseness can resist the Dr. Wood's Norway Pine S at druggists.

at druggists. DR. WOOD'S NORWAY I Coughs, Colds, Asthma, I ness & Consumption if tak No other Sarsaparilla actual cures such wonde relief to human suffering a illa.